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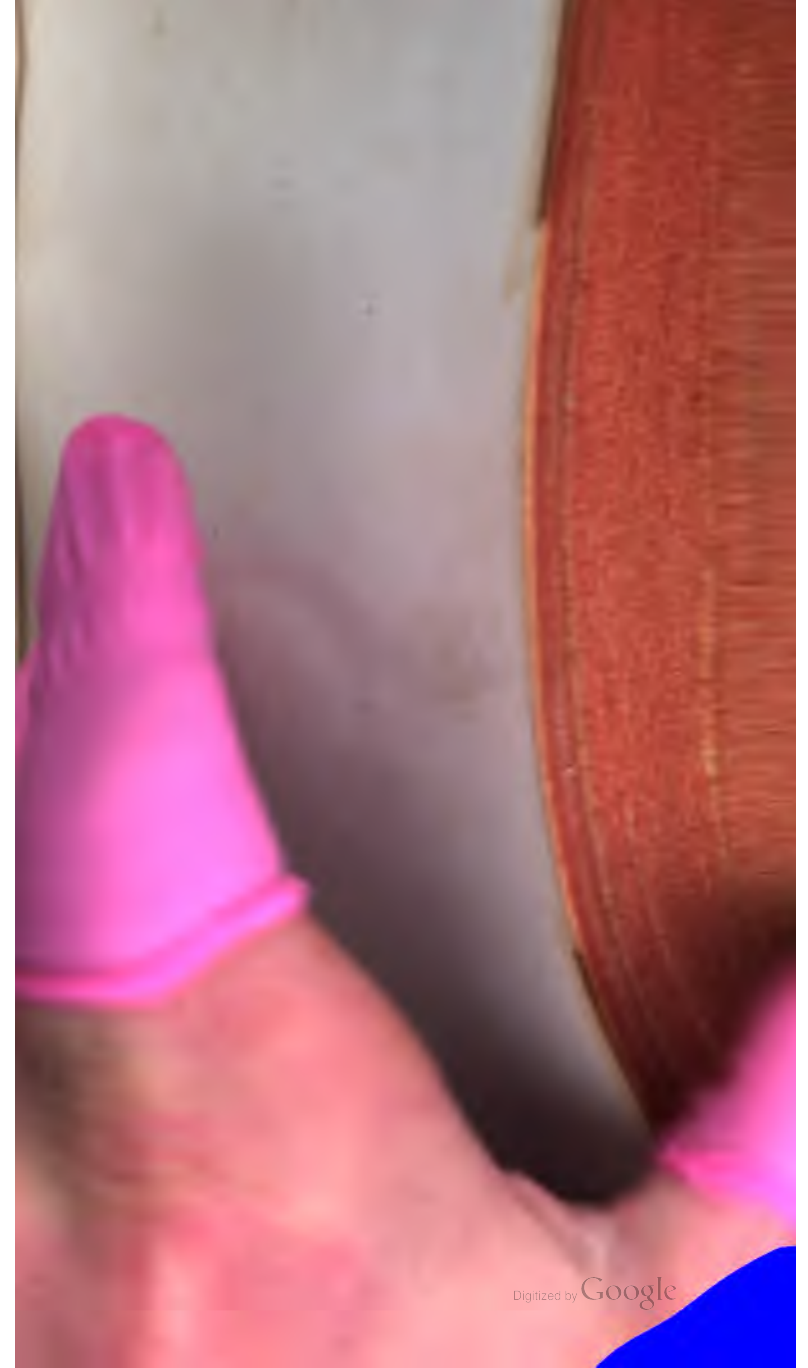
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The Jewish Herald,

1846.

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The Jewish Herald,

1846.

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RULES OF THE SOCIETY.

AGREED TO AT A MEETING HELD DECEMBER 5TH, 1842.

1. That a Society be formed, to be called *The British Society for the Propagation of the Gospel among the Jews.*
2. That the Society consist of Christians, of Evangelical principles, interested in the propagation of the Gospel among the Jews.
3. That the more immediate field of the Society's operations be London, and the larger towns of the United Kingdom.
4. That the Society shall maintain a friendly correspondence and co-operation with the Church of Scotland's mission to the Jews.
5. That the Association cordially invite the co-operation of all kindred Institutions.
6. That an Annual Subscription of Ten Shillings constitute membership; and a Donation of Five Pounds membership for life.
7. That the Committee consist of twenty-four ministers, and an equal number of Laymen; and that the Treasurer and Secretaries be members thereof *ex officio.*

THE
JEWISH HERALD,

AND

Record of Christian Effort

FOR THE SPIRITUAL GOOD OF GOD'S ANCIENT PEOPLE.

"Publish ye, praise ye, and say, O Lord, save thy people, the
remnant of Israel."

VOL. I.

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The Jewish Herald.

No. I.

JANUARY, 1846.

Vol. I.

TO OUR READERS.

THE Committee of "The British Society for the Propagation of the Gospel among the Jews," have thought it desirable to institute a cheap Periodical, the object of which will be to show the claims which the ancient people of God have on the sympathy and prayers of the church, to diffuse information with regard to their present circumstances, both in England and elsewhere, and to record the progress of the different efforts which are made for their conversion to Christianity, and especially those of the Society whose organ the Magazine will be.

We urge on our friends to promote its sale to the utmost of their power, in the hope that, by the Divine blessing, it may prove an instrument of spiritual benefit to every reader, and because we believe that the state of the Jewish people and the efforts made on their behalf only need to be known to excite more general attention to the duty of seeking their salvation.

Our readers are aware that "The British Society" is not a sectarian institution, that it consists of Christians of all denominations, and of different views with regard to the interpretation of unfulfilled prophecy; and that accordingly its object is simply to diffuse among the Jews the great doctrines in which true believers in the Lord Jesus are agreed. The Magazine will be conducted in strict accordance with this catholic principle.

Believing that the truths which are most surely received by all Evangelical Christians are infinitely momentous, it will be our anxious endeavour that their spirit should be breathed in every article; we shall leave, as out of our peculiar province, to other publications the promulgation of doctrines which only a part of the true church receive as scriptural.

We ask the prayers of the people of God for our success; not simply for success in the sale of the work, for if that were all it would be of little benefit; but for success in our efforts to stir up Christians to more faith, love, and prayer, and to stir them up in particular on behalf of a people through whom we have received all our religious privileges, "and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."

A TRUE CHILD OF ABRAHAM.

(Translated from Dr. Cæsar Malan's "*Quatre Vingt's Jours d'un Missionnaire.*")

THE Missionary visited a family with whom the Word of God held the highest rank, and who employed themselves unweariedly in all that can extend the kingdom of the Gospel. The conversation turned upon the present state of the people of Israel, and the numerous and expensive efforts of various societies for the instruction of Jewish children, and for the support of Christian missionaries among that scattered nation.

This is the hour, said one of the ladies, when our brother Simeon, a Jew converted to the Christian faith, comes to read the prophets with us. He is a pious and learned man; he has just published the Gospel in Hebrew, and zealously exerts himself with his brethren according to the flesh, to prove to them, as Apollos

did, that Jesus is the Messiah. You will be very glad to converse with him.

The Israelite, now a Christian, soon afterwards entered. He was rather advanced in years, and of serious and thoughtful demeanour. He thanked the Missionary for the joy, which he said he had afforded him, the evening before, by his English sermon. I do not understand French, he said, and I have long thirsted to hear the Gospel of grace: yes, the doctrine of faith in the promise, the same that Abraham received from God, and that was in the heart and on the lips of Moses and the prophets. I was glad, very glad, yesterday, to hear you declare that there never was but one only belief, from Abel to Malachi, and from John the Baptist to us. No, there is but one Divine faith; and this faith is the humble and deep trust in the witness of Jehovah, in what the Lord, the strong and mighty God, has pronounced by his mouth. Yes, I repeat, my soul was invigorated, when you exalted the Messiah by showing us that Jesus is the seed of the, woman and the Lord our righteousness.

He said these last words in Hebrew, and, passing to the present state of his nation, lamented the hardness of heart and blindness that still weigh on it and render it an enemy to the righteousness of God.

Poor men! he said, they run after their own righteousness; but the religion they have substituted for that of the Lord, is the same, at bottom, as that Popery which they yet profess to detest. Alas! it is the same also as the religion of works and vain morality which degenerate Protestants so proudly preach. But what grieves me most of all, he added, is, the incredulity they manifest as to the law and the prophets. They, in fact, reject them, whilst reading them every Sabbath in their synagogues. No, they in no wise believe them, and as soon as I speak to them of the faith of a Moses, of an Isaiah, or a David, they frown and call me a fool.

The Missionary.—It is what I have seen myself with most of the Israelites to whom I have spoken of the

revelation from God. No, they do not believe that the Lord has declared his will by Moses.—The Lord Jesus has already reproached them for this! *If you believed in Moses*, he said to them, *you would believe also in me*. So, when I converse with a Jew, I speak to him only of the Old Testament; of the faith of Abraham, or of David, or of some other prophet.

The Child of Abraham.—That is right! they then must listen, there is no room for prejudice. But what hardness with some and what shameful ignorance with others!

The Missionary.—There is a remnant whom the Father knows and whom He gradually brings to the Messiah, until the day when, according to his promise, Israel shall be converted to the Lord. *Then*, it is said, *the Mighty shall rejoice in Sion with great joy*; and it will be for the nominally Christian world, *like a resurrection from the dead*.

One of the Ladies.—Have you ever seen, pray, an instance of the efficacy of the word of the prophets over any of the Jews you have met with?

The Missionary.—Last summer I was visited by one of them, a man well read in the Hebrew tongue, and perfectly acquainted with the letter of the prophets. I quoted, therefore, to him the declarations of Isaiah and other men of God, on the nature of salvation, and particularly on the expiation of the sins of the people through the blood of the Messiah, as also on that renewal of the heart by the Spirit of the Lord, of which Ezekiel and Jeremiah speak. But this doctrine, which wounded the prejudices of his own righteousness, pressed him too closely: he endeavoured, therefore, to withdraw from it through subtleties on the law. But I quoted what David says of the perfect law, that the heart neither knows nor loves until it has been renewed, and insisted, without variation, on the expiatory character of the death of the Messiah. I said to him, I will suppose we are now in the time of Malachi. We have, therefore, only the revelation of the law and the prophets. Now, do we believe them? Are we disci-

ples of the grace of the promise? Is our faith that of an Abel, an Abraham, an Enoch, a Noah, a Moses, and a David? Do we sincerely look to the *everlasting sacrifice*; to the expiation shadowed forth from the beginning of the world by the sacrifice of beasts, and to which the whole Levitical service refers? Is it a salvation wrought by the Messiah and possessed by faith, under the vivifying efficacy of the Holy Spirit, that we contemplate and lay hold upon?

The Jew recoiled from such questions. He spoke of works, of merit, of human dignity, and as I still insisted reading to him the declarations of Isaiah and of the Psalms, he closed the conversation by saying, I confess there is something new to me in what you have said; I must read the prophets again.

The Child of Abraham.—That is it. You compelled him to confess his ignorance of the law, or rather to say that he only believed it so far as it accorded with his carnal religion. Ah! there was no sincerity in that soul.

The Missionary.—I found more of it in another Jew. Travelling in Wirtemberg, I chanced to be alone in the diligence with one other traveller, whom, from his exterior, I supposed to be a tradesman; my supposition proved correct.

Fatigued with previous labours, I intended to be silent, and began to read. But I had no rest in my mind until I had decided to converse with the *soul* of my companion; so I said, turning towards him: Are you a good Christian?

The Tradesman.—I! No, I am an Israelite.

This reply, I confess, displeased me, because it compelled a discussion that my fatigue would have avoided. But the Lord was to be obeyed, and I asked his presence and the assistance of his Spirit of wisdom.

You are, therefore, a child of Abraham? I said to the tradesman; I am one also, but a true one, a spiritual child, and therefore I delight to read the word of the Lord, and in the very language of Abraham and the prophets.

As I said this, I offered him the Book of Psalms in Hebrew, which I had with me, and opening it at the thirty-second Psalm, asked if he could read it. He read it immediately and with facility. Do you understand it well? I asked him. Not a single word, he answered. My father, who is a rabbi, taught me, indeed, to read, but he did not instruct me farther. I will then explain it to you, I returned. I then expounded line by line, the sense of the Psalm, bringing out from it the doctrine of the salvation of the soul through grace by faith in the mercy of the Lord, in the gift and by the work of the Messiah.

The Tradesman.—That is not what our rabbies tell us.

The Missionary.—I also am a rabbi, but a spiritual rabbi, that is, in the meaning and the spirit of Scripture. I did not always believe in the Messiah, but I believe in him now. Yes, I believe, according to the prophets, in the covenant of grace, in a Messiah promised from the beginning of the world, and I am sure that Jesus Christ is that Messiah.

The traveller made a contemptuous movement with his mouth, but I continued, by referring to what Isaiah says of the *man of grief*.—And if you like to see the fulfilment of this important prophecy, read this, I said, offering him a New Testament open at the sixth chapter of the gospel of St. John. See what Jesus Christ said of himself to the Jews.

That is the Christians' book, he answered. I have never read it. And he began to read the chapter indicated, and then the following, evidently with interest.

Where did you buy this book? he then asked.

At Heidelberg, I replied, three or four days ago.

The Tradesman.—Ah! that is well. I must pass through it during the week, and I will buy one also.

The Missionary.—You desire to read it, then! Now, if you can promise me to read it every day, at least a little, as much as you may be able, I will gladly present you with this volume.

I engage to do so, he said warmly.—But no,—I cannot promise; my father, should he discover it, would

turn me out of doors. However, yes, I think I will read it in my room in the morning, before I go down. Yes, I give you my promise.

I then gave him the volume, which he received, thanking me much; and when he left me, about an hour afterwards, he renewed his promise in the most sincere tone.

The Child of Abraham.—I doubt not that he kept it. He was struck with what Jesus said to the Jews, and God may have opened his heart as he did mine, and have revealed to him that Jesus is the Messiah.

The Missionary.—I delight to hear you thus express your faith. This reminds me that some years since, being in a town in Scotland, I met there a Jew who had been converted to Christianity about two years before. I was desirous to know if his faith was the same as that which the Lord had given me, and I asked him what he thought of Jesus three years before? I looked upon him, he answered, as an impostor. And now, I added, what do you believe about him? He is, he said, the Messiah, the very Son of God.

This confession of faith, which is also mine, was exactly that which the apostle Simon Peter made, and I saw, indeed, that there is but *one only faith*.

But wishing also to know if this disciple believed the whole witness of God, I said to him: And, pray, are you certain that you are a child of God? *Whoever*, he replied, and as if surprised at such a question, *believes that Jesus is the Messiah, is born of God, and he knows*, says Saint John, *that eternal life abideth in him*.

The Child of Abraham.—It is so! Faith in Christ is the gift of the Father; to possess this gift is to possess what is in Christ. *He who has Christ has life*, and that is why your preaching so rejoiced my mind.

This true child of Abraham then presented me with a copy of his Hebrew translation of the New Testament; I was pleased to read in it the same verse he had just quoted, (1 John v. 1,) where the word Messiah, in Hebrew, is put for that of Christ in French or

English. I read it also in the reply of Martha to Jesus, (John xi. 27,) "*I believe that thou art the MESSIAH.*"

It is the faith of the elect of God, said a person present, and there is no other. But this faith must be in the heart, must it not?

The Missionary.—Divine faith is nowhere else. To know a thing and say it, is often very different from believing in it and trusting in it. Therefore Scripture does not say: Whoever knows or says, but *whoever believes*, that Jesus is the Messiah, has life in his name. This is what Saint John declares, (xx. 31,) and blessed be God, who has given us this faith of such great price!

A prayer to the Father of all mercy concluded the conversation. The family separated, and the Missionary on leaving them, said to them: *May they be one*, our good Lord prayed, *as the Father and he are one!*

B. E. M.

Reviews.

Memoir and Remains of the Rev. Robert Murray M'Cheyne, Minister of St. Peter's Church, Dundee.
By the Rev. Andrew A. Bonar. London: Hamilton, Adams and Co.

THE apostolic maxim, that "no man liveth to himself," is descriptive of a great fact in the history of man. By means of that reciprocal dependence which binds mankind to each other, each one contributes more or less to the formation of the character, and thereby to the shaping of the destiny of those with whom he comes into contact. Serious as is this fact, it is a yet more startling truth, that the salutary or the pernicious influence which an individual has set into operation, is often rather accelerated than retarded, by his departure from the stage of life. His character survives when he is gone, and the contagion of his example continues to exert a posthumous influence when his name is forgotten. The illustration which the his-

tory of the most eminent and powerful actors in society affords to these remarks, would lead us to an awful train of reflection. The course of many men of genius has resembled those malignant comets which track their brilliant but wayward path across the heavens, leaving behind them their pestilential influence long after they have vanished out of sight. The career of others, however, may in its beneficent results be compared to the course of the sun, who, when he has performed his diurnal journey, perpetuates his kindly ministry through the reflected brightness of "the lesser lights" of heaven.

To the catalogue of good and wise men, who "being dead yet speak" with a voice even more impressive than they commanded in life, by an unerring but mysterious Providence, the name of Robert Murray M'Cheyne has been added. Eminently useful as he was in life, we question whether the moral influence which the record of his character and labours will continue to exert, will not equal the good he effected when he moved among the living. His brief but most interesting course reads an impressive lesson to all "who name the name of Christ;" but especially to "the ambassador for Christ." Mr. M'Cheyne was born at Edinburgh, on the 21st of May, 1813. Constitutionally of an affectionate and tender disposition, his heart was the home of all the tranquil and domestic affections, and his fertile imagination luxuriated in scenes of soft and placid beauty. To one so gentle and loving, the death of a congenial and endeared brother was an event of peculiar and crushing distress; but by the grace of Him who "worketh all in all," it was the means of giving the first impulse to his religious feelings. Having "lost his loved and loving brother, he began to seek a Brother who cannot die." When he had emerged out of the mists and shadows which often hover over the mind of a young convert, into the sunshine of Christian confidence, the developement of his spiritual character was rapid and symmetrical. The frontal and predominant trait of his religion was the

ardent, adoring, absorbing love of the unseen Saviour. This was the stem which sustained "the fruits of the Spirit," which clustered around it with extraordinary ripeness and beauty—the master-passion which subordinated all the energies of his intellect and heart to the cause of Christianity. His life was truly and emphatically "life in earnest;" and few ministers of the Gospel have descended into the grave with higher tokens of the Divine smile, or with such sincere and widely-felt lamentation on the part of the survivors. He sunk under an attack of fever on the 25th of March, 1843.

The record of Mr. M'Cheyne's life has been ably drawn by his congenial and attached friend Mr. Bonar. No Christian can rise from the perusal of it unimproved. It is unquestionably one of the most interesting and stimulating biographical narratives of the present age, and is worthy of a place on the same shelf with the Memoirs of H. Martyn, C. Wolfe, and T. Spencer. The "Remains" occupy the greater portion of the volume. They open with a selection of his letters, which are of the same stamp as those of the well-known Rutherford, whom he resembled in several points of his spiritual character. His pastoral epistles are peculiarly worthy of attention, for the point and fervour of his exhortations, and the insight they afford into his heart. A selection of his sermons follows his letters. The reader will be disappointed if he expects to find in them any elaborate discussion of doctrine or ingenious defence of truth. Mr. M'Cheyne was too much engrossed by his parochial and evangelistic labours to find the leisure, and too intent on the salvation of his hearers to have the inclination to unravel "the cobwebs of controversy." The value of theological literature, however, is not to be always estimated by its skill in dialectic warfare. Mr. M.'s sermons bear in every page the impress of his exalted piety, his fervent imagination, and his intense earnestness. The tract entitled, "Our Duty to Israel," which accompanies this number of "The Jewish Herald," is a characteristic specimen of the style of his pulpit compositions, and merits the attention of all Christians.

Our voice can add but little to the circulation of this delightful volume. It has already commanded a sale almost unprecedented in the annals of religious biography. We have been induced to notice it because the name of M'Cheyne is warmly linked to the cause to the advocacy of which this journal is devoted. Mr. M. accompanied the deputation sent by the church of Scotland, on a tour of inquiry into the state of the Jews, in 1839. The results of his inquiries and the details of his journey have been recorded by him in companionship with his biographer, in a volume entitled "Narrative of a Mission of Inquiry to the Jews." To this book we shall probably have recourse, in the progress of our journal.* In the mean time, we give our recommendation to the "Memoirs" of Mr. M'Cheyne, with a warmth and heartiness which have been called forth by but few productions of the class to which it belongs. We must add, that the commendable cheapness of this volume is another reason why Christians should avail themselves of the important instruction and hallowed incitement which it is calculated to afford.

Lectures on behalf of the Jews. Lecture First. "Goodwill to Israel." By the Rev. John Macfarlane, LL.D., Minister of Erskine Church, Glasgow. London: Aylott and Jones.

THIS is the first of a series of Lectures respecting the Jews, which are now in the course of delivery by ministers of various denominations in Glasgow.

The occasion which has given rise to these Lectures is the recent formation in that city of a society called "The Glasgow Christian Society, on behalf of the Jews." They are designed to direct attention to its objects, to awaken sympathy on behalf of the ancient people of God, and to encourage the prayers and efforts of the Christian churches for their conversion.

* Mr. M'Cheyne was also present at one of the preliminary meetings of this Society, and opened its proceedings by prayer.

The opening Lecture of Dr. Macfarlane appears to us to be admirably adapted to this end; we have risen from its perusal with a deeper impression than ever of the great, the almost incalculable advantages which will result from the conversion of the Jews, both to the church and to the world, as well as of the duty and reasonableness of making the most active efforts for its accomplishment.

The Lecture is entitled, "Good-will to Israel," and is founded on the 15th of Jeremiah, ver. 5; "For who shall have pity on thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?" The preacher first states with great clearness, the object which the newly-formed society has in view; he dwells, secondly, with much force upon its importance; and concludes with pressing upon Christians the obligations under which they are laid vigorously to prosecute it. The much-disputed question of the Jews' return to their own land he waives, as being of secondary importance, and beset with great difficulties. This appears to us to be a judicious course, especially as this is not a point which has a practical bearing. We have not heard of any one maintaining that this is an object which it is the duty of the church to undertake. It seems, therefore, wise to confine our thoughts to our present duty, and to give all the intenseness we can to our efforts for the restoration of the seed of Abraham to the favour and friendship of God.

The sermon presents a striking and impressive exhibition of the results which would flow from the conversion of the Jews. Without doubt, it will be the most important movement in favour of Christianity since the day of Pentecost. Not only will their conversion be a strong confirmation of the truth, but their zeal in propagating it will be proportionate to their former hostility against it. True penitence will cause them to feel that they can never make reparation enough for their sinful rejection of the Messiah, and the love of Christ in their restoration to his favour will constrain them to make every sacrifice and to undergo every labour for

his name's sake. Nor can we reflect upon the remarkable facilities which their position in every part of the world presents for the prosecution of the work, without perceiving that their conversion will at once lead to the proclamation of the Gospel over the whole earth. These points are ably set forth in the sermon of Dr. Macfarlane ; he shows with equal clearness what is the duty of the church with relation to the Jews, replies to the objections which are sometimes raised, and presents the most animating and encouraging considerations for the vigorous prosecution of this work.

We cannot but notice with pleasure the truly Christian spirit which our author everywhere displays toward the children of Israel. He sympathises with them under the oppressions to which they have been so unjustly subjected on account of their religion, he claims on their behalf all the rights which belong to them as men and as citizens, he awakens our pity on account of their sorrows, he deepens our interest in their welfare by details of their past and present condition, and his whole performance is instinct with good-will toward Israel. We thank the author of this sermon for the good service he has rendered, through its publication, to the cause which it so ably advocates.

Correspondence, Extracts, &c.

THE JEWS.

From Basil Montagu.

THE Englishman's fireside is proverbial for domestic happiness, "the only bliss of Paradise that has survived the fall;" but of all firesides, the Jew's fireside, as far as relates to their affections, is the most abundant in good feeling. I have observed this in all families, from the most opulent to the most indigent. Let Christians, instead of yielding to the spirit of intolerance, seek the fireside of a Jewish family. They will find in many houses two or three generations—the young dutifully waiting upon the old and the infirm, with a love and respect never to be excelled, and seldom to be equalled, by the members of any religion: parent and child, husband and wife, united together in one sweet bond of union. That love which made victory bitter to David while he mourned for Absalom, and which smote Jephtha to the

dust while he wept for his daughter—that love still warms the hearts of their descendants; and the Jew, who is not allowed to have power, or place, or country, has a home which his oppressors may envy, where the Almighty is with him and his children are about him.

Such is the nature of their affection; it is the fruit of their religion, which abounds with love of kindred * * *

It is not, however, only in domestic life that their kind natures appear: they are distinguished for their public and private charities, for their readiness to relieve misery wherever it exists. "The Christians talk much of charity and kindness," said a bankrupt, "the Jews practise it." "I have experienced more kindness from the few Jews with whom I have dealt, than from all my Christian customers. A friend of mine had the sad misfortune to lose a beloved wife in child-birth: opposite to him lived an opulent Jew. His lady had just recovered from her confinement; she heard of my friend's loss; she immediately sent and requested that she might nurse the baby; she reared it."

It is not, however, to private life that their kindness is limited; it extends to every form of benevolence. With the Jews as well as Christians there are charities for every form of distress: they support their own religious establishment, maintain their own poor, and all foreign poor of their religion. The four chief synagogues of London distribute to the poor, in monthly allowance and in casual relief, £4500. There is an hospital for the support of the aged, and schools for the education and employment of youth. There is an asylum for the support of the aged and sick Spanish and Portuguese Jews; a charity for the support of the indigent blind; a charity for affording temporary relief to sick poor—for relieving the wants of poor unmarried women during their lying in; they have charities for the support and education of poor children; a free school for the instruction of boys and girls in Hebrew and English, writing, arithmetic, and needlework, on the system of the Lancasterian and national schools; a charity for clothing, educating, and apprenticing orphans; a charity for Spanish and Portuguese orphans; a charity for portioning female orphans; a charity for clothing destitute children who do not fall within the scope of any other charity. Of this holy attention to the sufferings of others, we have lately witnessed a never-to-be-forgotten instance. Upon the barbarous cruelty practised a few years since on the Jews at Damascus becoming known, one of the opulent and kind members of this nation instantly came forward; he offered to go to Damascus, to assist his oppressed brethren; he quitted all the comforts and charities of his home, and went to the east; he succeeded in mitigating their sufferings; the blessings of those who were ready to perish came upon him; and on that spot, the Mount of Olives, rendered sacred to us Christians from its association

with the Founder of our religion, this excellent man was daily seen distributing alms to the distressed, afflicted poor.

If it were consistent with the delicacy of that feeling in which these charitable exertions originate, it would indeed be grateful to mention the name of this true philanthropist; but it is unnecessary, and would be painful to that sweet nature which seeks not for public applause. * * * *

I pass from the acuteness of their intellect and their warm affection to their orderly conduct as members of society. They are regular and industrious in their habits, cultivating those branches of trade committed to them, and increasing the prosperity of their country by enlarging its commerce. * *

I conclude with repeating that they are in intellect acute, in affection ardent, and in conduct orderly, industrious, and temperate.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

SINCE the publication of the last OCCASIONAL PAPER, the Committee are happy to state that meetings in aid of the Society have been held at Southampton, Romsey, Guildford, Bristol, Reading, Norwich, Yarmouth, Ipswich, Colchester, Bocking, Liverpool, Manchester, Birmingham, and Brentford, at all of which ministers of different denominations kindly assisted, and expressed the warm interest which they felt in the object of the Society. The Rev. Dr. Archer, J. Wilson, R. H. Herschell, and J. A. Miller, have rendered considerable service to the cause by attending respectively one or more of these meetings as a deputation from the London Committee; and it is hoped that the effect produced will not be evanescent, but will be seen in the increased exertions made in behalf of the Jewish people.

In addition to the prayer-meeting held at the office, in the evening of the third Wednesday of each month, quarterly meetings are held at different chapels in the metropolis; and these, as well as others of a more private character, indicate a growing desire that the promised mercy to Israel, may speedily be bestowed.

An Appeal has just been published to Christian pastors and ministers; this has been extensively circulated, and has called forth a great number of interesting letters from different parts of the country, for which the Committee return their best thanks. One of these we take the liberty to insert.

"Gentlemen,—I thank you for the 'Appeal,' which I have duly

received. I trust you will continue to stir up pastors to the importance of bringing more prominently before their people the condition of the seed of Abraham. I confess my criminal apathy in this matter, and fear I am not alone in the transgression. At our monthly missionary prayer-meetings, how seldom do we hear a prayer for the lost sheep of the house of Israel! Heathens at home and abroad, the Hindoo, Catholic, and Mahomedan are remembered, but the Jew forgotten!—and why? Because I fear ministers do not regard them in their public prayers. I tried an experiment to awaken my people to a concern for another interesting portion of our race, viz., *the gipsies*. I prayed for them in public; it was thought singular, but at our next prayer-meeting the example was followed by the brethren. I have tried the same with the despised outcasts of Israel. I think of trying a plan not included in your four suggestions.* I propose taking *The Jewish Herald*, and reading something from it every monthly prayer-meeting. By this means the subject will be brought before the people, and induce thought; thought will lead to inquiry, inquiry to information, and information to action."

The operations of the Society are *at present* confined to England, where thirty thousand of the seed of Abraham are living in ignorance of Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. Amongst these, nine Missionaries and two female Scripture Readers are constantly employed in preaching Christ unto them; and their efforts have been followed with considerable success.

Whilst it is our desire to afford every information, as well with regard to the spirit and manner in which they discharge their duties and the difficulties and trials with which they have to contend, as also in reference to the results of their exertions, our readers will feel with us the need of circumspection and caution in publishing many details which, whilst they would be of thrilling interest, could not be put into print without obstructing the great end in view.

The resources of the Society are not equal to its expenditure, and yet if the friends of Christianity will awake to their duty, the Committee hope ere long to extend their operations, not only at home but in other lands, where, notwithstanding the labours of the Free Church of Scotland, the London Society for Promoting

* The following are respectfully suggested as methods by which, under the Divine blessing, the object of the Society may be effectually promoted:—1. The institution of monthly or quarterly prayer-meetings on behalf of the Jews, with the delivery of appropriate addresses. 2. The formation of congregational or local ladies' committees or associations. 3. Congregational collections. 4. Public meetings, at which a deputation from the Parent Society would attend to state the plans and operations of the Society.

Christianity amongst the Jews, and the American Society for Meliorating the Condition of the Jews, there is abundance of room for greatly increased efforts to bring back the lost sheep of the house of Israel.

We insert the following statistical statement from a sermon entitled "Geneva and Jerusalem," preached at Geneva, March 12, 1843, by Professor Gaussen.

STATISTICS OF THE JEWS.

"Their restless feet are pressing at this very hour the snows of Siberia, and the burning sands of the desert. Our friend Gobat found numbers of them in the elevated plains of Abyssinia, eighteen hundred miles to the south of Cairo; and when Denham and Clapperton, the first travellers that ventured across the great Sahara, arrived on the banks of the lake Tchad, *they* also found that the wandering Jew had preceded them there by many a long year. When the Portuguese settled in the Indian Peninsula, they found three distinct classes of Jews; and when the English lately took possession of Aden in the south of Arabia, the Jews were more in number there than the Gentiles. By a census taken within the last few months in Russia, they amount to two millions two hundred thousand; so that their population in that immense empire exceeds that of our twenty-two cantons. Morocco contains three hundred thousand, and Tunis one hundred and fifty thousand. In the one small town of Sana, the capital of Arabia Felix, they assemble together in eighteen synagogues. Yemen counts two hundred thousand; the Turkish empire two hundred thousand, of which Constantinople alone contains eighty thousand. At Brody, where the Christians, who are ten thousand in number, have only three churches, the Jews, twenty thousand in number, have one hundred and fifty synagogues. Hungary has three hundred thousand. Cracovie twenty-two thousand. In a word, it is imagined that, were all the Jews assembled together, they would form a population of seven millions; so that, could you transport them into the land of their fathers this very year, they would form a nation more powerful and more numerous than our Switzerland."

The harvest truly is plenteous, but the labourers are few; let us pray the Lord of the harvest to send forth labourers into his harvest. Much has been done for the Society by the Ladies' Association and its several branches, and much more could be done if additional collectors for the different congregations in town and country would kindly offer their services. Every information would be furnished by the Treasurer, Miss Kennion, Leonard Cottage, Barnsbury Park, Islington, or the Secretary, Mrs. R. Bennett, 24, Finsbury Place.

The first of the following extracts from the Journals of our

Missionaries will illustrate the way in which they seek to do good to their brethren, and the second is a specimen of the encouragement with which God is frequently pleased to bless them. Some very interesting details we are obliged to defer to our next number.

EXTRACTS.

"I met a Jew, and, addressing him on the subject of religion, he replied, that the fulfilment of the 613 commandments contained in the law will procure for him everlasting life. I asked him to tell me whether he had kept all these 613 commandments. He answered, that some of them, in consequence of their connexion with the temple, could not be observed now, but that he endeavoured to keep as many as he could. This led to the following conversation :

"*Missionary*.—Have you kept, to the full extent, all which you have been able to observe ?

"*Jew*.—I hope so.

"*Missionary*.—Have you kept the 418th, to love the Lord your God and his law, continually to meditate therein that you might learn how to do his will, cheerfully to perform his commandments, and to have no other desire than to acquire a better knowledge of the Lord ?

"*Jew*.—I do what I can, but I have to look out for the maintenance of myself and family, and the payment of taxes, &c.

"*Missionary*.—This is not a sufficient answer : I want to know whether you have fulfilled this commandment according to the will of the Almighty ; whether, in fact, you love the Lord with all your heart, and his word, so as to meditate upon it by day and by night : speak honestly.

"*Jew*.—I love my Creator, but I cannot think and do exactly as it is required there.

"*Missionary*.—Ah ! then, you are cursed ! the curse of God is pronounced upon all that do not observe every word of these precepts to do them : because you have not observed this one precept you are under the sentence of condemnation ; but I would ask further, have you kept the 516th, in obeying and performing whatever that prophet should say whom the Lord our God was to raise up like unto Moses ?

"*Jew*.—I cannot enter into much argument ; God knows my heart ; it is true Jewish, and shall remain so.

"*Missionary*.—But it is written, with regard to that prophet, that 'whosoever will not hearken, I will require it of him.' It will not do to lull conscience into silence ; here is a matter between God and your soul. Remember that your soul having once come into existence can never die, that it must live eternally, either eternally happy or eternally miserable. Think what our nation once was, and what was its glory and honour ! Behold now its degradation, and inquire into the reason. Contemplate its spi-

ritual destitution, its sinfulness, its iniquities, and be astonished. We ought not to cry, Peace, peace, when there is no peace. Ask yourself when you have carefully perused the commandments spoken of, and found that you have not fulfilled but broken most of them, what can purify you in the sight of God? Is it the Talmud? Is it the rabbi? Is it the giving of alms? or must it not be the blood of sacrifices,—the blood of the Messiah, who has become our sacrifice and our high priest? I say again, let your language be what it may in reply, forget not that your soul has to do with the living God. Works cannot save you if they are not the works of God. He that believeth in the Messiah, Jesus, who has been sent as that very prophet like unto Moses, and who came at the time of God's own appointment, shall be cleansed from all his iniquities. Thus closed the interview; let us pray that it may be followed with a blessing."

"I was much gratified this month (September) in witnessing the effect of the tracts entitled, 'To the Law and to the Testimony,' and 'A Word to Jews and Christians,' and of the Hebrew 'Selections,' on the mind of a young Jew about eighteen years of age. As I entered his house he seemed very pleased to see me, and said that he was much obliged to me for having left with him the above-mentioned tracts. I have, he added, read them all, and they have afforded me much satisfaction. He told me that he had an old English Bible, and that he had compared the references in the tracts with the Bible, and found them quite correct. 'There was,' he said, 'one passage in particular in the 'Selections' which struck me much, viz., the fifty-third chapter of Isaiah. I was thinking that the prophet might be speaking of himself, but when I came to that part which says *that he was wounded for our transgressions, that he was bruised for our iniquities, that the chastisement of our peace was upon him, and that with his stripes we are healed; that all we like sheep, have gone astray, that we have turned every one to his own way, and that the Lord hath laid on him the iniquity of us all*, I was at a loss to think what it meant, and rather doubted its application to Isaiah: would you be so kind, Sir, as to let me know what you think about it?' In reply, I read the whole chapter and commented on it, showing him from the nature of the passage that the prophet could not be speaking of himself, but was predicting the person whom the Jews call the Messiah, and that this Messiah was to offer himself up as a sacrifice, not for his own sins, but for the sins of his people. I told him that the reasons why he was to become a sacrifice were, that the Jewish sacrifices were to cease, being nothing more than types, and that he was to be the only sacrifice and the only priest. Here he stopped me and said, 'But is it not strange that we Jews don't believe that when the Messiah shall come he shall come to

suffer, but that he shall come only to reign as king in Israel? If this chapter in Isaiah be a prediction of a suffering Messiah, then we are wrong.' 'Yes,' I said, 'you are all wrong, and have been so for the last eighteen hundred years.' 'How is that, Sir?' he asked. I answered, 'Simply because the Jews have been deceived by their own imagination, and led to look forward merely to an earthly prince, whereas they ought to have been guided solely by their Scriptures. But,' I added, 'it was not always so; many of the most distinguished and learned of the Jews, before the destruction of Jerusalem by the Romans, believed that this very chapter foretold a suffering Messiah, and there have been since Jews in every generation who have believed this prophecy and rested upon it for their final salvation; they have believed that Jesus, in whom Christians trust, was indeed the person to whom the prophet refers.' I went on to tell him of the eunuch whom Philip found reading this chapter. He seemed very much interested in the conversation, and somewhat affected, and asked me to procure him the New Testament. I have since obtained it for him, and he expressed his gratitude, and said that he would peruse it with attention. I have seen him frequently, and have reason now to believe that he is earnestly seeking the truth. His questions are not characterised by the captiousness of those of the great mass of the Israelites; they are put with candour, and with an evident desire for instruction."

History of the Life and Conversion of S——, a Jew in middle life, who was baptized at Rusholme Road Chapel, Manchester, July 6, 1845.

Mr. S. was born in Mecklenburg Strelitz, of orthodox Jewish parents. His early instructor, however, whilst he inculcated outward morality, disregarded religion; he said to him, "All that you have to observe is honesty to your fellow-men; you need mind nothing else." Whilst yet young, he was taken by his father to Berlin, where, in a new synagogue, he heard for the first time the prayers and sermon in his native tongue; the result was, that on his return home he was so much struck with the heartlessness of prayers read in a language which not one in ten of the people could understand, that he refused any longer to attend the synagogue worship. At the age of fifteen he was apprenticed to an eminent merchant of infidel opinions, who led him to read Paine, Voltaire, and other like authors, and rewarded him for his diligence in business by introducing him to places of worldly amusement and dissipation. What could be expected from such a training but the most melancholy results? Parents little think of the ruin in which they involve their children when they place them under the superintendence of men who scoff at religion and regard the world as the chief good. Mr. S. lost his master suddenly, but

INTELLIGENCE.

he had been taught that men were made simply to enjoy life as long as it lasted, and the solemn warning was unheeded by him ; he obtained another situation, and became a decided profligate ; he ran all the lengths of sin, and devoured iniquity with greediness. His father sent for him home to assist him in his business, but he could not now bear the restraints of his paternal roof ; and on receiving some property left him by a deceased relative, he went into partnership with a cousin, with whom he went to Hamburg to purchase goods. But neglecting the object for which they went, they resolved to see more of the world, and from thence travelled through the south of Germany, crossed the Alps and visited Switzerland, France, Belgium, Holland, and England. Satan now took complete hold of him, and having returned to Paris he was guilty of deeds which he could not afterwards recollect without shuddering : his property was wasted, and at length he was thrown into prison. His parents sent him money to procure his release and to enable him to return to his father's house ; but though he had made many promises previously to his deliverance, he was unhumbled and unchanged. He kept away from home and continued to pursue the paths of sin and death. How dreadful is the fetter of sin when once the soul is enchained by it ! it has not moral power to break it asunder, and nothing can release it but the power of God. To avoid a second imprisonment he enlisted in a French regiment ; there many sufferings were his portion, and especially after being ordered to Algiers, where for two years he could say with the patriarch Jacob, "In the day the drought consumed me, and the frost by night."

Pestilential disease at length entered into the ranks, and, in addition to those who died on the field of battle, hundreds every week were hurried into eternity. The subject of this narrative was seized with the prevailing sickness, and his sufferings were extreme ; he was brought to the gates of death, and though too hardened to think of his sins against God, the reflection was exceedingly painful that he had brought all his troubles on himself, and grief and distress on his parents : he feels now what cause he has for gratitude, that, notwithstanding his hardness of heart and the oaths and curses which in the time of his affliction he allowed himself to utter, his life was spared, and spared to become hereafter a monument of mercy. His kind parents again interposed on his behalf and purchased his discharge. In accordance with their wishes he determined to return home by way of England, where he was cordially received by relatives in Norwich and Leeds.

Having obtained permission to remain for a time in this country, he entered into business, though in conducting it there was the same want of principle which had characterised him for years. He married at Manchester a professing Christian : at first he permitted her to attend Christian places of worship, but after a time

would not suffer her to do so. When he had been married twelve months it pleased God to lay him low on the bed of affliction, and he partially lost the use of one side and the sight of one of his eyes. Two years passed away, and as he could not labour, his temporal resources were daily diminishing; he repined at this, and what with his mental anxiety and bodily pain he seemed to have more laid on him than he was able to bear, and once was providentially rescued from self-destruction by the unexpected entrance of his wife.

But the Lord had purposes of mercy concerning him, and in the beginning of the year 1845, Mr. Naphtali, one of our Jewish Missionaries, was led to visit him. He tried to awaken him to a sense of his own sinfulness, but he did not feel himself a sinner. He went on to show him how unable the Jews were to keep the old covenant, and how salvation was provided for them in the new covenant, which was promised hundreds of years before the birth of Him who sealed it with his blood. Mr. S. said, in reply, that he did not believe in the Old Testament, that he had never read the prophets or the New Testament, and that what he had heard of Jesus had led him to think that, like Moses, he was a very wise man, though he had no faith in the miracles said to have been wrought by either of them. The Missionary left several tracts and repeated his visits every day. He gave him a Bible and read with him through the prophecies, and showed that the idea of a saving Messiah is prominent in them all, and that every particular foretold of the Messiah was verified in Jesus of Nazareth. Mr. S. was surprised to find the New Testament so very different from what he had expected, and that instead of superseding the Old Testament it confirmed it, and at length he was convinced of the oneness of these books, and the truths flashed upon his mind that the Holy Bible must be the word of God, and that the prophets must have written by inspiration from above.

He then set himself to study the Bible with earnest desires for light and instruction, and by the aid of the Holy Spirit he became at length fully convinced that the Lord Jesus Christ is the only Messiah and Saviour, and that he *was, did, and suffered* all that the Messiah was to be, to do, and to suffer. Now he felt deeply penitent on account of his past sinfulness, was filled with wondering love at the long-suffering goodness of God as manifested in his previous history, and was enabled to lay hold on the hope set before him in the Gospel. Several Christian friends visited him after this in company with the Missionary, and were much pleased with the state of his mind; the Missionary took great pains in giving him further instruction, and from time to time was thankful to find him growing in grace and in the knowledge of the Lord Jesus Christ. In consequence of illness he now became an inpatient in the infirmary. There he experienced that it was good for him to be afflicted, and when a little recovered tried to make

himself useful to his fellow-sufferers. After he became convinced of the truth of Christianity he wished to be baptized and to make a public profession of his faith; and at length, having given full satisfaction as to the reality of his conversion, to the Rev. J. Griffin and other Christian friends, his wish was gratified, and on the sixth of July last he was publicly baptized by that esteemed minister. Since that period he has walked consistently with his profession, and is now living to Him who loved him and gave himself for him.

We are sure that our friends will be deeply gratified with this interesting narrative, and will admire and adore the grace which has in so remarkable a manner plucked a brand from the burning, and given us occasion to say, in the language of holy writ, "What hath God wrought!"

OTHER INSTITUTIONS FOR EVANGELIZING THE JEWS.

It is our intention from time to time to report the proceedings and success of the various societies formed for the spiritual interests of Israel, and particularly of the "LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS," carried on by our friends of the Established Church; the JEWISH BRANCH OF THE FREE CHURCH MISSION; and the "AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS." The London Society has been in existence thirty-seven years, has thirty stations in different parts of Europe and Asia, employs seventy-five missionaries, agents, tract distributors, and teachers, of whom thirty-eight are believing Jews; and it reports one hundred and fifteen baptisms during the year preceding the last annual meeting.

The Jewish Branch of the Free Church Mission was formed after the return of a deputation, sent out in 1839, to visit Palestine, and other countries, where the Jews reside in the greatest numbers. At Pesth, Jassy, Constantinople, and Berlin, its efforts have been blessed of God, and the first fruits have been gathered, of what we trust will prove a most abundant harvest. Our own Society was formed on the principle of friendly alliance with this mission, and received from it at its formation £500 in aid of its funds.

The American Society has a devoted missionary in New York, has appointed one in Baltimore, and intends to occupy with labourers in the Jewish cause all the great cities in the country.

Several similar institutions are formed on the continent of Europe, particularly at Frankfort on the Maine, Basle, Berlin, Dresden, Strasbourg, Bremen, (which has several auxiliaries,) and Cologne on the Rhine.

We earnestly pray that it may please God to pour out on all those Societies the Spirit of wisdom, zeal, and love, and to crown their efforts with abundant success. We long for the conversion of Israel, and rejoice that there are so many kindred institutions to labour with us in the prosecution of this very important object.

Poetry.**INVITATION TO JEWS.**

AN ORIGINAL HYMN, BY J. MONTGOMERY, ESQ.

CHILDREN of Zion ! know your King,
 Your own Messiah hail ;
 Hosannas in his temple sing,
 For he hath rent the veil.

Himself, the sacrifice for sin,
 As your High Priest he died ;
 With his own blood he entered in ;
 Behold the Crucified !

Behold him on the mercy-seat,
 High in the holiest place ;
 Now cast yourselves before his feet,
 Then rise to see his face.

That face with reconciling beams,
 Shines forth upon you all ;
 No longer weep by Babel's streams,
 He calls,—obey his call.

So shall your hearts within you burn,
 While guided by his voice,
 With songs to Zion you return,
 And in your God rejoice.

At his great name, bow every knee ;
 Let every tongue confess
 Christ ; whom your fathers slew, is HE,
 THE LORD, YOUR RIGHTEOUSNESS.

TO CORRESPONDENTS.

Favours have been received from the Rev. Messrs. Miller, Mannering, W. Alliot, Reynolds, and W. C. Stallybrass : also from B. E. M., "A Lover of Israel," and "A Friend to Israel." Mr. Mannering's very interesting work, entitled "*Christian Consolation*," has come to hand : we warmly recommend, and should have been happy to have reviewed it, had not our periodical been exclusively Jewish.

Communications will be thankfully received, addressed to the Editor of *The Jewish Herald*, at the Office of the Society, 1, Crescent Place, Blackfriars.

The Jewish Herald.

No. II.

FEBRUARY, 1846.

VOL. I.

THE PROSPECTS OF "THE HERALD."

IN presenting the second number of "The Jewish Herald" to the public, we beg to express our gratitude for the kindness with which our January number has been received, and trust that the present one will not be less deserving of their approval. The circulation has thus far exceeded our expectations; but as it is our object to excite an interest on behalf of the Jews in the minds of those who are as yet indifferent to the exertions made for their conversion, we entreat our friends to try to obtain subscribers to our work from amongst that class: we cannot expect the parties to whom we refer to read a Jewish periodical, except they are urged to do so by those who feel it a duty and a privilege to promote the spiritual welfare of Israel; but if they can only be persuaded to read and to think on the subject, we feel little doubt but that, with the blessing of God, they will become as warmly interested as any of their fellow-Christians, in a cause so intimately connected with the glory of Christ and the future prosperity of the church.

As our success, under God, depends much on the ability and variety of the articles inserted in our magazine, we must earnestly ask the assistance of powerful writers: we have not room for long essays, but shall be glad to receive original compositions or interesting extracts suited to the size and character of the work, and calculated to answer the great end we have in view. We hope that, with the help we shall receive, we shall be able to give much interesting information in reference

to the present state of the Jews, their manners and customs, their religious views, their different sects, their prejudices against Christianity, &c. We shall also wish to view the Jews in connexion with prophecy, to observe the predictions which have been already fulfilled in their history, and to anticipate the accomplishment of those which yet remain to be fulfilled: whilst on these points we think it desirable to avoid as much as possible controverted questions, prophecy in its relation to the Jews is too interesting and important a topic to be overlooked. Short and spirited articles on the duties of Christians to the Jews, or in reply to objections urged against efforts for their conversion, will always be acceptable, as also will any well-written essays on the advantages of union amongst Christians of different denominations in labouring for the salvation of Israel. Our work is not primarily intended for unconverted Jews, but for Christians; yet as it may come into the hands of Israelites who reject Christ, occasional articles on the differences between Jews and Christians, or illustrative of the meaning of prophecies applied to Jesus of Nazareth, will be inserted.

Our Review department is intended to be interesting to readers generally, not simply to those who may be led to purchase the works referred to. It will be, therefore, our object in every review, either to give prominence to some important thought, or such a description of a work as shall gratify those who have no means of procuring it. Reviews written for us by our literary friends will be gratefully received.

We hope that our readers will pay special attention to our "Intelligence." We have been at considerable pains to make this part of our work effective: we consider it as peculiarly important, because many only need to be taught that good is actually doing, and that the mind of the Jew is not perfectly inaccessible, and they will be at once induced to come forward "to the help of the Lord, to the help of the Lord against the mighty."

We again ask for prayer on our behalf. If God is

pleased to own our efforts they must succeed: if his blessing be withheld, they cannot but be in vain.

A LESSON ON CHRISTIANITY FROM “A HEBREW OF THE HEBREWS.”

THERE are some who rejoice in the adaptation of the blessings of redemption to their own circumstances, but who seem to forget that the Gospel economy was not constituted for themselves alone: circumscribing their view of the Christian system by the advantages which they personally derive from it, they entertain contracted notions of the nature and scope of Christianity. This was not the case with the apostle Paul: if we turn to the second chapter of his epistle to the Ephesians we shall find that his eye was fixed on Christianity not so much as the source of personal blessedness, not so much on what the dispensation of the Gospel had done for him and others, as on what it was designed to effect *for the world*. Herein consisted its glory in his view,—that by it the human race was to be blessed—not in one of its families only, but in all. On this he dwells with all the energy of one who felt at home in his theme. The Jew and Gentile stood before him, and the designs of the Gospel toward *both*. Hitherto, in regard to spiritual privileges, the former had been highly favoured. Knowledge of God, accurate and extensive, had been conferred upon him; and where he improved his opportunities, peculiar intercourse with the moral Governor of the world had been realised. Moreover to the commonwealth of Israel those belonged, whose names were memorable for the friendship with himself into which God had introduced them. Others were “aliens,” “strangers from the covenants of promise,” “afar off.” But now “by one Spirit both had access through Jesus unto the Father.” The apostle refers to his own acquaintance with this aspect of the dispensation, as a distinguishing honour conferred on himself. That the Gentiles should be fellow-heirs, and of the same body,

and partakers of the promise in Christ, was a purpose which, in former times, although occasionally it gleamed forth on the minds of those who spoke by inspiration, had not been made known to mankind with that clearness with which it was at length "revealed to the holy apostles and prophets by the Spirit." He saw it now, and much as he valued the Gospel for all that it had done for him as a sinner, and for the many spiritual blessings of which it was the source,—yet that aspect of it which commended itself most to him, which agreed most with his love to Christ and desire for his praise, and which gratified most that expansive benevolence which he had learned from Christ as his leader and example, was this, that it *levelled distinctions previously existing, abolished every difference, and tended to unite the various tribes of earth into one happy, holy family.*

To the entertainment of such views, and to this alone, can we ascribe it that, though a Jew, he is discovered especially rejoicing before God on account of the advantages which *the Gentiles* derived from Christianity. He still loves his own nation, pleads for their welfare, and could wish himself "accursed from God for their sake"—but his heart turns with special tenderness to the Gentile, and *because to "the alien"—to "the stranger"—to the "afar off"—there is a place assigned in the spiritual temple, his heart overflows with joy.* Let us remember the natural exclusiveness of the Jew—an exclusiveness which such an one as Paul was likely to possess in its fullest sense, and then let us pay a worthy homage to the power of Christianity over the heart, as evinced in the language of congratulation addressed by him to *Gentiles*, "Now therefore *ye* are no more strangers and foreigners, but fellow-citizens of the saints and of the household of God." "In Jesus *ye* also are builded together for an habitation of God through the Spirit." "He is our peace who hath made *both* one." "By him we *both* have access." He did not, could not, enjoy his blessings alone, and his access as a Jew to the God of Abraham, Isaac, and Jacob was rendered doubly delightful, because in

that approach his spirit was in sweet companionship with "sinners of the Gentiles:"—"we both have access."

Most appropriate, then, were the inquiry for ourselves—Are our thoughts of Christianity those which reach beyond personal enjoyment? Do we coincide in the judgment formed of it by this converted Israelite? Are we like-minded with him? Especially, have we, as Gentiles, thought of the Jews in the same way as he, a Jew, thought of the Gentiles? Have we loved the Gospel, because it will bless "the circumcision," as he loved it, because it was full of promise to "the uncircumcision?" Is it our habit to contemplate it as not designed for *one*, but for *both*, and to make this the rule and principle of our efforts at its diffusion? We profess to regard access to God by the Spirit, through the Son, as our richest mercy; do we prize it additionally, because our elder brother of the seed of Abraham may enjoy it with us? Have we sought to remind him of his privilege,—has he heard from ourselves that he may share it with us? Have the tone and character of our supplications, addressed to "the holiest of all," been such as to lead to the impression, that we were unhappy at going *alone* to the mercy-seat? Have we brought the Jew with us in our hearts, and in the arms of affection, if we could not succeed in bringing him in any other way? Unless to inquiries such as these we can return a satisfactory answer, then are we certainly, neither viewing nor practising Christianity, as did Paul. We are neither feeling nor doing as Gentiles towards the Jews, that which he as a Jew felt and did in regard to the Gentiles.

If a father had invited two of his children into his closet, that they might both have near and delightful intercourse with him, and share in some special proof of his kindness, the entrance of one without the other would naturally lead to the inquiry, Where is your brother? were not *both* of you sent for? why have you not brought him with you? And are not these the questionings which might well be addressed to us by our heavenly Father, when we are satisfied to avail our-

selves of access to his throne, without laying it to heart that our brother—our elder brother—to whom we are under deep obligation, too—is yet “afar off?” Had we the spirit of Paul, we could not be satisfied to come *alone* where *both* might have access. We should weep on missing our brother from our side, and, constrained by his absence to pour out strong cries on his behalf, we should leave the Divine presence to make vigorous efforts to set before him the privileges he is despising—the mereies he is forsaking. Had we the enlarged views of the apostle, we should, according to the altered circumstances of the Jew and the Gentile, feel for the former all that he felt for the latter. He loved Christ because he saved the *Gentile* as well as the Jew. He saw a beauty in Jesus, because he held out the hand of affection to the *Gentile*, and offered to unite him in peaceful affection to the Jew. He preached the Gospel because its tendency was to break down the partition-wall, and introduce the *Gentile* to the spiritual blessing typified in the sanctuary of the Jew. *And what is needed now is the reciprocation of these views on our own parts*:—that we should love Christ, because his mission was to the house of Israel; that we should see a beauty in him, because he brings peace to Israel; that we should admire the Gospel, because it is the “power of God to the *Jew* first.” Then indeed would there be deep stirrings of heart, instead of that too prevalent insensibility with which, among professing Christians, the spiritual condition of Israel has been regarded—stirrings of heart which, as in the case of the apostle, would issue in labours often, and in much prayer. Then adopting his language as our maxim, “There is no difference between the Jew and the Greek,” we should proceed to testify to the Jew our belief that “the same Lord over all is rich unto all that call upon him.” Then should we speak of our work for Israel as humbly as did he of his unwearied services for the “strangers and foreigners,” and our rejoicing would be, that to us “who are least of all saints is this grace given, that we should preach among *Jews*

the unsearchable riches of Christ." And this would be not only after the model of Paul, but of the primitive church in its brightest and best days; and our gladness over the returning wanderers of the seed of Abraham would be the counterpart of the congratulations of that assembly of apostles and brethren in Judea, of whom it is written, "When they heard these things, they glorified God and said, Then hath God also to the Gentiles granted repentance unto life."

H. S. R.

REASONS WHY WE SHOULD SEEK FOR THE CONVERSION OF THE JEWS.

THAT Jews stand in need of the Gospel equally with the Gentiles, and that the Gospel is equally adapted to the circumstances of both, are indisputable facts. All the arguments then by which we are induced to preach Christ to the Gentiles, are of equal weight to lead us to preach him to the Jews; the souls of the latter are as precious as the souls of the former, neither will their conversion bring less glory to Christ nor be less advantageous to the church. There are, however, in addition to these more general arguments, special reasons for labouring on their behalf. Let us remember that for a long series of years they constituted the only church of God upon earth; and surely when we call to mind their former condition, their peculiar privileges, their distinguished honour, our souls cannot but yearn over them now that they have experienced so melancholy a reverse: if amongst the poor and destitute we pity those the most who have known better days, ought we not for a like reason, amongst the spiritually poor, to feel the most for the degraded Jew? Let us also think of our own obligations to the Jewish people; it is through their instrumentality that we have received all our spiritual privileges; they have been the depository of the law; to them were sent the prophets; nay, our Lord Jesus Christ and his apostles were Jews. We owe to

Jews, instrumentally, the Old Testament ; and to them we owe in like manner the New Testament. How are we to repay this debt of gratitude, but by seeking to confer back on them the privileges which through them we have received ? Ought we not to lead them to search their own Scriptures, *the Scriptures which they have given us* ; to point them to their own Messiah, *the Messiah whom we have found to be so precious to our souls* ; to teach them the Gospel of Christ, *the Gospel which we have learned from their own people, and which we have found to be the power of God unto our salvation* ? Let us further recollect the great benefit which the Gentile church will receive from their conversion : oh ! when we look at the present state of the church, when we see how little of the life and power of godliness is manifested, when we observe an evident deficiency in faith and love, we feel that the church is, in comparison with what she ought to be, spiritually dead ! When, oh when, will she revive ? when, oh when, will there be life in the enjoyment and in the practice of religion ? We are told when—told that it will be when the ancient people of God are gathered in ; for “ what will the receiving of them be but life from the dead ? ” We have indeed been spiritually benefited by their fall ; but how much more shall we be benefited by their restoration ! “ If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness ? ” Ought we not, then, for the sake of the church, to seek the spiritual interests of Israel ? What ! can we really love Christ, can we really desire the prosperity of his cause, and yet be indifferent to the people whose conversion is to be the grand means of the re-conversion of the church, and therefore also of the salvation of the world ? Some will say, “ All this may be true, but the Jews are too prejudiced ever to believe in Jesus of Nazareth.” They *are* prejudiced ; the veil is on their hearts, but surely they are not beyond the power of Divine grace ; God can convert them, nay, we know that he will convert them—that “ out of Sion shall go forth the Deliverer who shall turn away

'ungodliness from Jacob:" he has promised, and what he has promised he will surely perform. Perhaps, then, it will be said, Leave it to God; it is his work, and let us not interfere with it. But does not God work by means, and does he not tell us what he purposes to do in order that we may use the means? The prediction that the world shall be blessed in Christ encourages us to labour for the world; why then should not the prediction that Jews shall be blessed in Christ encourage us to labour for Jews? Besides, we not only find it predicted that the Jews shall be brought back to God, but that this shall be through the instrumentality of the mercy conferred on Gentiles. "Even so," says the apostle Paul, "have these also now not believed, that *through your mercy* they also might obtain mercy." If so, is it not indicated that Gentiles who have received mercy ought to seek that *that mercy may be made the means of blessing the Jews?*

Still some will say, that the time has not yet come. But how do we know that it is not come? it is not for us to know the times and the seasons which the Father hath put in his own power, but to use the means, leaving the result to him. "Blindness," indeed, "in part, is happened to Israel, until the fulness of the Gentiles be come in;" but to what fulness is reference made? certainly not to their full conversion to Christ, or there would be no force in the passage already quoted, which teaches that the world and that the Gentiles will be so greatly blessed by the salvation of Israel, (Romans xi. 12.) By the fulness of the Gentiles we must then either understand, the fulness of the numbers to be converted previously to the in-gathering of Israel, or the fulness of the times of the Gentiles, that is, the fulness of the times during which the dispensation of the Gospel is to be pre-eminently and peculiarly a Gentile dispensation. Either way, we have no authority to say that this fulness is not now at hand. Nay, there appear signs in the spiritual heavens indicating that the time for the conversion of the Jews is not distant. Let us then labour on their behalf, let us pray for them,

saying, in the words of inspiration, "O Lord, save thy people, the remnant of Israel."

Rebels.

The Voice of Israel, No. XXI. Thursday, January 1, 1846. J. Unwin, 31, Bucklersbury.

OUR Saviour reproved the ancient Pharisees because they paid no regard to the *signs of the times*; and it is worthy of consideration whether his reproof is not applicable to us, if we are unobservant, amongst other signs, of the present indications that the set time to favour the Jewish people is approaching. One of these indications is the spirit of reform which has been stirred up amongst them; some of our readers may not be aware of the movement, the chief seats of which are Berlin, Frankfort, and Dresden, and which has led to a second assembly of Rabbies on the subject at Frankfort-on-Maine, in July last; and although we cannot but deeply deplore many of the sentiments uttered, the proceedings show the dissatisfaction which exists in the minds of a very large body of the Jews with their own religion in its present corrupted form. There is, indeed, an orthodox party opposed to the reform movement; but when not only the extent of that movement is considered, but also the fact that its leaven is evidently seen even in the opposed party, we ask, is there not something like the shaking amongst the dry bones spoken of by Ezekiel, and which was to be the first step of preparation for the day that the wind of heaven was to breathe on these slain that they might live? Another favourable indication, is the growing interest manifested by Christians in their spiritual welfare. A few years ago, and the church seemed to be utterly regardless of Israel: the opinion was held, that the time for their conversion was not come; and this opinion was allowed so to influence the conduct, that scarcely any efforts were made on their behalf. Now, on the contrary, the London

Society, the oldest in Britain for promoting Christianity amongst the Jews, is more vigorous than it ever was ; and, instead of efforts being employed by the one denomination only which it represents, all denominations are awaking from sleep and beginning to mourn that, whilst the Gospel is the power of God to salvation *to the Jew first*, they have been letting the Jew alone. A further indication that the salvation of Israel will not be long delayed is, that the number of individual conversions is increasing. Though the Jews, as a body, are as blind as ever to the claims of Jesus of Nazareth, their true Messiah, we are constantly hearing of many fresh accessions to the faith of the Gospel, and cannot but regard these first-fruits as an earnest that the harvest is approaching ! If additional indications be desired, we think we see them in the spirit of the converted Israelites towards their unconverted brethren, and the zealous and prayerful efforts which they are making on their behalf ; one of the evidences of this is the publication called "*The Voice of Israel*," edited by our esteemed friend the Rev. Ridley H. Herschell, himself a believing Jew, and assisted in his labours by other Jews who believe in Jesus of Nazareth as the Messiah. The objects and principles of this monthly periodical are clearly stated in the address to the readers, with which the first number of the new year commences. We make the following extracts :—

" *The Voice of Israel* was commenced under a conviction that it is desirable there should be a Jewish testimony to the truth of the Gospel of Christ. To render this testimony effective amongst the Jews, it was absolutely necessary that it should be independent ; that it should stand aloof from all sects and parties in the Christian church, and hold only with the true church—the ' church of the First-born.' Strange to say, this is a very invidious position either for an individual or a collective body to stand in. The very possibility of such a standing is denied. Few can conceive of such a thing otherwise than as constituting a new sect. We trust we can appeal to the labours of nearly two years that such a standing is possible. We can boldly challenge our readers to produce any sectarian sentiments uttered by us. We have, it is true, sought to call the attention of the church to truths that we thought were neglected or overlooked ; but we have never, for one

moment, made these truths terms of communion, or reasons for separating from the church, or any section of it, now existing. The church to which we desire to belong is Christ's church; that which *he* counts 'the church.' We desire not to view it in fractional parts."

* * * * *

"It is the only periodical in the world conducted by converted Jews; in all probability the only such periodical that ever existed. It is the free and unfettered expression of their opinions. If it were not so, our testimony would not have the slightest weight with our Jewish brethren. Let a converted Jew be ever so learned and pious, if he is supposed to be in any measure under Gentile domination, his unbelieving brethren do not give him credit for uttering his own sentiments; they simply consider that hesays what he is bid to say, or that others say it in his name. We therefore feel it our duty to declare,—solemnly appealing to God that it is neither pride, nor dislike of submission to superior wisdom, that induces the declaration,—that we are entirely independent of any Gentile authority or dictation whatsoever; and that we are not the organ of any society whatsoever. We need not say that we cordially approve all honest and earnest endeavours to bring our brethren to the knowledge of Christ—that we heartily wish all who are engaged in this work God speed; but we know the feelings of our brethren too well to allow them for a moment to suppose that *The Voice of Israel* is mixed up with the interests of any of those associations that are a distinguishing feature of modern times."

The Voice of Israel is well conducted, has been enriched with some able articles, and will be read with interest by all who feel for the Jews. Some of our readers will differ from many of its expositions of unfulfilled prophecy, but all will approve of the spirit of the work, and will unite in prayer to God to crown it with his blessing.

Correspondence, Extracts, &c.

TO THE EDITOR OF THE JEWISH HERALD.

DEAR SIR,—I rejoice in the prospect of a "Jewish Herald," conducted on the principles announced in your advertisement. As an individual firmly believing in the restoration of Israel to the land of their fathers, I yet think that in seeking the good of these neglected wanderers, our attention must be directed to their condition as perishing sinners—to the peculiar errors which veil and harden their hearts—and to the best means by which, under God, they may be turned from darkness to light, and from the kingdom of Satan into the kingdom of God's dear Son. Whatever be

his purpose concerning their secular condition as a nation, he will accomplish it. *Our* duty is to win them to Christ. For this end we must acquaint ourselves with their present circumstances—their modes of thought—and habits of life. We must find out the best method of presenting to them the simple, full truth of the Gospel. Paul preached no other Gospel to them than he did to the Gentiles. Whatever he believed as to their ultimate reinstatement in Palestine, he knew nothing among them but Christ, and him crucified—and it was that truth which was the power of God unto their salvation.

Sir,—I hope your readers will stir up each other's pure minds to remember the Jews—to pray for them—to send the Gospel in the spirit of love to them—and to recommend it by their own cheerful and devoted piety. Let us aim at the *heart* of our elder brother—and persuade and beseech him to come in and take his place at the Father's board.

Excuse these very plain remarks, from

A LOVER OF ISRAEL.

THE KARAIM, OR KARAITES.

THE Jews are divided into three great classes,—the Karaim, who reject tradition altogether, the Rabbinical Jews, who place it on a level with the word of God, and the Reformed Jews, who have thrown off Rabbinical authority and established what is called a Reformed worship. The Karaim are comparatively few in number, and are found in Crimea, Lithuania and Persia, Damascus, Constantinople, and Cairo. They disbelieve the Talmud, and adhere simply to the Scriptures. We extract the following interesting particulars respecting them from Dr. Henderson's *Biblical Researches*.

"The Karaim are free from many of the superstitions to be found among the Jews in general, such as the transmigration of souls, the power of talismans, &c., and, as might naturally be expected from their principles, the standard and tone of morals which their general deportment exhibits is quite of a different stamp from those of the Rabbins. In their persons they are tidy; their domestic discipline and arrangements are correct and exemplary, and their dealings with others are characterised by probity and integrity. It is one of their favourite maxims, that those things which a man is not willing to receive himself, it is not right for him to do to his brethren: a maxim literally corresponding with that which our Lord pronounces to be the sum of what the law and prophets taught as the duty of man to man, (Matt. vii. 12.) How far the Karaim act up to this principle may be ascertained by the fact that they are universally respected by all who know them, and I never yet heard any person speak ill of them except he was a bigoted adherent to the

Talmud. In the south of Russia, where they are best known, their conduct is proverbial, and I cannot place it in a stronger light than by recording the testimony borne to it by a Polish gentleman in Dubno, who informed me, that whilst the other Jews resident in Lutsk are continually embroiled in suits at law, and require the utmost vigilance on the part of the police, there is not on record a single instance of prosecution against the Karaim for the space of several hundred years, during which they have been settled in that place!

"By the Rabbinites they are held in perfect abhorrence. Eisenmenger relates that he was eye-witness of this in Frankfort-on-the-Maine, where he found a Karaite in the Jews' street, to whom they had been kind at first—taking him to be of their own sect, but the moment they discovered him that he was one of the 'sons of the text,' they hissed him out of the street with contempt. In the time of Rabbi Benjamin there existed a literal wall of separation between them in Constantinople; and I was struck, when visiting them at Lutsk, to find that they lived in a separate quarter of the town, altogether distinct from the other Jews, who never spoke of them without contumely; and they even declared, that if they saw a Christian in danger of being drowned it would be their duty to make a bridge of a Karaite, in order to rescue him. In short, they carry their enmity to such a pitch that they will not receive a Karaite into their communion until he has previously made a profession of the Mohammedan or Christian faith. The Karaim, on the contrary, though they execrate the traditions of the Rabbinites, never speak of their persons with contempt, but commonly give them the fraternal appellation, 'Our brethren the Rabbinites.'"

PERNICIOUS INFLUENCE OF THE JEWS OVER CHRISTIAN LITERATURE IN GERMANY.

(Extracted from a letter of the Rev. B. W. Wright, M.A., Agent of the London Society in Berlin.)

THERE was something very prophetic of truth in a remark which I remember some months ago to have seen in the "Intelligence,"*—"That such was the state of the Jewish mind throughout Germany, that if Christians did not soon make more extended efforts to infuse into it the life-giving doctrines of the Christian religion, the Jews would become the most skilful and powerful adversaries of the Gospel of Christ." Yes! it is indeed true that the Jews, no longer insulated from the rest of the world in gloomy seclusion, or bound together by the strong compressing power of

* "The Jewish Intelligence" the monthly organ of the London Society, to which we are indebted for this letter, and also for all intelligence respecting that important Institution.

external affliction, are beginning to take a leading part in all the great movements of the age. Having very generally lost the glorified hope of a coming Messiah, which has sustained many a drooping Israelite in the faith of his fathers through centuries of oppression, and having also to a great degree broken loose from the trammels of Rabbinism, they are, with the exception of a chosen remnant, lapsing into scepticism; and having hitherto met with little exercise of sympathy from the Christian church, they are very naturally, in the great struggles which are now agitating Europe, throwing the weight of their power, wealth, and intellect, into the scale, which for the present seems to preponderate against the cause of the Gospel.

There is good reason to believe that most of the leading journals of Europe, which are either indifferent or opposed to the spread of evangelic truth, are directly or indirectly under the influence of Jewish writers; so little concealment is made, that it is not uncommon to see articles opposed to the Gospel inserted with Jewish signatures attached to them. Jewish gold is poured freely into coffers of the advocates of Socinian (so called) Christianity. And to give an idea how thoroughly excited the Jewish people are at the present moment, and how far out of his way even a novice will go to fire a shot at evangelic Christianity, an instance was lately brought to my notice, of a young Jewish apprentice to a bookseller here, who having read in a foreign newspaper a clever article militating against the Gospel, translated it into German and printed it at his own expence, in a cheap form, as a tract for general circulation.

I do not, however, mean to say, that the Jews are at the root of the great anti-christian movement which is now agitating Germany; the origin of this movement is buried deep in the past history of Europe. And in regard to the present agitated state of the moral world, it is probable that to produce such mighty impulses for good and evil, powers more than human are working concurrently with man. All that I mean to assert is, that the Jew, long trampled down and neglected, seems, during the present travail of the Gentile church, to be an instrument in the hands of Providence, in transmitting for an appointed time to the Gentile, the same bitter cup which the Gentile has for so long a period held unrelentingly to the lip of the Jew.

But if it be the case, that the Jewish people are still reserved for great purposes of God's providence, if it be indeed true, that their future revival will ultimately be as life from the dead to the Gentile world, and if the signs and omens of the advent of a new era in their history are becoming clearer and more definite every day, then, as we see these things beginning to come to pass, ought we not to be the more faithful to our hope, and the more earnest in our endeavours to promote their welfare, that we may in due time reap of the blessings which are pronounced upon all who help forward the prosperity of Jerusalem?

*Intelligence.*BRITISH SOCIETY FOR THE PROPAGATION OF THE
GOSPEL AMONG THE JEWS.

BAPTISM OF MR. SCHOENBERG AT MARY-LE-BONE PRESBYTERIAN
CHURCH, JANUARY 4, 1846.

MR. SCHOENBERG is a native of Germany; descended of Jewish parents, he was brought up to attend the synagogue, but till recently he had never studied the Jewish religion, had not received it as of Divine origin, nor had regarded it as binding on his conscience. About eleven months ago—after having resided for some time in England—being in distress, he applied to the Rev. Mr. Herschell, as a fellow-countryman, for relief, and was induced by him and his brother to turn his thoughts to the religion of Christ. Whilst in Germany he had never seen Christianity exhibited in its life and power: the professing Christians around him evidently felt, in regard to their religion, as he himself did in regard to his own; they did not believe in it, nor live under its influence, whilst their scorn and hatred of the Jew were such as to repel him from a system which only seemed one of bitter hostility to his own people. It is a fearful truth, and one which should produce much searching of heart in all professing Christians, that the worst enemies of Christ have been found amongst his avowed followers; men have called themselves by his name, and then, by actions diametrically opposite to his precepts, have instilled false notions of his religion, have dishonoured his cause, and ruined immortal souls.

When Mr. S. became acquainted with the Rev. R. H. Herschell and his friends, he saw Christianity exhibited in a form to which he had been unaccustomed; he perceived the evidence of religious sincerity and earnestness; he beheld the power of the Gospel over the life and conversation, and he found Christians who, instead of hating or despising the Jew, regarded him with a deep and melancholy interest, and longed, laboured, and prayed for his admission into the privileges of the Gospel church. He was now led to examine both Judaism and Christianity, and then to the discovery that, till now, he had been ignorant of both. Being placed under the care of Mr. Davidson, an agent of our society, he grew in knowledge, and became desirous of receiving the truth—not only into his understanding, but also into his heart. He was led by a Jewish friend to attend the ministry of the Rev. Wm. Chalmers, and soon afterwards was introduced to his notice. Mr. Chalmers received him with great kindness, and has for several months spent some time every week in giving him instruction; he believes him to be unusually candid and upright, that

his understanding is thoroughly convinced of the truth of Christianity, and that his heart has been brought under its power.

Sabbath afternoon, the fourth of January last, was appointed for his baptism. Questions were put to him in reference to his belief in the One living and True God, Father, Son, and Holy Ghost,—in the Divine inspiration of the Scriptures of the Old and New Testaments—in the fall, guilt, and condemnation of our race, in the helplessness of the sinner, and the necessity of a Divine Redeemer to fulfil all righteousness for us and make atonement for transgression; also as to his own repentance for all offences against the law of God, and especially for his long rejection of the true Messiah, his faith in Jesus Christ as the promised Deliverer, and his acceptance of him as his own, only, all-sufficient Saviour; his sense of the necessity of holiness, and of the presence, power, and sanctifying grace of the Holy Spirit, his purpose in time to come, by Divine aid, to lead the life of a Christian, and his desire to be admitted by baptism into the Christian church. These questions were put by the Rev. Wm. Chalmers, who, after offering prayer, and expounding Romans xi., solemnly administered the rite. After baptism, the Rev. Ridley H. Herschell addressed him very affectionately and impressively; and at the close of the service a collection was made in aid of the funds of the society. On the same day Mr. D. Woolf was baptized at Manchester: we hope to be able to furnish particulars next month.

EXTRACTS FROM JOURNALS OF MISSIONARIES.

A WELL educated Jew, who had been exceedingly prejudiced against Christianity, when seen by our missionary in October last, admitted that Judaism, in its present state, is erroneous, and that many of the predictions of the Old Testament were fulfilled in Jesus. He said, "I see that Jesus was the Messiah, but I do not feel it—I do not feel that he loves me; and if I do not feel the efficacy of his blood and atonement, I will not, and I cannot be a mere nominal believer. I declare, however, that I will stretch out my knees before the God of my father, and pray to him to enlighten me on the subject, and to make me feel that Jesus Christ is indeed the Messiah, the Son of the living God; and if you have a desire for the conversion of your brethren—if you really feel that the Gospel is a saving Gospel, do not trouble me more with argument, which I have studied for a long time, but pray for me from the bottom of your soul, and when God hears and accepts your prayers in Christ, I shall be numbered with the happy ones." Of course the missionary promised to comply with his request, and we doubt not that many of our readers will lift up their hearts to God on his behalf.

Another young man has recently manifested much interest in the investigation of the Old Testament prophecies with regard to the Messiah; there is scarcely a passage bearing on the subject but what he has read with attention: he told the missionary, that since he had had the opportunity of reading the New Testament, he had spent hours in the dead of the night in studying its contents, and had found much pleasure in the employment. He said, in reference to the passage, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be," that he had often heard that the Christians referred it to the Messiah, but never could see it so before; that after, however, reviewing the whole history of the Jews, he found that there never was a time, up to the last 1800 years, when the tribe of Judah had lost entire power and authority, but that this cannot be said of that tribe since—for not only has Judah been deprived of his own sceptre, but the whole Jewish race have been bereft of power and authority—both in their own country and elsewhere. He observed, that he was also much struck in comparing the New Testament narrative of the sufferings and death of Christ with the 53rd chapter of Isaiah. "That," he said, "is a remarkable chapter; surely, sir, the Christians' Jesus Christ is the Messiah of the Jews." He went on to say, "We Jews, when we begin to make inquiries respecting Christianity, are narrowly watched, and when any book on the subject is found in our hands, we are told how dangerous it is to read such things; I know that I could never read here in the day time—and even when others are asleep I feel some dread of being interrupted; but the delight I feel in searching for the truth supports me." The missionary encouraged him to persevere, and explained to him several passages which he did not understand; he appeared to receive instruction with eagerness, and thanked the missionary very warmly. We trust that he will follow the advice given him, will lay his case before God, and ere long decide on the Lord's side.

Two other interesting young Israelites met one of our missionaries, and asked him to walk with them, as they had something to say to him. They had not gone far when, standing still, one of them said, "Mr. J—, be faithful to us; we come to you to be taught about Jesus; we are anxious to know the truth, and for this purpose to be made acquainted with the Christian religion, that we may ascertain what is the way that leadeth to life eternal." They were evidently sincere, and a long conversation ensued, during which several Jews passed by and tried, but ineffectually, to draw away the young men from the missionary; they paid earnest attention, and would not leave him till their engagements

compelled them to close the interview. Soon afterwards, one of them met him again, and asked for further instruction; he seemed deeply humbled, and his heart was much affected when the missionary spoke to him of the amazing love of our adorable Saviour for degraded and sinful man; at length he exclaimed, "Oh! if these things are so, why do we not believe in him? why do we still reject him? why do not the wise and learned men of our nation search and see whether these things are so? Oh! how long will they remain in their present position, and how long will the Scriptures be unto them only as a sealed book? how long will they cause God, through their sins, to hide his face from them?" The missionary writes, "It is impossible for me to describe his feelings; his heart seemed so to burn with love and zeal that he did not know what to say. He was very thankful for the instruction imparted. May the Holy Spirit make him wise unto salvation!"

MANCHESTER AND SALFORD AUXILIARY.

SERVICES in connexion with the first Anniversary of the Manchester and Salford Auxiliary to the "British Society for the Propagation of the Gospel among the Jews," were held on the 23rd, 24th, and 25th of November last. On Lord's-day, the 23rd, the Rev. Ridley Herschell preached two sermons on behalf of the Society,—in the morning, at the Independent Chapel, Rusholme-road, from Isaiah vi. 9—13; and in the evening, at the Wesleyan Chapel, Oldham-street, from Isaiah xliii. 21. In both places Mr. Herschell was listened to with deep interest by large congregations, among whom were scattered many inquiring Israelites. On Monday evening Dr. Archer delivered a powerful discourse at the Scotch Church, St. Peter's-square, (Rev. Alex. Munro's,) from Gal. vi. 15.

On Tuesday evening, a public meeting was held in the Wesleyan Chapel, Grosvenor street, Chorlton-on-Medlock. James Dilworth, Esq., treasurer to the association, was called to the chair. Prayer was offered by the Rev. S. Rattenbury (Wesleyan;) and after some impressive remarks by the chairman on the importance of a more diligent and prayerful cultivation of personal piety, in order to more extended usefulness in the cause of Christ, a very gratifying Report was read by the Rev. Geo. Maunder, one of the Secretaries, detailing some encouraging evidences of the Divine blessing on the operations of the Parent Society, and also on the indefatigable labours of their excellent agent Mr. Naphtali, among the Jewish population of Manchester and Salford. It appeared that there are about 300 Jewish families resident in those towns, besides a large number of travelling Jews who occasionally visit the place on business, and at their great reli-

gious fasts and festivals. To most of these persons Mr. Naphtali has free and frequent access; they generally receive him kindly, and listen with attention to his conversations in their houses, or in the streets, and many accept from him tracts and Bibles. Eight or nine individuals have put themselves under his continued instruction, and are regularly attending places of Christian worship. One has been admitted to a Christian church, having given very satisfactory evidence of a decided change of heart; another has publicly received the rite of baptism preparatory to admission to church fellowship, and others have expressed their desire to partake of the same privilege. In these instances, as the hopeful "first fruits unto Christ" of the Hebrews of these towns, the friends of the Society cannot but rejoice, though with trembling.

The meeting was addressed by the Rev. Ridley Herschell and Dr. Archer, also by the Revs. Robt. Cowe, (of St. Andrew's Scotch Free Church,) Dr. Halley, R. Fletcher, Munro, Dr. Clunie, Griffin, Gwyther, and Ford.

The spacious chapel was filled; and a powerful impression seems to have been produced as to the obligations on Christians to seek with more earnest, persevering, and prayerful assiduity the conversion of the Jews. This conviction, it is believed, is rapidly extending; and it is confidently hoped that the meetings and operations of a society composed of so many sections of the church will greatly tend, under the blessing of God, to the promotion of a spirit of love among the professed followers of Christ, as well as to stimulate their zeal for the spiritual welfare of their too long neglected brethren of the house of Israel.

BIRMINGHAM.

AN auxiliary has recently been formed in this important town; a large and delightful meeting was held on the 26th of November, when the Rev. Dr. Archer and the Rev. R. Herschell deeply interested all present. Since then, between thirty and forty ladies met in the vestry of Ebenezer Chapel to organise a society; the Revs. J. A. James and James Roberts (Independents,) A. Bell (Wesleyan,) T. Swan (Baptist,) and O. Jones (Countess of Huntingdon's) rendered their kind assistance: officers and a committee were appointed, many cheerfully offered their services as collectors, and it was resolved to hold a monthly meeting of the committee in Ebenezer Chapel vestry, and a quarterly united meeting for prayer in each chapel in rotation. We trust that the example which has been so nobly set by Manchester and Birmingham will be followed by all the large towns in the country. A special blessing is promised to those who bless the Jews: "Blessed be he that blesseth thee, and cursed be he that curseth thee."

BRENTFORD.

AN interesting meeting has also been held in this important locality, at which Thomas Farmer, Esq. presided, and addresses were delivered by the Rev. R. Herschell, Mr. Yonge, the Wesleyan, Independent, and Baptist ministers. A ladies' committee was formed; Lady Ellis was appointed Treasurer, and Miss Farmer, Secretary. Why should not such meetings be held in every locality? Prayer would be stimulated, contributions offered, and additional interest excited on behalf of the "dispersed of Judah."

LONDON SOCIETY FOR PROMOTING CHRISTIANITY
AMONGST THE JEWS.

OUR readers will ere this have heard with deep regret of the death of the recently appointed Bishop of Jerusalem; he died very suddenly on the 23rd of November last, when on his way to England. From his fourth annual letter, written only a few days prior to his decease, we make the following extract:—

"Our work has progressed as usual during the last year. Our daily and Sunday services continue to be regularly conducted, and we trust are attended by the Divine blessing. Some members of the house of Israel have been added to the church by baptism and subsequent confirmation. Regular intercourse is being kept up with the numerous Jews who reside here, and who from time to time visit the Holy City from the various parts of their dispersion. A converted Israelite is stationed at Jaffa, in charge of a dépôt of Bibles and tracts, who has numerous opportunities of usefulness among the many Jews who land there on their way to Jerusalem, or are leaving the land of their forefathers. He has likewise opportunities of circulating the Holy Scriptures, &c., among the numerous other pilgrims who pass and repass there from almost every nation under heaven. A physician, himself a converted Israelite, has also been established there, whose labours are chiefly confined to the Jews. Here, in Jerusalem, the dépôt continues to be an important medium of circulating Christian knowledge amongst the Jews and others. We have also, during the last year, opened a school, which, although the number of children is as yet necessarily small, we still hope will increase and flourish, when the natives become better acquainted with the importance and advantages of knowledge, of which they are sadly ignorant."

FREE CHURCH OF SCOTLAND.

THE Home and Foreign Missionary Record thus describes the results of the Jewish Mission:—

"Many a little one has been received in His name, to be instructed in His word; and more than five hundred youths, of both sexes, are now in daily attendance in the schools at Constantinople,

Posen, and Bombay. An institution and dispensary have been established at Constantinople; the efficiency of the former has begun to be exemplified, by the conversion of one of its inmates; and by means of the latter, mercy has been shown to poor and diseased Jews, perhaps to a degree and in a manner hitherto unexampled in any single locality—upwards of a thousand visits, according to the last accounts, having been made in the two preceding months to the physician, who is himself one of the fruits of the mission. Little flocks, gathered to the great Shepherd of Israel, have been formed at Pesth and Jassy of faithful men, who previously knew not Jesus; and the most recent letters from these places, as well as from Constantinople, convey the glad tidings of new conversions, for which, while glory has to be given to the God of all grace, there may be joy on earth as well as in heaven.”

Mr. Schwartz is not only able to inform us that the difficulties which threatened the mission at Berlin have been overcome, but that the Lord has been pleased to bless his labours in the bringing of a poor wanderer back to the fold. The account which he gives of the baptized Israelite, and the demand which he makes for the prayers of God's people on behalf of the convert and on behalf of the mission, cannot fail to interest and engage all those that wait and pray for the deliverance of Jacob.

“Last Sabbath, we had the privilege of receiving a Jew by the holy sacrament of baptism into the church of Christ, and I humbly trust that the Lord has added him unto the number of such as shall be saved. He was born in Krakan, but has resided here for the last twelve years, and is a seal-maker by profession. When he came to me three months ago, he stated that for years he had felt dissatisfied with Judaism, that for several years he had been anxious to inquire after the truth of the Gospel, but that he had always shrunk back from it, fearing lest Christianity should prove itself to be true, and he be compelled to profess Jesus as the Messiah, which he knew would be very painful to his old parents, and give great offence to his whole family. But now his mind had become so disquieted, and his heart so much disturbed, that he could not resist any longer, but felt constrained in his conscience to come forward, in order to ascertain whether the religion of the Christians was true or not, and whether Christ could give him that peace that passeth all understanding. I gave him several times a week regular instruction, and soon the Lord enabled him to see more the deceitfulness and wickedness of his own heart. Again and again he repeated that he could never have believed that he was such a sinner in the sight of God. Gradually the cloud began to disappear, the Sun of righteousness sending the beams of his love into his heart, and he was enabled, through the grace of the God of Jacob, to lay hold in faith on all the promises and the glorious work of redemption, wrought out by the blessed Shepherd of Israel, even our Lord Jesus Christ.

"Let me beseech all friends of Israel to lift up holy hands and hearts to the Lord in behalf of this young man, that he may daily increase in grace and knowledge. Do beseech the Lord, that he may be enabled to walk worthy of his high calling, and so to live that even those that are inclined to speak of him as an evil-doer, seeing his good works, may glorify God in the day of their visitation. Thus you see the Lord is blessing richly even our feeble efforts, and I humbly trust that he will stir up all our dear friends to pray more fervently and unceasingly for the outpouring of the Spirit of grace and supplication amongst us, that we may be well fitted for the great and arduous work in his vineyard, labouring with true zeal and love, and ready to give all the praise and glory to him who must work in us both to will and to do according to his own pleasure."

Poetry.

"IS IT NOTHING TO YOU, ALL YE THAT PASS BY?"

Lam. i. 12.

O SAY, is it nothing to you that pass by,
That the joy of the earth should in widowhood lie,
Her cities deserted, her dwellings forlorn,
And all her bright hues of prosperity gone?

Is it nothing to you that her sons are afar,
Made captive and pillag'd and scatter'd by war?
That her daughters, once nurs'd with such delicate care,
Should bow amongst strangers in want and despair?

Is it nothing to you that this fugitive race
Should still be the objects of scorn and disgrace,
Yet turn from the Saviour with open disdain
To trust in a service abolish'd and vain?

Is it nothing to you that the light we possess
Was borrow'd from those who are now in distress?
That they from the summit of favour were hurl'd,
Unknown and unlov'd by a pitiless world?

Is it nothing to you that the Prophets reveal
A time when the Lord shall their misery heal,
When they shall be gather'd again to their fold,
And stand in their lot as in seasons of old?

Is it nothing to you that whenever they pray,
The wrath of Jehovah shall vanish away?
That life from the dead shall their rising appear,
And all who oppress'd them be silent in fear?

Is it nothing to you that the Gentile and Jew,
For ages divided, no more should be two,
But one in the Saviour, their Shepherd and King,
Together for ever his praises to sing?

Is it nothing to you that the Lord has decreed
 Rich blessings to those who for Israel plead,
 That they who the way of his coming prepare,
 Shall say of *the city*, "Jehovah is there?"

O pray that the days of their mourning may cease,
 That God may return to his chosen in peace; .
 That glory at length may revisit their shore,
 And all be united to wander no more !

LINES WRITTEN BY MARION MOSS, A JEWESS,
After attending Service in a Christian Chapel, March, 1845.

I stood within the strangers' land,
 In the strangers' house of prayer;
 And much of solemn beauty
 And food for thought was there.

And though I felt not as they felt,
 When at the shrine they bowed,
 I prayed for them as there they knelt,
 Though I could not pray aloud.

I heard them breathe the name of one
 Whom they believed Divine,
 And I sighed to think their worship
 And their faith were not as mine.

I thought upon thee, Zion,
 I thought upon thee there,
 As I stood within the strangers' land,
 In the strangers' house of prayer.

I thought upon thy temple,
 With its pure and holy shrine,
 And I prayed the faith of all mankind
 Might one day be as mine.

TO CORRESPONDENTS.

Favours have been received from the Rev. Messrs. Timpson and Lazarus : also from Y. Z., and "An Enquirer."

We are much obliged to Mr. Timpson for his excellent work, entitled "*British Female Biography*."

Y. Z. will perceive from our opening address that we intend to occupy the field of which she speaks.

"An Enquirer" asks, "What are the views which the Jews entertain as to death, and the state of the soul after death? What preparation do they make for death? and what comforts them when their relations die?" We hope to notice this question in our next.

Communications are to be addressed to the Editor of *The Jewish Herald*, and may be sent to the Office of the Society, 1, Crescent Place, Blackfriars.

The Jewish Herald.

No. III.

MARCH, 1846.

Vol. I.

THE JEW FIRST.

True Christians will rejoice in every effort to bring men to Christ; whether the effort be made for heathens, Mohammedans, Jews, or nominal Christians, they will wish it God-speed in the name of the Lord. But the question may be asked, whether any one of these bodies has a claim to the exertions of the church prior to the rest; and if so, whether that prior claim has been duly regarded. We are aware that the soul of every man is of equal value in itself, and that therefore, presuming the prospects of success to be equal, were we to look simply to the parties themselves for whose salvation we laboured, the benefit would be the same to whatever class they might belong: but as we are to look not merely to immediate but to ultimate results, if there be a class whose conversion will be productive of greater advantage to the church and to the world than another, real benevolence will require us to pay foremost attention to that class. Now, are not the Jews the parties whose conversion is to be of pre-eminent service to the cause of Christ? Undoubtedly, except Paul made a mistake when he told us that if the Gentiles were enriched by the rejection of the Jews they should be much more enriched by their restoration. (Rom. xi. 12.) Other things being equal, it is then very evident that we shall do more for the kingdom of Christ by efforts on behalf of the Jews than in any other way. I say other things being equal, because probably the great objection to our argument will be that other things are not equal. Some will say that the number of the

Jews is so far inferior to the number of the heathen, that, although it were true that the conversion of the former would be of greater benefit, it could be no counterbalance for the comparative neglect of hundreds of millions of souls. We do not wish these hundreds of millions of souls to be neglected; we do not wish less to be done than is done for their conversion: at the same time it must be remembered that, after all, it is not to all the heathen, but to an exceedingly small part of them, that missionaries are sent; that one missionary amongst the heathen cannot attend to a greater number of individual cases than one missionary amongst the Jews; and that therefore the question, whether the efforts of (for example) any one missionary can be most advantageously employed in one field or the other, is wholly untouched by the consideration of comparative numbers: it is not whether we are first to attend to seven hundred millions of Gentiles or to seven millions of Jews, but whether we are first to attend to as many out of the seven hundred millions as our abilities will permit, or to the very same number out of the seven millions. But some will further say, that there is less probability of success amongst the Jews than amongst the heathen. Is there, however, any ground for such a sentiment? In the first place, let us ask whether any efforts have been made on behalf of the Jews to be at all compared with what has been done for the heathen; for if we are warranted to expect success only in proportion to effort, we are not to infer that there is less probability of success merely because less success has followed a less effort. Second, let us ask whether there has been any discouragement to labourers on behalf of Israel like to some instances of discouragement which have befallen Christian missionaries in heathen lands. Did not missionaries labour in the South Seas for a long series of years without the least apparent success? and yet at last the Gospel triumphed: never have missionaries laboured so long for the Jews before they have seen fruit. Third, let us ask whether the exertions

made for the ancient people of God have not been at least equally blessed with similar exertions made on behalf of any other unconverted people. The journals of our own missionaries are filled with cases of inquiring Jews, and there have been not a few instances of decided conversion to God. So also if we read the periodical accounts of other Jewish societies,—they all testify that the Gospel is repeatedly to the Jew as well as to the Gentile, the power of God unto salvation. True, the bulk of the Jews are still unconverted; but is it not so everywhere with Gentile as well as with Jew? Where is there a town or a village in our own highly favoured country, of which we can say that the bulk of the inhabitants are true Christians? Nay, where is there a Christian congregation of which the minister can hope that the bulk have really passed from death unto life?

If, then, the conversion of the Jews is of first importance to the church of Christ; if the same number of souls can be immediately attended to in efforts for the Jews as in efforts for others; and if there be at least an equal prospect of success, why should we restrict our exertions to other classes and leave the Jew alone? Did not Christ think of the Jew when he said, “I am not sent but to the lost sheep of the house of Israel?” Did he not think of the Jew when he commanded his disciples that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem*? If Christ thought of the Jew, shall not we think of him? The apostle says, “*To the Jew first;*” do not let us say, *To the Jew last.*

“O that the Lord’s salvation
Were out of Zion come,
To heal his ancient nation,
To lead his outcasts home!

“Let Israel, home returning,
Her lost Messiah see;
Give oil of joy for mourning,
And bind thy church to thee.”

D 2

"THE HOUSE OF THE LIVING."

I WAS walking in the suburbs of London a few days ago, and passed by a Jewish cemetery. I thought of the dead whose remains are lying there, and my heart was sad. True it is called "the house of the living;" but I mournfully asked myself, Where are now the living souls of those whose bodies are here? What is their present state? What will be their future condition? My imagination pictured to myself an aged Jew, who had been very strict in the observance of outward ceremonies, and had kept all the traditions of the elders; this man, thought I, was regularly at the synagogue, used the phylactery, wore the fringes, and fastened the sign on the door-post; he was beloved by his family, respected by his neighbours, and esteemed by the rabbi: yet, though he professed to believe in Moses and the prophets, he lived and died in the rejection of Him of whom they wrote—Jesus of Nazareth, the Son of David. I fancied another case: a young Israelite who had been called into eternity in the morning of his days; he was a lovely youth, obedient to his parents, amiable in his disposition, and of an active and intelligent mind; he had been circumcised the eighth day, when thirteen years and one day old had taken the responsibility of the law upon himself, and since then, in the rabbinical sense of the word, had been very religious; but he had joined with his relatives and companions in scoffing at the name of Jesus, and in persecuting any of his brethren who received him as the true Messiah: thus he lived and thus he died. When I thought of the respectable aged Jew and the lovely youthful Israelite, whose bodies were now mouldering to dust, I wept. I asked myself, Is the church of Christ clear of their blood? Were their own prophets ever explained to them by those who had been taught of the Spirit of God? Had any effort been made to preach to them the Gospel? I felt that these questions could only be answered in

the negative, and that it was a grievous fact that these poor children of Abraham had never been exhorted, never warned, never pointed to the Lamb of God, who has taken away the sin of the world. What can Christians say in justification of their neglect of these and of multitudes of others like to these, who, without one effort ever having been made to pluck them as brands from the burning, have died in unbelief? Will it suffice for them to ask, Am I my brother's keeper? Might they not be told that their Lord had commanded them to preach the Gospel to every creature, and that, so far from excepting the Jews, he had appointed that they should be *first* regarded? Might they not be told that even the great apostle of the Gentiles did not dare to neglect the Jews, or even to commence his work among the Gentiles till he had first preached to the descendants of Jacob, and that hence he was found to use this remarkable language to the Jews at Antioch, "It was *necessary* that the word of God should *first* have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles?" Might they not be told that the church is appointed a watchman unto the house of Israel as well as to the rest of mankind, and that, therefore, if she do not speak to warn the wicked from his way, the wicked man will die in his iniquity, but his blood will be required at her hand? As these thoughts passed through my mind I continued to weep. I wept over the dead; I wept for the neglect with which they had been treated by the church, and prayed the Lord to forgive his people that they had not preached Christ to the poor Jews who had perished for lack of knowledge.

But of what avail is it, said I to myself, to weep over the dead? We cannot recall past opportunities for usefulness; so far as anything done for their benefit is concerned, the time is past and gone—the night has come when no man can work. But there are Jews still living, many like to the aged man who has gone to his grave, many like to the young man:

whose bones are lying by his side, and it is not too late to do something for them : yet if anything is to be done, it must be done at once ; they are perishing day by day ; day by day one after another is summoned from earth ; day by day additional bodies are consigned to their long home. I determined to go to my house resolved to be more zealous for the Jews than I had ever been before, and to do all in my power to stir up other Christians to increased effort and to more earnest prayer.

Young Christians, will you not think of the Jew ? Your Saviour, in his human nature, was a Jew ; and when you read the Scriptures, the words that welcome you to the cross, that soothe your wounded spirit, that strengthen you in tribulation, that encourage you to come with boldness to the throne of grace, and that animate you to press forward for a heavenly crown, were all written by Jews. Will you not think of the Jew ? The Jewish are the chosen people of God, and, although for a time forsaken, are not cast off ; they are still beloved for the fathers' sakes, and the promise of their restoration to the favour of their God shall certainly, in its season, be accomplished ? Will you not think of the Jew ? You have the truth which, applied by the Spirit of God, is able to save his soul ; are you assisting to make it known to him. Can you say of your efforts on behalf of that interesting nation whose conversion will be so remarkable a fulfilment of prophecy, will so exceedingly glorify God, and will be of the highest service to the church, " I have done what I could ? "

Review.

Thirza ; or, The Attractive Power of the Cross. From the German ; by Elizabeth Maria Lloyd. London : B. Wertheim.

ELIZABETH MARIA LLOYD has rendered good service to the Jewish cause by the translation of this very

interesting narrative into the English language. The author—the Rev. Herman Ball, of Elberfield—thus vouches for its truth :—

“The history of Thirza is the account of events which have actually taken place, though I have no documents to adduce in proof of it. The historical portion is taken from a communication which excludes the possibility of fiction. To this I may add, that a friend of mine lately conversed with a person who was acquainted with Thirza, and who also bore testimony to the truth of the narrative. My pen has merely given to it the form in which it now appears. While retaining all the circumstances communicated to me as having really occurred, I have adhered as strictly as possible to fidelity in the details, and especially in the development of the work of grace on the mind of the Jew.”

Thirza was the daughter of the chief Jewish banker in a wealthy commercial city, who was known to possess a princely fortune. Her father was a strict Israelite, and bore the most bitter enmity to Jesus; but, supposing it impossible for a mere child to receive religious impressions, he sent her, when very young, to a Christian school, where she was taught to read the New Testament, to treasure up in her memory many texts and passages of Scripture, and to feel an interest in the account of the life and sufferings of the Saviour. When older, she was removed to a Jewish school, and was carefully instructed by her father in all Jewish rites and customs. The effect seemed to be the obliteration of every good impression previously produced, and the production of the Jewish aversion to the religion of Christ. Years had passed away in vanity and worldly pleasure, when, with her father, she was plunged into the deepest affliction by the unexpected death of her mother after a short illness. Their only solace was to sit in seclusion and speak of the beloved departed: business, however, frequently called her father away, and she was left alone. One afternoon, when thus left to herself, her heart was ready to burst under the weight of grief which oppressed it, and she longed for something to soothe the anguish of her aching bosom. All at once these words, which she had

learned at school, came powerfully to her mind,—“Come unto me, all ye that labour and are heavy laden, and I will give you rest.” She could not at first recollect where she had heard or read them, but it struck her at length that it must have been in the book which the Christians use; but the idea was very painful to her, as the words had already become precious. She tried then to get the words out of her mind, but could not succeed. At length her anxiety became strong to know whether they were really in the book of the Christians, and she went to the apartment of her maid to see if she could find a New Testament. Having found one, she took it to her room and turned over the leaves; the passages and narratives which she saw, awakened some early recollections; and after a time she found the verse she wanted. She was greatly cast down when she discovered that they were the words of Him whom she was taught to abjure, but she could not put them from her. She read the whole passage several times, and could not suppress the wish that she had been a Christian; for then, she thought, the words would bring comfort, whereas now, they were not for her. She trembled, however, at the thought of her heart; but seeing references in the margin to Isaiah and to Jeremiah, she wondered how that could be, seeing that these were her own prophets: she was induced to search for the passages referred to. One was Jeremiah xxxi. 25,—“I have satiated the weary soul, and have replenished every sorrowful soul.” Thankful to meet with such words of comfort in her own Scripture, she looked for the passage in Isaiah,—it was the invitation—“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.” An unutterable feeling came over her; she read the chapter more than once, turned down the leaf and found as the superscription of one of the chapters on the other side, “Christ’s sufferings and death.” She read this chapter—it was the fifty-third of Isaiah—she felt deep emotion—the

impressions of childhood were re-awakened—and she turned to the New Testament, and the singular coincidence of all the events with the predictions of the prophets, startled her. Doubting whether the Christian translation was to be depended upon, she went to her book-case, where there was a Jewish translation of the Old Testament, but she found that the import of the passages coincided with what she had read. Whilst comparing the two versions, the sixth verse especially came home to her soul; the words, “the iniquity of us all,” were like a dagger in her breast, and she found a weight upon her heart a thousand times more oppressive than before. Much of her time was, after this, spent in reading the New Testament, and it was not long before she was clearly convinced that Jesus was the promised Messiah and King of Israel. She now became anxious to hear some living witness to the truth, and finding that there was a secluded church in the suburbs of the city where she could attend in secret, she determined to go there: the sermon was blessed to her soul, and she was enabled that day to lay hold of the hope that Jesus had borne her sins, and to pour out her soul to him in prayer. Some weeks after this, the clergyman was preaching on the imprecation of the Jews—“His blood be on us and on our children:” she was deeply affected, and at length fell senseless on the ground. Being conveyed to the parsonage, the wife of the clergyman took charge of her, and when she was somewhat recovered she opened her mind to her new friend and detailed her history. After considerable conversation, she was induced to see the clergyman: and his instructions contributed, under God, to restore her to peace and to lead her to receive the full consolations of the Gospel. She was advised to avow the change in her views to her father. The father—before, full of paternal affection—was terribly enraged—thrust her from him and exclaimed, “I have no daughter now; the apostate is for ever cast out of my heart! Get thee hence, thou accursed one; never shalt thou see me again, till thou abjure the Nazarene!”

Thirza sank senseless on the floor. When she recovered she felt excessively the loss of her father's affection, but found relief and free access to the Lord in prayer. Eight days passed, and her father still refused to see her. The apostacy of his daughter, however, so agitated him that he became seriously ill ; but even now he would not admit his only child into his presence, and was nursed by a stranger. After some days, Thirza, whose cup of affliction seemed filled to the brim, ventured into her father's room unasked, and though roughly received, gained at length his silent acquiescence in her remaining with him. Weeks passed away, and a deep impression was made upon his mind by her unwearied solicitude night and day, and especially by her unvarying cheerfulness and contentment: he was the more struck as her conduct had formerly been the very reverse, indulgence having rendered her, though naturally affectionate, highly sensitive and even irritable in her disposition. He could not conceal from himself that this improvement in her conduct was connected with her change of faith. At length he was induced to allow her to read to him from the New Testament, and though for a long period his prejudices continued, and the veil over his heart still remained, God was pleased in his own time to succeed the efforts of the daughter, and the old Israelite was humbled. He was at first ready to sink down into utter despair, believing it impossible that Jesus should have mercy on him after he had cursed and blasphemed him ; but after a protracted night of doubt and dreariness, the Sun of Righteousness arose with healing in his wings, and he attained the joy of believing and the consolation of pardoned sin. The father now told the daughter that her mother on her death-bed had told him, that when Thirza came from school she repeated the verse, "The blood of Jesus Christ his Son cleanseth us from all sin,"—that this occasioned him great distress, and led him to offer up in a loud tone the Jewish prayers for the dying—that meanwhile she fell into a slumber from which when she woke she repeated with emphasis,

"The blood of Jesus Christ his Son cleanseth us from all sin," and then expired. Thirza and her father were comforted in reference to the departed—made a public profession of their faith, and continue to adorn their profession by a holy and consistent walk.

From this brief sketch, our readers cannot but be greatly interested in Thirza and her father; but we assure them that they will be much more so by reading the full details. The narrative is beautifully written, published at a very low price, and so popular that, besides eighteen thousand copies sold by the Berlin Tract Society, large editions issued at Strasburg and Basle, and a French translation which has been extensively circulated, the English copy is now in its eighth edition. May the Lord make it abundantly useful!

Correspondence, Extracts, &c.

TO THE EDITOR OF THE JEWISH HERALD.

DEAR SIR,—Permit me to offer a few remarks in reference to the questions of An Enquirer in the second number of your publication, page 48. They run thus—"What are the views which the Jews entertain as to death, and the state of the soul after death? What preparation do they make for death? and what comforts them when their relations die?" It is very obvious that if the like questions be applied to any religion whatever, they must necessarily be resolved into this one general and vast question,—*"What does such a religion teach at all?"* since these subjects involve all the vital principles of any religion. The Enquirer, then, wants to know much, and more, I apprehend, than a goodly number of lengthened replies can supply him. With your permission, however, I trust to be able to furnish you with such extracts from the Rabbinical writings, as may have an immediate bearing upon the subjects in question, though perhaps not in the exact order proposed by your Enquirer. Taking it as a matter of course that the present Jews, as Pharisees, believe in the *immortality* of the soul, I purpose that my extracts be with reference to the following subjects:—1. *Paradise and Eternal Life*; 2. *Hell and Purgatory*; 3. *Death and the Angel of Death*; 4. *Resurrection of the Dead*; 5. *Day of Judgment, &c.*

But before entering upon these subjects it must be observed that, whatever the intended extracts may contain of man's devices and foolish imaginations, intruding into those things which he has not seen, it must not be put down as the current belief of the Jews in the present day, of whom the majority are either ignorant of those doctrines, or, from incredulity, reject them altogether, and, as is frequently the case, true revelation along with them. These latter have some slight notions of reward and punishment in a future state, and the hope to escape the latter is purely based upon the mercy of God. But it is the orthodox Jews and their orthodoxy to which I intend to confine myself, and therefore proceed to the first point of our proposition:

1. PARADISE AND ETERNAL LIFE.

The word פֶּדִיס (*pardice*; properly, *pleasure garden*, or *park*, comp. Cant. iv. 13, Neh. ii. 8,) corresponding to our *Paradise*, (παράδεισος) is only once used in the Talmud* for the place of happy souls in heaven; the proper Rabbinical appellation is גַּן עֵדֶן (*Gan Eden*) garden of Eden or pleasantness, which at once reminds us of the terrestrial paradise in Gen. ii. 10—14. This however, does not exclude the belief of a celestial paradise; for the Jews suppose the existence of both, as it is plainly expressed in the book *Megalleh Amukoth*, fol. 78, 2, *Ophan*, 223, כִּשְׁם שֶׁשָּׁם גַּן עֵדֶן לְמַטָּה כִּי שָׁם גַּן עֵדֶן לְמַעַל i.e. "Just as there is a paradise in heaven above, so there is a paradise below on earth."

The time when paradise was created, is boldly asserted in *Pirke R. Eliezer*, chap. iii. וְהָיָה הָעוֹלָם וְהָאֵלֹהִים וְהַמַּלְאָכִים וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ וְהַמִּשְׁכָּן וְהַמִּזְבֵּחַ i.e. "Seven things were created before the world was created, which are these:—the law, hell, paradise, the throne of glory, the sanctuary, repentance, and the name of the Messiah." As a proof that paradise was created before the world, he continues, בֵּן עֵדֶן מִיָּן שֶׁן i.e. "Whence is it proved as regards paradise? Because it is said, And the Lord God planted a garden in Eden [Eng. ver. eastward] from eternity."

* Chagiga, fol. 14, 2, שְׁנֵי עָשָׂר נִכְסְוּ לְפָדִיס וְכו' "Four (persons) entered into paradise. Benasa hardly looked in, when he died; Bensoma became mad; Acher pulled out the plants, [i.e. became an infidel] R. Akiba was the only one who safely escaped." This, however, is by the Cabbalists supposed to be a figurative account of these persons entering into the mysteries of the Cabbalah. See my translation of Peter Beer's history, doctrines, and opinions of the Jewish sects, in *The Voice of Israel*, under the head of "Cabbalah," for March of the present year.

The Rabbi seems to allude here to the celestial paradise, as will be seen hereafter; but whichever may be intended, what a puerile argument, what a doubtful exposition of the word of God, by which he endeavours to establish his dogma! Yet, it is Christians who are accused of perverting the truth of God!

B. D.

(*To be continued.*)

THE STATE OF THE JEWS AT TUNIS.

(*Extracted from the Letter of the Rev. N. Davis, Jewish Missionary of the Church of Scotland.*)

IN this country the Jews are *entirely* governed by the Talmud. Its precepts and doctrine pass here for Divine; and it is to be greatly deplored that they are but too familiar with them. They firmly believe that all tradition was delivered by God to Moses upon Mount Sinai at the time when the law was given to him. This doctrine is proved from Exodus xxiv. 12,—“And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments, which I have written; that thou mayest teach them.” This passage is thus dissected in the Talmudic tract Brachoth, fol. 5, col. 1,—“What is the meaning of that which is written, ‘And I will give you tables of stone,’ &c.? By ‘tables of stone’ is meant the ten commandments; by ‘law’ is meant the Pentateuch; by ‘commandments,’ the Mishna; by ‘which I have written,’ the prophets and Hagiographa; and by the words, ‘that thou mayest teach them,’ is meant the Gemara. Hence we learn that all were given to Moses on Mount Sinai.”

Whilst we find some infidel German Jews openly rejecting Moses and the Prophets, and asserting that they find a fulfilment of a Messiah in their German fatherland, the Jews of this country, like those of Poland and Russia, still profess an unshaken faith in the coming of the Redeemer of Israel. And not only do they believe that he will come, but, in spite of the Talmudic maxim, “Let the spirit of those be broken who calculate the times [of the Messiah’s coming,]” and of the assertion that “All the fixed times [for the Messiah’s coming] have expired,” (Sanhedrin, cap. Chelek,) their rabbies still hold out some hope for them, and point out one season after another when the Son of David is to make his appearance; which seasons are looked for with such a firm belief as if they had never been disappointed before. A great number of the Jews here fully expected that the Messiah would come on the last day of atonement, which was celebrated a few days ago. They have been led to entertain such a hope by some of their great men. But now this day has passed, and the

Messiah, whom they expect, has not made his appearance. When will they understand the Scriptures, and see that, according to them, the Messiah was to have come at least eighteen hundred years ago—was to have suffered for our transgressions, and risen the third day—and that all this was fulfilled in Jesus of Nazareth?

I visited the greatest synagogue on the day of Atonement; and I must say, although the scene was solemn, yet it was nothing to be compared to the solemnity of the places of worship of the Polish Jews on that great day. Here they were all dressed in their plain clothes; whilst in Poland, and in Germany too, they wear white robes, which afterwards serve as their grave-clothes. Though many of the prayers in European synagogues are offered in rather a discordant manner, yet a great number are chanted with a good deal of feeling and harmony. This can hardly be said of any here. The more they can make themselves heard, the more devotedly do they consider their prayers offered. Hence they shriek so loud that one can hear them half a mile off; and I have really seen some exerting themselves to such a degree that they became quite blue in their faces. In the prayers there is but little difference. The confession of their sins, their addresses to God, are very like those of the European Jews; and some of them are really beautiful. On this day they believe their sentence, which has been passed respecting them in heaven, on the new year, is confirmed. The ten days preceding it are called the days of repentance. As they are now without "a priest and without a sacrifice," the rabbies have invented a substitute. A cock is killed for the male members of the family, and a hen for the females. These substitutes are given to the poor, or the value of them is given in money. This practice is common amongst the Jews all over the world.

Amongst other things I was sorry to find that they omitted a kind of chant which is used in Europe, and which shows that the ancient Jews always believed the fifty-third chapter of Isaiah to refer to the Messiah, and that explaining it of Josiah, Jeremiah, or the Jewish people, is only a modern invention. The chant, which I am sure you will not regret reading, I have thus translated:—

"Long before the beginning He (God) appointed his dwelling and Yinnon, (the acknowledged name of the Messiah, Ps. lxxii., 17.) From the beginning, and before every nation and language, He established His lofty arsenal, (a figurative expression of Jerusalem; see Song of Solomon, iv. 4.) He advised His *Shekinah* (or the Holy Spirit) to shine there, in order to direct those who wander astray, into the proper paths. Though the wickedness be ever so glaring, he has advertised, 'Wash ye and be clean.' Though he be ever so angry with his people, he will after all not stir up all his wrath. Though we have hitherto been covered

by oppression, Thou, O our God! hast not brought it upon us. The Messiah, our righteousness, is turned from us: we are terrified, and have none to justify us. 'He hath borne the yoke of our iniquities and our transgression, and is wounded for our transgression. He beareth our sins upon his shoulders, to find pardon for our iniquities.' At the time which the Eternal appointed to create him as a new creature, we shall be healed by His stripes. Elevate him higher than the vault of heaven! Bring Him up from Seir—that He may summon us the second time on Mount Lebanon, even by the hand of Yinnon."

It is easy to discover the sentences that are taken from the fifty-third of Isaiah, which here have quite a Christian interpretation. This piece of composition is evidently very old. Indeed, if the Jews would pay more attention to some of the doctrines of their rabbies, they would find that the difference between Jew and Christian is, after all, not so very great.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

A Brief Account of the Life and Conversion of an Israelite, baptized at Manchester, January 4th, 1846.—Written by Himself.

I WAS born at London of Jewish parents, both of whom were strict observers of those ceremonies which the Jews keep as substitutes for a regular Lord's service. I was very young when my mother died, and left a large family; and as my father was much engaged in business, he neglected to pay due attention to the education of his offspring. We were sent, indeed, to a Jewish school, but nobody looking after us, we visited it very seldom, and passed our time away in the London parks. My father having received some intimation of this, we were subjected to more restriction. The rest of his children were manageable and went to school, but I had imbibed such a dislike of learning, and took such pleasure in idleness, that I would sooner suffer any punishment rather than relinquish my rambles and go to my books. Consequently I grew up without knowledge, a stranger to the fear of the Lord, and increasing in wickedness as years rolled along. It is easy to imagine, that I fell into very bad company; some of my associates were even worse than myself, and from them I contracted evil habits, bad expressions, and the utterance of oaths; and to these I became so accustomed that it was only by great attention, and the especial grace of the Lord that I could free myself from them. In due time I entered on business as a clothier, and

as I was by no means conscientious in my dealings—having only one object before me, that of making money—I soon began to better my circumstances. When almost sixteen years of age I formed a connexion with a neighbour's daughter and should have married her, had not my father authoritatively interfered. Enraged I left his house, and settled in another part of the city, living in a most sinful and profligate manner, till a circumstance hurled me into quite a different sphere. I had purchased some woollen articles on what I thought more than advantageous terms, without inquiring whether the person of whom I bought them was the right owner or not; they proved to have been stolen; the depredator gave evidence against me as the purchaser, my premises were searched, and the goods found and identified. I took my trial, was found guilty, and condemned to be transported seven years. I cried, lamented day and night, tore the hair off my head—but it was all in vain, repentance was too late. I cannot express my feelings when I saw my aged father entering the prison, to take a farewell the day previous to my departure. Grief had laid him low, and to appearance had increased his age: I never saw him more; he died broken-hearted after I had left England for New South Wales.

The sufferings of a transport's life have been so often and minutely described, that I will not be tedious with a repetition of them; suffice it to say that I experienced all its horrors, that my miseries were increased and my grief made more poignant through the accusations of conscience, which constantly reminded me, not only that I suffered deservedly, but that I ought to suffer far more, as the occasion of the accelerated death of my father. I was ready to despair, and much more so, as I could not draw consolation from religion, being as strange to its healing balm as a Hindoo, and unable to read the religious books which were distributed amongst us on the Lord's-days. At last the time of my deliverance came, and with a little money I had saved I reached my native shore again—it being about ten years since I left it. My father and several of my relations were dead, my views of life were altered, and my former expectations blighted; I had undergone a severe correction, and was firmly resolved to lead an honest life in the eyes of the world. I never, however, considered how graciously the Lord had preserved me, and how wisely He had arranged matters to make me a useful member of society. But now, when I look back, I acknowledge with gratitude that the Lord has always been very kind to me, and that what I thought to be misfortunes, were a part of the plan of infinite wisdom, to bring me to know and love Him.

I did not like to stay in London, and went into the country, where I commenced business as a confectioner, having learnt the trade while abroad. I adhered to my resolution to work and obtain an honest living, dreading a repetition of my former

punishment. I now became acquainted with my present wife, and entered into the marriage state. After visiting several towns I settled in Manchester, and about four years ago I changed my occupation as a confectioner for that of a glass and china rivetter, which I still follow.

During my travels in England, and residence in Manchester, I have met with several pious Christians, who, knowing me to be a Jew, have spoken to me about Christ as the only Saviour, and intreated me to inquire diligently into the Scriptures, but owing to my entire ignorance of the sacred oracles I did not comprehend their meaning, and their good advice seemed entirely lost upon me. This went on until some time since I met with Mr. Simon,* a man who, a few years back, had lodged at my house when I lived in Leeds. I was forcibly struck with the favourable change in his manner and expression: the lion was turned into a lamb, his mouth, which formerly used to utter blasphemies, like mine own, now began to preach Christ to me; and not only once, but whenever he saw me, which was frequently, he began on the same subject. He told me how happy he felt in the Lord Jesus Christ; how his confidence and reliance in the Lord, elevated him above the miseries and trials inseparable from this life. By his behaviour, and even in his countenance, I could see that he felt as happy as he professed to be. "He provoked me to jealousy," and when I told him that I should like to know something about that Saviour, he promised that he would introduce me to the man who by the grace of God was the chief instrument in his conversion.

In fulfilment of his promise he brought Mr. Naphtali, the Jewish missionary, to my house, and the Lord has blessed his entrance. At the first interview my heart felt inclined to him: through his gentle, simple, and instructive conversation, and I begged sincerely for a repetition of his visit, which he most cordially promised. He has called upon me almost every day since, and has been the instrument in the hands of God of convincing me of my sinful state, and that I was in danger of losing my soul. His words came from the heart, and they went to the heart; I was aroused from my carelessness, and had a feeling awakened to which I was hitherto a stranger, that of concern for my salvation, and with tears in my eyes, and very little hope, I asked, Is there forgiveness for so great a sinner as I am? Is there a way by which my soul might be saved? Then he opened the promises of the Gospel to me, and I felt its healing power refreshing to my wounded and dying spirit. A new world was opened before me; I stood gazing, wondering, and lost in amazement, when I heard what our gracious Saviour had done and suffered

* The history of the life and conversion of Mr. Simon will be found in No. 1 of The Jewish Herald.

for us sinners; such love I had never imagined. Mr. Naphtali now acquainted me particularly with those parts of the Old Testament which refer to Christ as the true Messiah, and at the same time he read to me his life.

The Lord was gracious, and gave me a sincere desire to know the truth; I began to compare, and meditate upon what I heard, and so became convinced of the great and irresistible truth. No doubt the Lord helped my unbelief.

I also, through the same means, became acquainted with the Rev. Mr. Maunder, with whom I had frequent interviews, and became a regular attendant on his ministry; whenever I saw him I became stronger in faith and resolution, and was sure to gain instruction.

The visits and conversations of Mr. Naphtali not only proved profitable to me—my whole household, especially my wife, was benefited. The latter, though a professed Christian, was a careless one; but now, thanks to the Lord, she is changed, has turned to him with all her heart, and is delighted in waiting on him in his house.

The Spirit of the Lord has taken possession of my soul and taught me to pray, and whenever I pour out my soul in prayer I feel the comfort of his influences who is promised to the followers of Jesus.

When Mr. Maunder had satisfied himself about the state of my heart, he complied with my request to be permitted to make a public profession of my faith. The desired service was fixed for the first Lord's-day in this year; and in the Wesleyan Chapel, Oldham street, before a large congregation, I renounced Judaism, and professed my sincere belief in the Lord Jesus Christ, as the only Saviour and Redeemer; Mr. Maunder then proceeded to administer the holy ordinance of baptism unto me, in the name of the Father, Son, and Holy Ghost. Amen.

AUXILIARIES AND ASSOCIATIONS.

WE wish that our friends who have the cause of Israel at heart, would bear in mind the importance of forming associations or auxiliary societies. These societies are not only of use in collecting money for the support of Jewish missionaries, but also of exciting attention to the present state of the ancient people of God, and of stirring up to individual and united prayer for their conversion. We rejoice, therefore, that we can report the formation of a ladies' association at Hackney, in connexion with the congregation under the pastoral care of the Rev. Dr. Burder; and that the committee are to assemble quarterly, after a meeting for special prayer on behalf of the Jews. Would that we could

report the formation of a similar association, or at least of a quarterly meeting for prayer in connexion with every congregation in England!

The following circular has been printed by the Manchester and Salford Association, on the importance of united prayer for the lost sheep of the house of Israel. We earnestly entreat attention to its contents, and ask whether the example of our Manchester friends is not worthy of general imitation? The committee need the prayers of the churches that they may be endowed with the wisdom which is requisite for the management of so important an institution. Additional missionaries are wanted: ought not, then, prayer to be offered that men may be found adapted to the work,—men full of the Holy Ghost and of faith, and imbued with the spirit of Paul, who had great heaviness and continual sorrow in his heart for his brethren, his kinsmen according to the flesh, and whose heart's desire and prayer to God for Israel was that they might be saved? Prayer too is desired of the churches on behalf of our beloved friends who are now engaged in visiting their Jewish brethren, and in speaking to them of the things which concern their everlasting peace. Nine missionaries are employed by our society, and those nine, with one voice, cry to the Christians in England, "Brethren, pray for us." Shall we not pray for them in our closets? Shall we not pray for them in our public assemblies? Shall we not hold special meetings for prayer on their behalf? and, where circumstances will allow, shall we not hold united meetings to implore a blessing? Some of our churches do hold such special prayer-meetings, and we hear from time to time of united meetings for prayer. A united meeting has during the past month been held at Gravesend, after which a collection was made for the society; and we doubt not that other united meetings have also been held. We shall rejoice if the circular of the Manchester Association leads to the general adoption of such meetings.

**MANCHESTER AND SALFORD ASSOCIATION IN AID OF THE
BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL
AMONG THE JEWS.**

REV. AND DEAR SIR,—We beg, in the name of the Committee of the above Association, respectfully to solicit your attention to a subject which we doubt not you will concur with us in regarding as one of great importance,—we mean the necessity of an increased spirit of prayer on behalf of the lost sheep of the house of Israel.

In seeking their salvation, we believe we are "doing that which is well pleasing in the sight of the Lord;" and reviewing the results of our efforts hitherto, we feel we have abundant reason to "thank God and take courage." Yet, looking at the spiritual

state of the Jews, and at the peculiar obstructions which oppose their conversion to Christ, we dare not cherish any hope for Israel concerning this thing, but in a copious and mighty effusion of the Holy Spirit. And since we have no warrant to expect that out-pouring of the Spirit, except in answer to prayer, we cannot but acknowledge that we anxiously desire to see a *more general, united, fervent spirit of prayer* prevailing among Christians for the conversion of the Jews.

For the excitement of such a spirit we naturally look first to the example of the honoured and beloved pastors of the churches. Frequent, specific intercession for Israel, made by the ministers before "the great congregation," would, no doubt, have the most powerful tendency to spread a deeper sympathy and a more earnest spirit of supplication on their behalf among the people of God generally.

Under these impressions, permit us to entreat you to *let Israel come often into your remembrance in your public petitions at the throne of grace*, and that "the work of the Lord," in which we are engaged, and those who are employed in it, may have a perpetual interest in your fervent prayers.

We have only further to request, that at the united prayer-meetings which may be held on this behalf, we may be favoured as frequently as possible with your presence and assistance.

We remain, Rev. and dear Sir,

Your servants in the Lord,

JAMES DILWORTH, *Treasurer.*

JAMES GRIFFIN,

GEORGE MAUNDER,

R. LE MARE,

} *Secretaries.*

Jan. 22nd, 1846.

NOTICES.

THE Committee are engaged in preparing for publication a Jewish hymn-book. It is intended to provide hymns adapted for prayer-meetings on behalf of the Jews, for the public meetings of auxiliaries, and for private use. Contributions of original hymns will be thankfully received if addressed to Mr. Yonge, No. 1, Crescent-place, Blackfriars.

To Auxiliary Societies and other Associations.—The Treasurers and Secretaries of Auxiliary Societies and of Associations are respectfully requested to transmit their contributions to the office, No. 1, Crescent-place, Blackfriars, on or before the 10th of April next, on which day the accounts for the year will be closed preparatory to the Annual Meeting.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

THE Jewish Intelligence for February reports several cases of baptism. We have only room for the following interesting narrative.

Extract from a letter from the Rev. C. W. H. Pauli, dated Amsterdam, Dec. 9, 1845.

On the fourth Sunday in Advent I had the privilege of initiating M. B., by the sacrament of baptism, into the Christian church. He is an interesting young man. His father died while he was yet young, and left his son in charge of the synagogue, which only provided for him a very scanty knowledge of the truths of the word of God. His character for integrity and uprightness has always stood very high amongst his brethren; when they heard that he had become a regular attendant at my church, they began according to their custom from the apostolic ages to persecute him very bitterly.

I knew nothing of M. B. although I had often noticed him amongst the attendants at the church, until he visited me and requested instruction in Christianity. While he visited me I was much struck with the sincerity of his manner. He was instructed by me for six months, during which time I had great pleasure in witnessing his gradual and steady growth in grace and in the knowledge of his own heart. A spirit of prayer, always a sure sign of genuine conversion, awoke in him, and such a strong love to his blessed Redeemer manifested itself, as I have rarely witnessed in any Christian. His baptism afforded me, therefore, no small delight, and also a foretaste of that joy when we shall have the privilege of hearing the hallelujahs of those to whom the Lord, through the instrumentality of our Society, has graciously sent us, as the ambassadors of Christ, to beseech them to be reconciled to God. Let us not become weary or discouraged on account of the manifold trials and difficulties, death and sore bereavement; for were our cause less of a Divine nature, all these things which exercise our faith and patience, would be less too. Our motto, engraven on our hearts is, "As thy day is, so shall thy strength be."

FREE CHURCH OF SCOTLAND.

WE learn from a letter of the Rev. Daniel Edward, missionary at Jassy, that an independent Society for the conversion of the Jews has been formed at Cologne. Having recently passed through that city he writes, "The Cologne population is noted for bigoted attachment to Rome; out of 79,600 people, only 6000 or 7000

are Protestants; but these are said to have considerable evangelical life in the midst of them. The zeal for Israel which seems in this town to spring up wheresoever there is Christian life to be found, and which had been gaining way since the beginning of the century, succeeded in forming a society in 1844. It deepened my interest in this particular society that their missionary has his sphere among the villages of the Rhine, of which Mr. Philip has often spoken to us as abounding in Jews in an accessible but neglected state, none hitherto having cared for their souls. The missionary is Mr. Kalthof, formerly pastor of Otzenrath, who since the time of his own conversion has had an especial love to Israel. He speaks in the most encouraging terms of the entrance he finds to the Jewish families. Wherever he comes, he holds a meeting in the church of the place, laying before Christians their obligations to Israel; which, with the knowledge of the fact that he resigned his comfortable parish to become a wandering evangelist for their sakes, predisposes the Jews to give him hearing. It is very significant that thus, in one spot after another, the mercy of those by whom Israel is to find mercy is bursting forth. We must not omit to mark as the fig tree thus puts forth one after another of its buds."

JEWISH MISSION OF THE PRESBYTERIAN CHURCH IN IRELAND.

DR. CRAIG, the Missionary at Hamburg, is permitted to see what bids fair to be the first-fruits of his prayers and labours. A young man, a Jewish merchant, has been with him nearly every day, under instruction as a candidate for baptism. He is very intelligent, and has for a long time had an acquaintance with the New Testament. Dr. Craig is well satisfied with his conduct, his progress in Christian knowledge, and his profession of a simple reliance on the righteousness of Christ as the only ground of justification; at the same time he has thought it best to delay baptism till very satisfactory evidence of genuine conversion should be given. The circumstances in which the young man was placed make this delay a sore trial, "but being convinced," says Dr. C., "that our only wish was for the glory of the Lord, and for his own benefit, he at last said meekly, 'The will of the Lord be done!'"

GENERAL JEWISH INTELLIGENCE.

WE learn, on the authority of the Rev. Dr. Craig of Hamburg, that the Frankfort Reformed Jews have resolved that henceforth the first day of the week shall be their Sabbath, instead of the seventh.

BURTON STREET SYNAGOGUE.

Dr. Adler the chief Rabbi has refused to allow a marriage between a member of the Westminster Synagogue, and one of the Reformed Synagogue in Burton street, except upon the condition of the latter signing a declaration, *there and then*, renouncing the Burton street Synagogue, and all its usages. The pretext for this is an enactment made in the time of the late chief Rabbi against seceders from the principles of orthodox Judaism. A committee has been appointed by the Burton street Synagogue, for the purpose of drawing up a remonstrance against the whole of the proceedings in which Dr. Adler has taken so prominent a part, and for publishing the same, together with all the correspondence which has taken place. We hear too that the Westminster Synagogue has memorialised the chief Rabbi on the matter.

PERSECUTION OF THE JEWS IN RUSSIA.

We copy the following abridgment of Dr. Frankel's "Call to the Congregations of Israel," on the subject of the Jews in Russia, from *The Voice of Israel*, for February:—

"The situation of the Russian Jews becomes every day more unbearable; every fresh account brings intelligence of the cruel oppression exercised against them. Whether such oppression proceeds from a political or religious cause, humanity sighs to behold the rights of many hundred thousands, and their holiest feelings, thus trampled down; to see no means left untried to annihilate the whole of a religious confession; to witness the defenceless breathing out their lives under inexpressible misery, or driven to the last stage of despair. We read the newspaper accounts, are greatly moved, and pity the poor sufferers; but is this enough? We hear even more than we read, and are grieved that the nineteenth century should be witness of such events; is it enough, that we merely sigh, and then seek to get rid of our painful emotions? It is an assault on a religious faith, which is sought to be put down, and with whom does it lie to step forth with a powerful manifestation in its defence? Surely the brotherhood of the same faith. The Jew has on earth no patron of his religion; no political influence, armed with force and power, bends at will that which opposes it; he has but one help, the great Patron and Watchman who never slumber nor sleeps. But our trust in Him should not produce inactivity, but zeal and courage to undertake what is needful. Our times have exhibited associations for many projects, apparently impracticable, which yet by united efforts have been accomplished; it is therefore an

imperative duty on our co-religionists to unite together, and publicly declare their sympathy."

Will not Christians help?

STANZAS FOR MUSIC.

FALLEN ! fallen is Carmel's crown !
 Its glory's pass'd away !
 It lifts not now a vine-girt brow
 To greet the eye of day !
 The fruitful field lies waste,—
 The vintage song is hush'd,—
 And sterile chains
 Fast bind the plains
 Where gorgeous beauty blush'd !
 The sound of the tabret's ceased !
 The joy of the harp is fled !
 In tears, the " merry-hearted " bend
 O'er the graves of the mighty dead !
 No more may the tribes go up
 To Zion's holy height :
 For priest and ark
 Are gone ! and dark
 Is the golden city's light !
 Ah ! when will the scattered turn
 On Calvary's cross to gaze ?
 When will thy time-worn walls be built,
 City of ancient days ?
 When will thy sons from far
 Come crown'd with immortal mirth,—
 And Zion be known
 From zone to zone
 As the glory of all the earth ?

J. P. PALMER.

*Rotherham College,
 Feb. 2, 1846.*

TO CORRESPONDENTS.

Favours have been received from Messrs. Palmer, Yonge, Part-ridge, and Hearn, from Mrs. Wilson, and E. M. S.

The Editor has also to acknowledge the receipt of "Hymns for the Hebrews," and of a piece on "Redemption." The lines in reply to Marion Moss were intended for insertion in this number, but are unavoidably deferred till next month for want of room.

Our poetical correspondents must give us time. Almost all the communications we receive are in verse.

Letters should be addressed *To the Editor of the Jewish Herald*, 1, Crescent-place, Blackfriars, London.

The Jewish Herald.

No. IV.

APRIL, 1846.

VOL. I.

PHYLACTERIES, FRINGES, AND SIGNS ON THE DOOR-POST.

ARTICLE FIRST.—PHYLACTERIES.

MOSES MARGOLIOUTH, of Trinity College, Dublin, has published an interesting work (to be had of Wertheim, Paternoster-row) entitled "The Fundamental Principles of modern Judaism investigated." Being himself a converted Jew, he is well acquainted with Jewish practices, and as he enjoyed an excellent Rabbinical education, his testimony is peculiarly valuable. He tells us that phylacteries, fringes on the borders of garments, and signs on the door-posts are styled by modern Jews "the fundamental principles of Judaism." It is to him that we are chiefly indebted for the information which, on these heads, we propose to give to our readers.

The phylacteries used by modern Jews are small boxes containing four passages of Scripture, (Exodus xiii. 1 to 10 ; Exodus xiii. 11 to 16 ; Deuteronomy vi. 4 to 9 ; Deuteronomy xi. 13 to 21.) They are worn on the hand and on the head. For the hand, the four passages are written on one piece of parchment and put into a leathern box : for the head, they are written on four separate pieces and put into four boxes joined into one. These boxes are fastened to the head or the arms with long slips of leather, according to certain minute directions which it is needless to explain. The age at which they begin to be worn is

that of thirteen years and one day, at which period the young Jew is called upon to take the responsibility of the law upon himself, which he does by going through a solemn ceremony. During the preceding month it is the duty of the father to teach him all the observances relating to the phylacteries, the devotional feelings with which they are to be used, the blessings which will follow the right use of them, and the dreadful punishment of those by whom they are neglected or abused.

It is required that, whilst they are worn, the mind be not distracted, even "for the twinkling of an eye:" they are not to be used during the night; and as the Jew has to labour for his daily bread, the Rabbies have ordered them to be worn only at the time of morning prayers; but a great number of Polish and Russian Jews wear them through the day, being desirous of separating themselves entirely from the world, and enjoying close communion with God. The phylacteries are examined once a year, and if a single letter in them has become partially erased so as to be illegible, they must be discarded and new ones procured.

The Jews regard phylacteries as having a sanctifying influence on the heart, and as being a guard against Satan. But this is not all. One of their Rabbies writes, "Whosoever wears phylacteries his sins are forgiven him. Another Rabbi thus expresses himself, "Whosoever wears phylacteries, I assure him that hell fire shall not prevail against him to annihilate him." A third says, "The commandment of the phylacteries is equal to all the commandments."

Rabbi Eliezer * said, "The Israelites complained before God, We are anxious to be occupied day and night in the law, but we have no time. The holy and blessed One said to them, Perform the commandment of phylacteries, and I will count it as if you were occupied day and night in the law."

As to the punishment which will follow the neglect

* Yalkut Simeoni and Shocher Tob.

of phylacteries, it is written in the Talmud that the transgressors of Israel in their persons descend into hell; and the question being asked, What is meant by the transgressors of Israel in their persons? it is answered, The skull that does not wear phylacteries.

The phylacteries now worn are very different from those used in the days of Christ, which were probably simple slips of parchment containing the decalogue or other passages of Scripture, and not merely those to which the present phylacteries are confined: still, however, as in the time of the Saviour, such of the Jews as profess to be more holy than the rest have their phylacteries very broad, and look down upon those whose phylacteries are small.

The precept on which the doctrine of the phylacteries is founded is contained in Exodus xiii. 9, and three other similar passages, "It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth." The words here refer to the observance of the feast of the passover; that feast was an ordinance of memorial, and hence was of the same use as a sign upon their hands, and as a memorial between their eyes. Similar words in Exodus xiii. 16, refer to the redemption of the first-born, an ordinance also of memorial, in like manner as a sign upon the hands or between the eyes. Two other like passages have reference to the law of God; but even if interpreted literally they merely imply that the Jews were to bind portions of the law on their persons as a means of keeping the commandments of God in recollection: they undoubtedly form no kind of sanction for the present superstitious use of the phylactery. It is, however, not the written law but the Talmud which is here the great authority, and by the Talmud the true meaning and spirit of the written law are utterly subverted. Happy will that day be when the Jews shall cease to make void the law of God by their traditions, and when they shall no longer have any occasion for phylacteries to remind them of the law because the law will be written on their hearts.

and Divine truth in their inward parts ! Then will the Lord be again to them a God, and they shall be again to him a people. The Lord hasten it in his time !

JEWISH FESTIVALS AND FASTS.

NO. I. THE PASSOVER.

AMONGST the Jews the civil year commences in autumn, the ecclesiastical year in spring. Nisan, which commenced this year on the 28th of March, is the first month of the ecclesiastical year. In the evening of the 14th day of Nisan the passover is kept; the passover was appointed to commemorate the deliverance of the children of Israel from Egypt, and their deliverance from the destroying angel by whom the first-born in every Egyptian family was slain. A lamb was appointed to be killed and eaten in remembrance of the lamb through the sprinkling of whose blood on the door-post the destroying angel passed over the house without touching the first-born. Unleavened bread was commanded to be eaten for seven days, to indicate that the people, being delivered and separated from Egypt, were to cleanse themselves from the leaven of Egyptian practices, and to be henceforth holy unto the Lord. The lamb was to be eaten in the evening of the fourteenth day, both with unleavened bread and with bitter herbs, the bitter herbs being designed to bring to remembrance the bitter affliction endured in Egypt. Whilst the feast of unleavened bread continued seven days, the first and the seventh were to be specially celebrated; on these no servile work was to be done, and there were to be holy convocations unto the Lord. We need not remind our Christian friends that the passover sacrifice is a type of Christ. Christ our passover has been sacrificed for us, and by the sprinkling of his blood we are delivered from the vengeance of the angel of Divine wrath, a far more awful vengeance than that from which the blood of the paschal lamb was the means of delivering.

Israel. By the blood of the Christian passover we are also delivered from a worse than Egyptian bondage, the bondage of sin and Satan; and because of this deliverance, whilst we feed by faith on the Lamb of God, we should do so, eating the bitter herbs of repentance and purging out the old leaven, the leaven of malice and wickedness, that we may eat the unleavened bread of sincerity and truth.

The question will be interesting to many of our readers, How this Jewish festival is now celebrated? As the Jews are not permitted to sacrifice except at Jerusalem, the sacrifice of the lamb has been discontinued ever since the destruction of the temple; there is therefore now no paschal lamb: in all other respects the feast is strictly observed. In the time of harvest the first ripe wheat is obtained for the ensuing passover, and is kept in a dry place lest fermentation should be occasioned. A mill is procured which is thoroughly cleansed from every remnant of old flour, and a baker's oven is hired, which is heated several times over, to purify it from the old leaven. The flour being ground, the passover cakes are made as quickly as possible, the whole operation not being allowed to exceed ten minutes. The night before the passover the house is searched, that every crumb of bread lying about may be removed, and the day before the feast begins is kept as a fast by the first-born males in remembrance of what God did for the first-born of Israel, when the first-born of Egypt perished. Praise is given to God for the Egyptian deliverance, and prayer is offered for the deliverance hereafter to be experienced, "through," they say, "the Messiah, the son of David, our righteousness."

Having returned from the synagogue, where they had assembled for prayer before sunset, the whole family, including Jewish servants, assemble round the table, at the head of which the master of the house is seated. Three passover cakes are put into a napkin and set on one plate; horse-radish and bitter herbs on a second, and on a third a small piece of roasted meat and a roasted egg, in commemoration of the paschal lamb

and of the offering that accompanied it. There is also a dish of vinegar, or salt and water, and another of various ingredients mixed to the consistency of lime, intended to call to mind the lime with which their fathers laboured, when the cry of their oppression reached the ears of the Lord God of Sabaoth.

A glass or cup for wine being placed before each individual, the solemn service commences. After a repetition of several blessings, the first cup of wine is drunk by the company, called the wine of sanctification. The master of the house, who, among the older and more devout Jews, is accustomed to sit with his loins girt, his staff in his hand, and shoes on his feet, as prescribed in Exodus xii. 11, now dips some of the bitter herbs in the vinegar or salt and water, and gives to each one at table. He next takes the middle of the three pass-over cakes, breaks it, and, leaving one-half in the dish, hides the other half till after supper. This hidden part is supposed to commemorate the hidden manna. When this is done, the party take hold of the dish containing the passover cakes and the bitter herbs, and say, "Lo! this is as the bread of affliction which our ancestors ate in the land of Egypt; let all those who are hungry come and eat thereof, and all who are needy come and celebrate our passover. At this time we are here; next year we hope to be in the land of Israel. Now we are servants; next year we hope to be free children." This question is now put by the youngest present, "Wherefore is this night distinguished from all other nights?" The whole party reply, "Because we were slaves unto Pharaoh in Egypt, and the Lord our God brought us out from thence with a mighty hand and an outstretched arm." The head of the family then reads or repeats the various mighty deliverances which God had vouchsafed to their fathers, the rest making responses. After this the unleavened bread is shown to all as the sign of their deliverance from Egypt, and each eats a portion of it. The bitter herbs, which at the beginning of the service were eaten dipped in vinegar, are now eaten dipped in the mixture resembling lime, and this concludes the

first part of the service. Supper follows, and it is a meal of festivity and social enjoyment, after which the second part of the service commences. Two large cups are filled with wine: the master of the house, taking one of the cups, thus prays, "O most merciful! make us to inherit the day when all shall be sabbath, and we shall rest in life for ever. O most merciful! cause us to be inheritors of the day when all shall be good. O most merciful! make us worthy to see the days of the Messiah, and life in the world to come. May he who exalteth the salvation of his king and showeth mercy to his anointed, to David and his seed for evermore, who causes peace to exist in the heavens, cause his peace to be upon us and upon all Israel, Amen." He then hands the cup to each of the party, and having brought forth the hidden cake, he gives a piece to every individual. The second cup of wine is called Elijah's cup; this cup being brought forward, the door is opened and there is a solemn pause, it being at this moment that Elijah is expected to appear and to announce that the Messiah is at hand. No one partakes of this cup. The company sing a hymn, and the head of the family concludes the service by saying, "This year we are here; may we be next year in Jerusalem!"

Our esteemed brother, the Rev. Ridley H. Herschell, who, in his very interesting work, entitled "A Brief Sketch of the present State and future Expectations of the Jews," has fully detailed the ceremonial which we have been describing, is of opinion that our Lord Jesus Christ observed the passover very much in the same way as the Jews do now, and that it was at the second part of the service that he instituted the ordinance of the Lord's supper, taking the hidden cake as the memorial of his body, and the cup used after supper as the memorial of his blood. "It seems," he writes, "very appropriate to take that which was used as an emblem of the hidden manna, to represent that broken body given for the life and nourishment of the world, as the manna was given to the children of Israel."

Reviews.

Seligman, or, The Leaven of the Gospel in a Jewish Family; and Nathan, or, The Power of Love and Truth. Two authentic narratives, translated from the German; by Sophia Lloyd. London: B. Wertheim. 1845.

THIS narrative professes to give a true account, in the first part, of the conversion of a Jewish family; and in the second, of the conversion of an individual Jew to the Christian faith. We propose to give a brief outline of it. Seligman was the son of a pious Jewess, who lived in the town of F——, in the duchy of Mecklenburg Strelitz. She “had an unutterable longing after something better than what the prevailing system of Judaism could offer,” and not only brought up her children in the fear of God, but also sent them to a Christian school, where they obtained that instruction which laid the foundation of their future happiness. The various steps by which Seligman gradually arrived at a perception of the truth and excellency of the Gospel are detailed in the narrative in a pleasing style. The death of his mother, which occurred soon after he left school, produced a deep religious impression upon his heart. This was confirmed, by the perusal of various Christian books which fell into his way; especially Neander’s *Memoirs of the first Christians*, detailing their holy life, their unflinching faith, and their triumphant death, was of essential service in awakening in his mind an earnest desire to search for the fountain which sent forth such life-giving streams. The New Testament now became his constant study and his increasing delight. This, together with the ministry of a pious and evangelical clergyman, the Rev. Mr. Heinrich, was blessed to his conversion. He had already resolved to cleave steadfastly to the Lord Jesus Christ as his only redeemer, and to present himself for Christian baptism, when he was suddenly attacked with

an illness which proved fatal to his life. The near approach of death, however, so far from shaking his faith, only led him to prize more highly the sinners' Friend. Christ became increasingly precious unto him. When it was evident that no amendment of his health could be expected, and that he would not be able, as he had hoped, to confess his Lord before the assembled congregation, he was baptized on his sick bed in the presence of several friends. The Jews in the neighbourhood were astonished when they heard that Seligman had been baptized in his chamber at a time when he himself thought that he was about to enter into eternity, and they said, "*he must have been thoroughly convinced.*" His death, which took place soon after, was not without its effect upon the members of his family. His brother Simeon thus wrote to a friend immediately after:—

"Last week I went to the Rev. Mr. Heinrich's to receive religious instruction. The Lord grant that I may become a Christian in the fullest sense of the word! To this desire, I have been chiefly stimulated by the example of my beloved and never-to-be-forgotten brother. I made a vow by the side of his cold corpse, to strive to become like him. My youngest sister, without knowing anything of the resolution I had made, begged me to go to Mr. Heinrich's, and entreat him to instruct her in the doctrines of Christianity, for that she, too, wished to be baptized. What an unspeakable joy it is, that we are all one in faith, and know and love and honour the Saviour of the world!"

The whole family became at length the professed disciples of the Lord Jesus Christ.

Nathan, the subject of the second narrative, was arrested and cast into prison, on the charge of murder. He was innocent of the crime, but was unable to prove his innocence. After, however, the expiration of sixteen months, during which time he remained in prison, his character was vindicated by the discovery and confession of the real murderer. The circumstances which led both to Nathan's being arrested and liberated, are of a very extraordinary character, and present a remarkable illustration of Divine Providence; but we could wish, for the sake of some readers, that their truth had

been confirmed by more ample evidence. While Nathan was in prison, he inquired of the gaoler if he could lend him a book to while away the time ; he was told that there was only one book in the place, which some prisoner had left behind. "What sort of a book is it?" asked Nathan. The gaoler replied, "I have never read it, but I have just looked into it, here and there, and I saw that it contained various histories, narratives, and letters." Nathan was delighted to hear this, and begged that he would let him have the book at once. It turned out to be the New Testament ; and although Nathan was in the first instance inclined to throw it on one side, as a book opposed to his religion, he afterwards determined carefully to read it. As he read it, the aversion which he felt towards Jesus of Nazareth gradually subsided, his prejudices died away, he became at length convinced that Jesus was the Son of God, and he prayed that Christ would have mercy on him as he had on Saul and the thief on the cross, and that he would intercede for him as he had interceded for his betrayers and murderers.

Soon after this, Nathan's innocence was brought to light, and a few weeks after his release from prison, he made a public avowal of his faith in Christ. He was then dedicated by baptism to the service of the Lord, and afterwards received the holy communion of the body and blood of Christ. The narrative informs us of the persevering and successful efforts which he made for the conversion of the criminal with whose offence he had himself, in the first instance, been charged ; and concludes with an account of Nathan's death. His last words were, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The chief defect which we have noticed in the narrative, is its want of greater distinctness. The omission of the names of persons and places, together with the very unusual events which it narrates, gives to it the air of fiction, and diminishes the impression which it would otherwise make. The editor, however, assures us of its historical truth, and, received as such, it becomes

peculiarly instructive and encouraging. It illustrates the power and sufficiency of the word of God, as an instrument of conversion, and establishes the fact of the perseverance of Israelites unto the end, in the faith of the Son of God.

A Series of Six Discourses on the Principles of the Religious Belief of Israel, as productive of Human Happiness and Moral Improvement. By the Rev. H. A. Henry, Reader of the Western Synagogue, St. Alban's Place, Haymarket. London: published by the Author.

IMPELLED by the habits of the times and by the course of events, even orthodox and Rabbinical Jews are employing the press for the exposition of their principles. We hail this as an indication of coming light, and for ourselves are thankful to learn from their own writers what modern Judaism is. The volume before us is evidently designed to place the system in the light which shall best commend it to those who measure Divine and eternal things by the standard of human reason. We look, however, in vain for anything that can administer balm to the wounded conscience, or render one satisfactory reply to the anxious inquiry, "How can man be justified with God?"

The first discourse is on Lev. xix. 18, which the author renders, "Thou shalt love thy fellow-creature who is like thyself."

"This text," he says, "conveys to us the real and fundamental principles of our holy and ancient religion. Admirably well have the wise men of old among Israel illustrated the subject before us and declared on conviction, 'This is the great, the glorious constituent of the Divine and heavenly code.' To love our fellow-creature, to act toward him as we wish he should act towards us, is evidently the main object of man being favoured with heaven's best gift, Divine revelation. Charity, celestial-born charity! the noblest feeling inherent in the human breast, is the true portraiture of the Jewish religion."

The prayer with which the sermon closes is affecting, and, with but one alteration, may well be poured forth from every Christian heart.

"May we, the children of thy adoption, speedily in our days behold the Redeemer *coming* to purify us from all our sins and infirmities, and fit us for the quiet mansions of peace in thy heavenly kingdom!"

Our limits only allow us a very cursory notice of the remaining discourses. In the second, on "The Pass-over," occurs this passage:

"Make no innovations, no inroads upon the established customs of our forefathers, under the false impression of improvement. Let us not take upon ourselves to omit any of those rites which have stood the test of ages, since we have sufficient proof to convince us that when Israel stood firm in the observance of those rites, it united them in one band of affection and family love, and happiness smiled on the land."

The third discourse, on "The Belief in a Future State," is interesting, as justifying in the mind of a Rabbinical Jew that belief, on the authority of the Old Testament Scriptures alone. He refers chiefly to the following passages: "I have set before you *the* life and *the* death, the blessing, and the curse," Deut. xxx. 19. "The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you," Ex. iii. 15. On which the author says:

"This declaration, wherein God calls himself 'The God of the Patriarchs,' long after they had been crumbled into dust, shows in effect that there must be another life, to which the expectation directly alludes. And truly so, for certainly the Supreme cannot be called any longer the God of those whose existence terminates with this life; but very consistently the God of those who, though removed from this state of trial, still worship and serve him, and are in a happier and a better world."

Our readers cannot fail to be reminded of the words of *our* Divine Teacher, Matt. xxii. 32. He quotes to the same purport, Psalm xxvii. 13, "O how should I have been, had I not have believed, to see the goodness of the Lord in the land of the living," (or, as he

renders it, "in an hereafter.") Also, "I know that my Redeemer liveth, and that after all the tenants of this earth shall cease to exist, he shall remain everlasting to accomplish the great and noble design in the day of the resurrection," Job xix. 25. And lastly, the words of Daniel, "And many of them that now sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," (quoting from "the twelfth chapter of his prophetic writings," thus admitting *Daniel* to have been an inspired prophet.) We have not space for even a passing remark on the fourth discourse, on "The Strict Observance of the Sabbath," or on the sixth, on "The Prudence to be observed in Conversation." The fifth, on "The Benefit to be derived from visiting the house of the Mourner," is affecting, as showing the utter insufficiency of Judaism to present any foundation for the hope of an immortal spirit, or to open any availing spring of consolation for the bereaved mourner.

"As the grave (it is well remarked) is the gate which opens to eternity, more awful still is the scene which naturally arises to the contemplation, when the veil between both worlds shall be drawn aside, and the soul, thus freed from its mortal connexion, shall appear in the presence of its great and merciful Judge, awaiting its doom."

We are reminded of the final difference between the righteous and the wicked, and thus read :

"How wise to attend to the beautiful exordium of the sages, 'Repent one day before thy death,' Ethics ii. 10. 'Riches (it is said) can do something by way of pomp and decoration at death : it can obtain a splendid coffin, mourning attendants, and a richly ornamented monument. There, however, it stops. It can give no ray of comfort to the soul ; it can cast no beam of heavenly radiance across the tomb. But, my brethren, virtuous deeds, righteous conduct, the study of God's will, through his holy and inspired Bible, *can* and *will* do all this.'"

We close the volume, with respect for the author, and especially for the concern which he manifests for the spiritual and eternal welfare of his brethren ; and

our prayer for him is, that, following the light beaming from the pages of *his Bible*, he may be led to the feet of the great Teacher, and so qualified to show to those whose souls be compassionates, "a more excellent way" than that unfolded in these discourses. The perusal of them leaves a deeper impression than ever on our minds of the spiritual destitution of our Jewish brethren, and of our solemn obligation to use every means for diffusing among them the knowledge of Jesus Christ, the way, the truth, and the life.

If these discourses really exhibit "the principles of the religious belief of Israel," then is it with Israel now as it was when Paul said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." "They have a zeal of God, but not according to knowledge, for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Correspondence, Extracts, &c.

LETTER FROM B. D. ON PARADISE AND ETERNAL LIFE.

[Our readers will remember that our esteemed correspondent undertook to furnish us with extracts from rabbinical writings in reference to the following subjects. 1. Paradise and Eternal Life; 2. Hell and Purgatory; 3. Death and the Angel of Death; 4. Resurrection of the Dead; 5. Day of Judgment, &c. He commenced the first of these subjects, "Paradise and Eternal Life," (see page 59.) The same subject is continued in the present letter.]

There can be no doubt but that Paradise, as the place of *rest of happy souls*, is prefigured by the *garden of Eden* of Genesis, for which the Septuagint uses the very word *παράδεισος*. To the Christian this becomes evident from Rev. ii. 7: "To him that overcometh will I give to eat of the *tree of life*, which is in the midst of the *paradise* of God." The addition of the words of *God* is replete with information and comfort. The chief loss of man when driven out of paradise, was neither the delightful spot, nor even the tree of life; but the presence and communion of God which he had hitherto enjoyed, and which having lost, God in his mercy would not allow him to enjoy the rest. The words

of God characterize both the *tree of life* and *paradise*, and immediately divert the mind from all earthly and gross enjoyment, to "things which *eye* hath not seen, nor *ear* heard, neither have they entered into the *heart* of man, which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."

Besides this passage in the Revelation, there are two others in which the word *Paradise* occurs, viz. Luke xxiii. 43, and 2 Cor. xii. 4 ; but, as in all true revelation, we are not detained in order to gratify our curiosity : our faith is claimed, as also contentment with so much as it pleases the Spirit of God to reveal and no more.

The curious may indeed question us as to where this paradise is ; but all we answer is : It is the place where *God* is, in whose "presence is fulness of joy : at whose right hand there are pleasures for evermore."

But how different are the speculations of men who like to go beyond what has been revealed, and are not satisfied till they have darkened counsel by their own words! The time when paradise was created, is more minutely described in *Yalkut Rubeni*, fol. 41,

ר' כ' ג עץ הדעת נבא מן שם קדם *Parasha Vayaira* col. 2, "Know, that the lower paradise was created 1365 years before the lower world in which we are."

There are, however, discrepancies in the traditions regarding this point; so for instance the *Yalkut Shimoni*, fol. 5, col. 4, tells us :

בראשון ברא שמים וארץ ואחרי כן ברא יידיהם חקיע ומלאכים י בשלישי ברא אילנות ודשאים וגו' עץ י רביעי ברא חמה ולבנה ומזלות י בחמשי עופות ודגים ולחיות

בְּיוֹם הָרִאשׁוֹן בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וְאֶת הָאוֹר i.e. "On the first day, he (God) created heaven and earth and light. On the second day he created hell,

firmament, and the angels. On the third day he created the trees and herbs, as also paradise. On the fourth day he created the sun, moon, and the stars. On the fifth day he created the birds, fishes, and leviathan. On the sixth day he created Adam, Eve, and the reptiles." If the extravagant additions to some of the days of

creation in this tradition be considered a libel upon the revelation of God, that part must surely be the most impertinent wickedness which derogates from the Creator's attribute of goodness and love.

The revelation of the Bible exhibits to us the kind providence of the Creator, in preparing everything needful and delightful before He created man to enjoy all; but the revelation of the Rabbies

shows us hell created both before paradise and man himself. This last opinion is, nevertheless, confirmed in *Beraishith Rabba*, fol. 21, col. 1, Parasha 21, where it is said נהנם מקדם לנ ער נברא גהנם

i.e. "Hell was created before paradise; hell was created on the second and paradise on the third day."

B. D.

(To be continued.)

TO THE EDITOR OF THE JEWISH HERALD.

‘MR. EDITOR,—Our blessed Saviour when on earth predicted that many false Christs would come and would deceive many. Remarkably have his words been verified, for above a score of such impostors have appeared and led multitudes after them. I have carefully studied their histories, lives, and doings, but rejoice to say that I have found in Jesus the true Messiah, who has become my life, my light, and peace. In him I believe, not because the Zohar, the Talmud, or any other human work bears witness to him, but because God himself has testified to him in the law and the prophets, and has said of him, “This is my beloved Son in whom I am well pleased: hear ye him.” Hence blessed is he that puts his trust in him. How melancholy, however, is it to look back upon the history of our nation, since the advent of our Lord Jesus, and to see that, whilst they obstinately rejected him, how gladly they have followed men who, without any evidence that they were sent of God, claimed to be their expected Messiah. Rejecting the sure and infallible marks which the word of God has given of the true Messiah, they despised Jesus the only Saviour of Israel, who was anointed to preach good tidings to the meek, who was sent to bind up the broken-hearted, to proclaim liberty to the captives, to open the prisons of them that are bound, and to proclaim the acceptable year of the Lord. None who have said, “Lo! I am the Christ,” have been able to impart that peace which Jesus gives; none to bestow that Comforter who is sent from the Father and the Son, but He that shed his precious blood at Calvary, he that laid down his life for us sinful rebels, and is now exalted to the right hand of God, as our Advocate and Mediator. He has turned us from darkness unto marvellous light, and made us children of the most high God. He is the Christ, the Holy One of Israel. May my heart be more fixed upon him, may I love him more and serve him better!

Among the many pseudo-Messiahs who have appeared, there was one especially in the last century who possessed the art of infatuating the minds of the Rabbinical Jews, and obtained much renown, many followers, and great riches. This was a certain Jacob Frank, who flourished from the middle to about the end of the eighteenth century; he lived in great splendour, and latterly resided, with a host of servants and military guards, in one of the towns in Bavaria; his followers believed him to be immortal, and he was looked upon as the one “who should redeem Israel.” However, like every child of Adam, he had to pay nature’s due—he is no more; he died, to the great surprise and consternation of his adherents; yet his followers still exist in the heart of Poland, and in parts of the Austrian and Bavarian dominions.

Much as I should have liked to dwell more largely on the remarkable history of this impostor, as well as on the general history

of the false Christs who have appeared, I am prevented from doing so through fear of occupying too much room, and therefore confine myself to a few particulars in reference to some of the religious tenets of the sect in question. The following is extracted from their confession of faith.

"III. We believe that, of all the expositions extant upon the Bible, that of the **זוהר** (Zohar) is to be preferred, and to be acknowledged as the best and only true one; we do moreover reject the Talmud and the expositions therein given by the Rabbies, because it contradicts in many things the most important doctrines set forth in Holy Scripture, and above all teaches not that love to our neighbour which the Bible inculcates upon us.

"IV. We believe that there is only *one* true God, without beginning or end, who alone has created all the worlds with everything they contain, both known and unknown; hence it says in the Torah (Bible), 'Hear, O Israel, the Lord our God, the Lord is One,' &c.

"V. And although there is only one God, yet are there three *Partzoofim* **פערצוּפִים** (Personalities) in the Godhead, equal to each other in power and substance. This truth is set forth by the Zohar, as well as in the writings of Moses and the prophets. The Zohar says on the first verse of the Bible: It begins with the letter **א** **אברהם**; now this letter consists of two horizontal strokes which are united by a vertical one; this shows the secret of the three above united in one. Moses says, Gen. i. 2: The **רוּחַ** Roach (Spirit) of **אלהים** Alohim (Gods, plural) moved upon the waters. Were there only one person in the Godhead, Moses would certainly have said **רוּחַ יְהוָה** (the Spirit of Jehovah), or **אֵל רוּחַ** (the Spirit of Al) was moving, but it was his intention at once, at the very commencement of his writings, to set forth the three united **פערצוּפִים** (Partzoofim) in the Godhead.

"Again, God says, v. 26, 'Let us make man in our own image, in our own likeness;' the Zohar comments upon this, 'There are two and one, consequently three, and these three are one.'

"Again, Gen. iii. 23, Jehovah Alohim said, 'Behold man is become like one of us.'

"Again, Gen. ii. 5, it says, 'Jehovah came down to see the city and the tower;' further on, verse 7, 'Let us go down and confound their language,' &c.; to whom spoke Jehovah this? Surely not to angels who are His ministers, whom He only commands and need not entreat! but God said this to his copartzoofim, which are equal to one another in dignity.

"Again, Gen. xviii. 2, three angels appeared to Abraham, he ran to meet them and said, 'My Lord;' he saw three, and only addressed one, because these three were only one.

"Again, Gen. xix. 24, 'Jehovah rained upon Sodom and Go-

morrah brimstone and fire, from Jehovah from heaven,' an evident proof of more than one person in the Godhead.

"Upon the passage, 'Hear, O Israel, the Lord our God the Lord is One,' Deut. v. 4, the Zohar says: *אֵלֹהִים אֶחָד* Three are One.

"Joshua xxiv. 19, Joshua said: 'Ye cannot serve Jehovah, for Alohims is the Holy Ones,' *אֱלֹהִים קָדְשׁ וְאֶחָד* All this proves the trinity in unity."

Thus I have shown, from the writings of the followers of a false Christ, that their doctrine of the Trinity is quite in agreement with that of our most holy faith. My prayer to God is, that they may soon learn to know the second Person in the Godhead in his love and power; and as they endeavour to prove from Scripture the plurality in the Godhead, may they likewise find Jesus, concerning whom it is said, "Surely He was wounded for our transgression, and was bruised for our iniquity, by his stripes we are healed!"

If you should deem this worthy of insertion in *The Jewish Herald*, you will oblige,

Yours truly,

ONE OF THE TRIBE OF JUDAH.

NOTE BY THE EDITOR.

As some of our readers are unacquainted with the Zohar, to which reference is made by our correspondent, we subjoin the following explanation.

The Zohar is a work containing the Cabbalistic exposition of the Pentateuch; it is said to have been composed by R. Simeon Ben Yochai in the early part of the second century, though this opinion is controverted by many learned Rabbies, some of whom maintain that it was compiled by his disciples, after his death, from the revelations which he had imparted to them; a later origin is, however, by others ascribed to it.

R. Simeon is supposed by his followers to have received it by Divine revelation whilst concealed in a cave whither he had fled to escape the sentence of death passed upon him by the Roman government.

The Zohar is the Bible of the Cabbalah, a science which is founded on the notion that there is a mystical sense in the words of inspiration, and which professes to teach how that sense may be discovered. Thirteen rules are given by the Cabbalists, two or three of which may serve as a specimen of the whole. One forms a word from each letter of a word, and in this way a single word is made to contain a whole sentence. Another explains words by the arithmetical value of the letters of which they are

composed; thus, because the arithmetical value of the word *Shilo* is the same as that of the word *Messiah*, it is inferred that the word *Shilo* signifies *Messiah*. Another forms a single word from the initial or final letters of several words; thus, from the final letters of the Hebrew words translated (Genesis ii. 3) "God created and made" a Hebrew word is formed, signifying *truth*; whence it is inferred that truth was the end for which the world was created.

The Cabbalah is in great estimation amongst many of the Jews, and is received by them as a science which has come down directly from God. There are, however, a considerable number who, though orthodox in other respects, do not subscribe to the Cabbalah.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE Missionaries continue to be daily employed in visiting their Jewish brethren from house to house, and preaching to them Him of whom Moses in the law and the prophets have written, Jesus of Nazareth, their true Messiah.

From the Journal of Mr. B.

Two Jews have been led to receive Christ; the Missionary is persuaded that they are sincere, but as yet, for fear of their brethren, they are only secret disciples. There is also one who appears to be in dying circumstances, but we are thankful to say that he has been brought to behold the Lamb of God who taketh away the sin of the world; he bears his affliction with a spirit of resignation, and has the blessed hope through Christ of a glorious immortality and eternal life. Another has begun to read the Scriptures; may they be blessed to his soul! Another has been much impressed under a conversation with the Missionary at a Jewish funeral: the Missionary made some remarks to him on the uncertainty of life and the importance of preparation for the tribunal of our future Judge; he then asked him whether he had understood and duly considered the passage repeated in the funeral ceremony, "He will swallow up death in victory," &c. The party replied that he did not know the meaning of many Hebrew words: this led the Missionary to translate and explain the passage, and to make some remarks on another passage in reference to the inability of man to effect his own justification before God; the poor Jew seemed much alarmed, and exclaimed, *God be merciful unto us! how can we be justified?* The Gospel

plan of justification was then set before him : let us pray that the Spirit of God may apply the truth to his heart. A Polish Jew with whom the Missionary conversed, could not believe that the Messiah was already come, and repeated the Rabbinical dogma, that if all the Jews would strictly keep one of the sabbaths, the Redeemer would immediately appear : "but," he added, "as this is next to impossible, we must wait till God in his mercy send us the Messiah *as a free gift*." Mr. B. endeavoured to convince him that this free gift has already been bestowed. Another Polish Jew was asked whether he had paid any attention to the prophecy of Daniel with regard to the coming of the Messiah ? he replied, as taught by the Rabbies, that it is sinful to calculate the time of his coming : the Missionary showed him that the time was clearly revealed, and that Jesus of Nazareth, who came at the time specified, so fully answered to the predictions of the Old Testament, that there was no room for a doubt as to his being the identical person foretold.

From the Journal of Mr. T.

Mr. T. has visited during the month about a hundred families. One Jew, a man of considerable intelligence, promised to read attentively two tracts which the Missionary left with him. Another, who received him very civilly, took the tract entitled "Jesus of Nazareth preached in the Old Testament," and said that he would read it. A young man, who is evidently thinking about Christianity, said that his principal difficulty was that Jesus called himself *the Son of God* ; the Missionary showed him that this was a name given to the Messiah in the Old as well as in the New Testament : the young man then referred to the eleventh of Isaiah, and asked how Christians could believe that Jesus was the Messiah, when the predictions contained in this chapter were not accomplished in him ; he was told that Christ was first to suffer, and afterwards to enter into his glory, and that as the prophecies with regard to his humiliation and sufferings had all been minutely fulfilled, there could be no doubt that those which had reference to his future glory would also be accomplished in their season : he promised to see the Missionary again. Another Jew, who on former occasions had appeared utterly indifferent on the subject of personal religion, seemed to have become much more serious ; he was evidently anxious about his soul, and paid marked attention to the Gospel plan of justification : he wished the Missionary to call again, and added, "God bless you." Another had been induced to read Josephus, and with him the Missionary had a long and profitable conversation. Others might be named who received him kindly, and to whom his word will, we trust, not be in vain in the Lord.

From the Journal of Mr. J.

We have peculiar reason to bless God for the eminent success with which he is crowning the labours of this very devoted Missionary. The number of inquirers reported in his journal is very large, and many of them are remarkably interesting cases. Of one young man whom he has repeatedly visited, he writes, "I can truly say of him that the Sun of righteousness has risen upon him with healing in his wings;" he receives the Missionary from time to time with the greatest joy, and his soul seems to thirst after the truth as the hart panteth after the water-brooks. Another young Jew to whom the Missionary has given considerable attention is equally anxious for instruction, and takes great delight in attending Christian worship, and especially at prayer-meetings; eighteen months ago this young man would not hear; he said to the Missionary then, "Away with your Christianity, away with your delusive system!" When we compare his former prejudice and bitterness with his present deep anxiety, we may well exclaim, "What hath God wrought!" Of another the Missionary writes, "This young Israelite is searching after the truth of Christianity;" I believe that some impressions have been made on his mind by the words of eternal truth, and that he is in some measure awakened to a sense of his danger; he has attended several times the house of God, and seems to take great delight in it. Another Jew has told the Missionary that he and his wife are enjoying that inward peace which cometh from above, and that they are enabled to rejoice in Christ their blessed Saviour. There is also one with whom the Missionary had conversation some time ago, possessed of some Rabbinical learning; he argued with Mr. J. till, finding himself overcome, he left him in great anger: he went to Wales, but could not forget the conversation he had had with our brother; in Wales he found several who spoke to him on the subject of Christianity, and at length determined to obtain a New Testament and to read and judge for himself. Through the kindness of a Christian minister he was enabled to obtain the sacred volume, and great he said was his wonder to find that there was so much that was good in it; he now began to seek after Him who alone can save, and returning to the neighbourhood in which our friend labours, he has sought to find him whom he formerly reviled for instruction in the faith. Another Jew is seeking for rest and happiness in Christ; the Missionary says, "I believe him to be a little one in Him who feeds his flock like a shepherd, who gathers the lambs with his arms and carries them in his bosom; he is entirely separated from his brethren, attends regularly the house of God, and although he has to struggle hard for the bread that perishes, he patiently waits for that happy land where all grief, sorrow, and trouble will be known no more." These are only a few out of many hopeful cases recorded in the Missionary's journal; the Spirit of

God appears to be coming down on the Jews, amongst whom he labours not in small drops but in plenteous showers.

The journals of the other Missionaries are equally interesting with those from which the preceding intelligence has been extracted. Let the friends of the Society wrestle with God in prayer on their behalf: we must pray more earnestly if we would see more abundant fruit.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

WE have this month received the Jewish Chronicle for January, one or two extracts from which will much interest our readers.

NEW YORK.

"The Rev. John Neander had a conversation with a Rabbi on the question, 'Are the words of the Rabbies or of the Talmud equal to the writings of Moses and the prophets?' He maintained that they were, on the ground that the sacred writings can only be understood through the medium of the Rabbies. Mr. N. drew his attention to places in the Talmud which contradict Holy Writ, and to the fearful disputes which often occur amongst the Rabbies. The Rabbi at last said, 'I have no time to-day to enter further into the question, but call again and we will continue this theme.'

"On another occasion the missionary had a lengthened conversation with a young Jew whose soul is searching after truth. For three years already has he struggled and striven for light, truth, and peace. He frankly declares that he believes in the Prince of Peace, though he has still a few scruples and doubts, and is as yet unable to exclaim, 'I have found peace!' Mr. N. urged on him to call on the Lord for light, power, and strength, that he may be enabled to lift up his eyes in living faith to Him who bore the chastisement of our sins, and who is the Lord our Righteousness. He told Mr. N. some particulars of his history. 'I was teaching,' he said, 'a boy with whom I read the Psalms. As I translated to him the second psalm, the youth asked me Who is the Son of whom mention is here made? He searched, read tracts, and at length expressed his desire to become a Christian; he had a mighty struggle with his parents, and I cannot tell what is now become of him. Not long before my departure from Europe, I paid a visit to my sister, to whom I stated that I was torn asunder from Judaism and was agitated by the question, whether Christ is not the true Messiah? She stared at me in astonishment. I expected the bitterest reproaches, but she drew

me into her bed-room, and there, showing me the Bible and several tracts, said with deep emotion of heart, There is no other Messiah than Jesus the Nazarite. I believe this and wanted to tell you. Listen to what I propose to do;—*I must become a Christian.*”

Mr. S. Bonhomme, the travelling agent of the American Society, thus writes: “There is one truth that I have experienced for the last ten months, viz., that my mouth has been specially opened by our Lord, to declare his way among the children of Israel. I have confidence that, by the blessing of my Master, my labours among them will not be in vain. Bibles and Testaments in English and German, as also special tracts for them, are indispensable to me in my travels. My brethren and sisters of Israel are glad to obtain the Scriptures, and feel very grateful. They are the key to unlock to them that knowledge which has been so long withheld from them by the blind leaders of the blind. The kind and affectionate treatment that I receive among them is another evidence that the good Lord is about doing a mighty work among them. I call it an effectual door opened to me to do good. Oh that the church were sufficiently alive to the importance of these operations!”

WEST LONDON SYNAGOGUE OF BRITISH JEWS, BURTON STREET.

WE stated in our last that the Burton Street Reformed Synagogue had appointed a committee to draw up a remonstrance against the proceedings of Dr. Adler, the Chief Rabbi. This has led to the publication of an “Appeal to their brother Israelites throughout the United Kingdom.” In this appeal, they state that four years have elapsed since the consecration of their synagogue; that its establishment arose from the convictions that the inroads of infidelity and apostacy on the Jews of England would be most effectually checked by the adoption of a more simple and scriptural book of prayers, and by the introduction of a purer mode of external devotion within the synagogue, that they had scrupulously abstained from effecting any change foreign to this object, having neither received any dogma not recognised by the whole of Israel, nor rejected the observance of any tenet by which, as Israelites, they were “bound to stand or fall.” They tell us that, some months before their synagogue was opened, the first volume of their prayers, containing the daily and Sabbath services, was published; that though it was based on the existing rituals of Jewish congregations, that though nothing not strictly consonant to Judaism had been admitted, and no principle, guiding the common faith of Israelites, had been excluded; the late Chief Rabbi, Dr. Hirschell, and others, pro-

mulgated a "Caution," but which was, in fact, a bull of excommunication: that as Dr. H. was of an advanced age, they bore the wrong with patience, in the hope that his successor would do them full justice; and that their hope has been utterly disappointed by Dr. Adler acting on the decree of his predecessor, and forbidding a marriage between a member of their own and one of the Westminster synagogue, except on condition of the former at once renouncing her religious association. They ask for sympathy from their brethren and for their declaration for the revocation of the decree under which they have recently suffered.

In this appeal they justify their prayer-book, but say nothing in defence of their views respecting the oral law. This led the Rabbinical Jewish Paper, "The Voice of Jacob," to rejoin, that, whilst in the opening sermon of the Rev. D. W. Marks, their minister, the rejection of the oral law was openly asserted, their present publication had reference simply to liturgical forms. The wardens of the West London Synagogue have, however, stated that the reason why in their appeal they have justified their prayer-book and not their views respecting tradition, is that the former, and not the latter, had been condemned by Dr. Hirschell in the "Caution;" and that they had not the slightest idea of abandoning the opinions respecting the oral law, or any other of the views expressed by their minister in his consecration sermon.

THE JEWS' ASYLUM.

THE first stone of this building, the endowment of Abraham Lyon Moses, Esq., was laid on the tenth of March last. The Rev. Dr. Adler, Chief Rabbi, delivered an address, in which he likened the occasion to that recorded in the book of Ezra, when at the re-erection of the temple, many wept, and many shouted for joy; for that now, they must feel sorrow in reflecting on the melancholy time (when the cholera was raging) which led to the formation of this charity, and joy that they had succeeded in their philanthropic object. A. L. Moses, Esq. has given £2100 for the erection of the Asylum, the ground, situated in Goodman's Fields, having been purchased by voluntary contributions.

"THE GATES OF THE EAST."

A NEW Jewish periodical with this appellation has been commenced at Smyrna, which is to contain accounts of the events passing in the East, and in Palestine in particular, and of the state of the Jews in Turkey and other Eastern countries.

AUXILIARIES AND ASSOCIATIONS.

THE first annual meeting of the SOUTHAMPTON Ladies' Association was held in the Victoria Rooms, on the 18th of March. The Rev. T. Adkins occupied the chair, and a powerful address was delivered by the Rev. Ridley Herschell, who attended as a deputation from the Parent Society. The meeting was also addressed by the Rev. Messrs. Pullar, Morris, and Crabbe. We are happy, too, to report that a lecture has been delivered by Mr. Herschell, at High Wycombe, after which a collection was made for the Society; and that, after a sermon by the same esteemed brother at KENSINGTON, a provisional committee has been formed for arranging for a public united meeting in aid of our cause.

Among the associations formed in connexion with the British Society we regard none as more interesting than the *Young Men's Auxiliary*; by means of this auxiliary Christian youths of all denominations are brought together, and whilst they meet periodically for conversation and prayer, and are benefited by the lectures delivered to them by different ministers, an interest is excited in their minds on behalf of Israel, and a spirit of union with true believers of every name is fostered in their hearts. We invite all young men resident in the metropolis who love Jesus Christ and love Israel for his sake to join this auxiliary; their own souls will be profited; in seeking to water others, they themselves will be watered. The young men will hold their annual tea meeting at Radley's Hotel, Bridge Street, Blackfriars, on Monday evening, April 6th, at six o'clock. J. D. Paul, Esq. will occupy the chair, and several ministers are expected to assist. Tickets, 1s. each, may be had at the Office, No. 1, Crescent Place, or at the doors. We hope that young men will be induced at least to go and hear.

ANNIVERSARY OF THE SOCIETY.

The annual sermon will be preached in the Weigh House Chapel, Fish Street Hill, near the Monument, on Tuesday evening, April 14th, at a quarter before seven, by the Rev. James Hamilton, M.A., minister of the Scotch Church, Regent Square.

The annual public meeting will be held in Freemasons' Hall, Great Queen Street, on Friday evening, April 24th, at six o'clock. J. D. Paul, Esq., Treasurer, is expected to take the chair. Tickets may be had at the Office of the Society, No. 1, Crescent Place, Blackfriars, and of Messrs. Nisbet, Berners Street; Aylott and Jones, Paternoster Row; and Cotes, 139, Cheapside. Our friends will bear in mind that the accounts for the year will be closed on the 10th of April.

FREE CHURCH OF SCOTLAND.

PESTH.

Extract from a Letter of the Rev. Alexander Thompson.

"I WORSHIPPED in the afternoon with the Jewish converts. My very first intercourse with them powerfully affected me; there was so much devoutness, thirst for the word of God, and fixed attention visible in their whole deportment. And all my subsequent opportunities of conversing with them have only deepened the conviction that here we have an unequivocal work of the Spirit of God wrought before our eyes. Mere human teaching may, to a certain extent, procure a reception for some of the most distasteful doctrines of the Gospel to the natural man, and even the transition from Judaism to Christianity might be accounted for on principles strong enough to overcome the obstacles in its way; but the graces of humility and love, unobtrusive, patient obedience, and the power of the truth over the heart, are what man cannot communicate, and which plainly indicate the operation of the Spirit. These things, I believe, we may see exemplified among many of our converts here, and they ought to encourage us to more abundant labour in the work of the Lord. Oh that among every community of the scattered people of Israel there were such a company of simple-minded, prayerful disciples to leaven the whole mass! And we look for more than this. Let us but be up and be doing, and prove God now, whether he will not open the windows of heaven and pour down a blessing till there be no room to receive it."

JASSY.

THE Rev. Daniel Edward, writing to the Secretary, informs us that several Israelites have offered themselves for instruction, though in none of them there is as yet any appearance, either of the driving of the law or of the drawings of grace. He says that there are always more or fewer Jews at their sermons, even on the Thursdays, when it is least to be expected. There are merchants or young men continually visiting Mr. Weiss or himself. He adds, that a book is circulating in these regions called "Hibbath Jerusalem," written from the Rabbies in Jerusalem to their countrymen throughout the world. It is a call to all the Jews to come up to the Holy Land, showing the facilities and the removal of all obstructions to their doing so. It tells what the missionaries are doing, building a church and seducing the Jews from their faith, and exhorts the Jews to come up and make head against them. This is significant of the character of the times.

REPLY TO THE LINES WRITTEN BY MARION MOSS,
AND INSERTED IN THE FEBRUARY NUMBER OF
THE JEWISH HERALD.

MARION, we will think of thee,
And of thy much-loved race,
And often, when we bow the knee
Before the throne of grace,
Will ask that God would bless, indeed,
His ancient vine, his chosen seed !

Believing, as we firmly hold,
Our Jesus to be he
Of whom your prophets all foretold,*
To whom your types agree ;
How can we choose but breathe a prayer
That *you* may all his blessings share ?

Search your own Scriptures ; they proclaim
The virgin's holy Son,†
The man of grief,‡ the slaughter'd lamb,\$
The heir of David's throne ;||
All these in Jesus meet and shine,
Proving his claim to be Divine.

Oh come to the appointed place
Where Christians meet their King :
Would you could join the hymns of praise
They to his honour sing !
Your own Messiah now receive,
Trust in his mighty name and live !

Too long has Israel wandered wide,
All outcast and forlorn ;
Oh that on Jesus' pierced side
They now might look and mourn,¶
Their rebel weapons cast aside,
And flee to Christ the crucified !

Hasten, O Lord, the glorious time
For which thy people pray,
When thy dear Son o'er every clime
Shall his bless'd sceptre sway ;
And Jews and Gentiles join to raise
A song of high, eternal praise.

W.

Nottingham.

* John i. 43. Acts x. 43.

† Isaiah vii. 14.

‡ Isaiah liii. 3, 4. Lam. i. 12.

\$ Isaiah liii. 7.

|| Psalm ii. 6 ; xlv. 6.

¶ Zech. xii. 10.

ISAIAH XXXIII.

WHAT though thy forests, Lebanon,
 Droop as the storms pass by ;
 What though on Sharon's blooming plain
 A withering blight may lie ;
 What though the vine's rich clusters fail,
 The fig-tree cease to bloom,
 Though Zion's chosen city wail
 Beneath the general doom ;
 One " Branch," still verdant 'mid the waste
 Springs from a deathless stem,
 And Sharon's Rose, in beauty drest
 Is Sharon's matchless gem.
 And from the Heavenly Vine shall spring
 Fruits of a golden day,
 And Judah yet shall own her King,
 And triumph in His sway.
 She yet shall see her city fair
 In quiet beauty shine,
 And peace shall find a dwelling there,
 And holiness a shrine.
 The sacred stream, whose gentle flow
 Make glad the courts above,
 Deepening and widening as they go,
 Shall be one sea of love !
 Father ! we hail thy promises,
 In truth and mercy given ;
 Thy children shall return in peace,
 Return to thee and heaven !

E. M. I.

TO CORRESPONDENTS.

Favours have been received from the Rev. W. Alliott, Messrs. Yonge, Davidson, and Rosenthal, Mrs. Wilson, and Annette.

The Editor has also to acknowledge the receipt of "Hymns for the Hebrews," a poem from "Leisure Hours," a piece on "Redemption," and three numbers of "The Female's Friend," published under the sanction of the "Associate Institution for improving and enforcing the laws for the protection of Women." The Female's Friend is a well got-up periodical, and deserves an extensive sale.

The press of matter has led us to add four pages to our usual number.

Communications for *The Jewish Herald*, must be addressed to the Editor, and may be sent either to the Publisher, or to the Office of the Society, 1, Crescent Place, Blackfriars, London.

The Jewish Herald.

No. V.

MAY, 1846.

Vol. I.

PHYLACTERIES, FRINGES, AND SIGNS ON THE DOOR-POST.

ARTICLE SECOND.—FRINGES.

FRINGES in the borders of the garments are enjoined in the Mosaic law. "The Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord and do them: and that ye seek not after your own heart and your own eyes after which ye use to go a whoring: that ye may remember, and do all my commandments, and be holy unto your God."

The circumstances of the Israelites at the time when this command was given were such as to render some peculiarity of dress important. They were, not as regenerated characters, but in their national capacity, to bear the name of the people of God, and as his people they were to be separate in their manners, customs, and worship, from the idolatrous nations around them. Now to wear a peculiar dress was calculated to keep constantly in their remembrance that they were a peculiar people, and thus to be a check against their falling into the evil practices of the heathen: accordingly they were "to look on the fringe, and remember all the commandments of the Lord." Thus fringes, when rightly used, became an instrument of good: an

F

Israelite, when tempted to idolatry, would be reminded by the fringe upon him that he was the worshipper of the one living and true God who had forbidden idolatry; or when tempted to be unholy would be reminded by the fringe that he was not of the unholy heathen, but a servant of that God who had enjoined holiness. Thus fringes were not only worn by pious Israelites of every age till the abolition of the Mosaic law, but became the instrument of keeping them from sin. They were used in the time of Christ; and as he was called to fulfil all righteousness, he wore them in obedience to the command, for in the eighth chapter of Luke we read of a woman touching the border, or more properly the fringe, of his garment. The New Testament dispensation is intended for the world and not for one nation only, and accordingly it has done away with the distinctions of dress as well as with every other ceremonial of the former economy. The Jews, however, as they reject the new covenant, still attend to the fringes, but instead of attending to them with the simplicity with which they were originally observed, they have made in their oral law many additions to the Mosaic precept, and have also attributed to the fringes a virtue and an efficacy which the written law has not authorised.

In the first place, the fringes are not now to be put on any garment, but simply on one made for the purpose and called the *Talith*; it resembles a shawl, must be perfectly white, and made of the wool of a sheep or a lamb. In the second place, the *Talith* is of two kinds; one is called the great *Talith*; this is worn at prayers over the clothes; the larger it is, the greater is its merit: the other is called the little *Talith*; this is constantly worn, is much smaller than the great *Talith*, has an opening sufficiently large for the head to pass through, and is sometimes used as an inner garment. The mystery of the former is in virtue far greater than that of the latter.

Thirdly. There is a band sewn on the top of the *Talith* called "*Atarah*" or crown. The use of it is to distinguish the top from the bottom, and by the rich

Jews it is beautifully embroidered with gold and silver. Every Talith has also on its border blue stripes; and minute directions are given for the manner in which the blue is to be dyed.

Fourth. There are many rules with regard to the fringes. It is required that the threads should be spun for the purpose, and spun by an Israelite; that the fringe should be made of white wool, not plucked or pulled, but shorn; that there be four fringes, one at each corner of the garment; and that on each fringe there be eight threads and five knots, the five knots to call to mind the five books of the law.

The small Talith is put on immediately on wakening from sleep, and the large Talith at the times for prayers. As to their virtue, it is written in the prayer book, "Great is the precept of fringes, which is equal to all the precepts put together." The putting on of the Talith is represented in the Zohar* as making a garment for the soul with which to enter into Paradise. It is further written, that whosoever performs the precept of fringes will after death be clothed with the light of the fringes, which are 613 exceedingly white lights from the world of perfect mercies, and that these white lights will drive all evil spirits away. The Rabbinical Jews believe implicitly the following commentary of Rabbi B'chai, on Numbers xv. 39, 40: "Whosoever performs the precept of fringes is privileged to be served by 2800 servants; for it was said, 'In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.' Now, there are seventy nations: ten men of every nation amount to 700 on one corner, and therefore on four corners to 2800."

These rabbinical absurdities, however, seem to be losing their hold on the minds, not merely of the reformed Jews, who deny the authority of the Talmud,

* For an account of the Zohar, see page 90.

but even of many who consider themselves orthodox. In a discourse on fringes delivered in the Synagogue Hall, St. Helen's, London, in 1842, no reference whatever was made to the doctrine of Rabbi B'chai, or to any of the above-mentioned rewards which are to follow the wearing of the fringes. The speaker maintained that the command concerning fringes is a link in the great chain that binds the Jews to the Almighty. He taught that Providence has interposed on behalf of men generally, because they were prone to idolatry and cruelty, by establishing *truth* in some convenient place, guarded by suitable officers, whose duty it should be to preserve their charge in its pristine purity, and to promulgate its beauties to all mankind. "The place," said he, "in which God has deposited this truth is our holy law; the guardians are we." He then went on to inquire whether the guardians had distinctions whereby they might be at once recognised; and he maintained that they had, because they were unlike all mankind in three things, their habitations, their food, and their dress,—their houses having parapets and the signs on the door-posts, their food being select, and their dresses having fringes attached. This last he considered of the greatest importance, because the two former are only to be seen in a Jewish dwelling or when Jews are at meals, whilst the latter is on them at all times and in all places, and, therefore, can never be forgotten by them, and because dress is most likely to attract the attention of other people and to inform them of their vocation. The speaker added, "At the same time, however, that it excites notice from others, it will also remind you of your duties; for when you behold it you will be reminded of your high calling, of your being distinguished above all nations; and then you will remember that you are the guardians of the Eternal Truth, and you will perform the commands enjoined you."

We hail every sign of a diminished regard for tradition with joy. Tradition is the veil which hides from the Jew the meaning of his own Scriptures. When he is

once brought to regard them as the only rule of faith and practice, we may hope that the day will not be distant when they will lead him to Christ "the Lamb of God" who has taken away the sin of the world.

JEWISH FESTIVALS AND FASTS.

NO. II. PENTECOST, OR THE FEAST OF WEEKS.

It was ordained that on the morrow after the Sabbath succeeding the Passover, the Israelites should bring a sheaf of the first-fruits of harvest as a wave-offering to the Lord. Fifty days after this, **THE FEAST OF WEEKS** was celebrated, so denominated because kept seven weeks, or a week of weeks, after the Passover; it is also called the feast of Pentecost, from a Greek word signifying "the fiftieth," because celebrated on the fiftieth day. At this feast, a new, an additional meat-offering was to be presented, instead of a sheaf of corn, or of a measure of corn previously to its being made into bread, as was offered on the preceding occasion just referred to: two baked leavened loaves were to be offered unto the Lord; they were to be presented, together with the sacrifices of seven unblemished lambs, one young bullock, and two rams for burnt-offering, of a kid of the goats for a sin-offering, and of two additional lambs for peace-offering. For this purpose, there was to be a solemn convocation of the people, and every male was to appear before God. The primary object of the institution of this feast seems to have been the acknowledgment of God in the harvest, an acknowledgment made by presenting the first-fruits unto him; and the reason of the sacrifices with which they were accompanied was, that, being sinners, it was impossible for them to approach him acceptably without a sacrifice. Though this was the primary object of the Pentecostal feast, yet as it is believed that it is held on the day on which the law was given from Mount Sinai, the giving of the law has also been accustomed at this time to be commemorated. This is particularly the case with the

modern Jews, who, as the original precept has reference to their own land, keep the feast of weeks chiefly in remembrance of the day when their fathers came to the mount that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more, and so terrible was the sight, that Moses said, I exceedingly fear and quake. They celebrate it for two days, during which they adorn the synagogue and the places appointed for the reading of the law, and even their houses, with roses and flowers in crowns and garlands, and abstain from all labour and business as on the Sabbath-day, except making fires, dressing victuals, and carrying what they want from place to place. There is a special service at the synagogue both days; the prayers are adapted to the occasion; from the Pentateuch is read the precept directing the observance of the feast and the sacrifices to be offered, and from the prophets, the first chapter of Ezekiel, and the third of Habakkuk. The second day being ended, the ceremony of Abdala is performed, a ceremony consisting in the repetition of certain prayers and blessings, and is intended to divide the day of the feast from a common working-day; this being over, every one may employ himself at pleasure. We learn from Buxtorf, that some Jews, especially in Germany, were accustomed, in order to recall to mind more sensibly the Mount of Sinai on which the law was given, to make a thick cake of seven layers of paste; they called it Sinai, and taught that these seven thicknesses of paste represented the seven heavens which God was to re-ascend from the mountain to the heaven of heavens, his abode. The reason why they adorn the synagogue and their houses with flowers, is to indicate that everything was dressed in verdure when the Israelites received the law.

No doubt that this feast as well as every other Jewish ceremonial had a typical reference to Christ and the New Testament dispensation. If on the morrow after the Passover Sabbath, the first sheaf of harvest

was offered, and this before the fruits of harvest were ready for the people, let us remember that it was on the morrow after the Passover Sabbath, or on the first day of the week, that, as the first-fruits of the Christian passover, our Lord Jesus Christ rose again from the dead. Yet as he had not ascended on high to present the sacrifice before the throne, the harvest of the New Testament dispensation was not yet ripe for the world : the first-fruits were seen ; they were offered to God ; but there was nothing ready for mankind. Hence the apostles were commanded to stay in Jerusalem, and to wait for the promise of the Father which they had heard of Christ. But if at the Pentecostal feast, the corn was to be offered ground, leavened, and baked, let us remember that it was at this feast that the first-fruits of the Spirit, the blessings of redemption, *fully ready for the use of mankind*, not as corn unripe, unleavened, or unbaked, but as a leavened and baked loaf, were made manifest. Hence now three thousand were converted ; three thousand saved ; and from that day till the present, numbers have continually partaken of this fruit, have eaten and lived.

The law, we are told, was given on the day on which the Pentecostal feast was appointed to be held. On that same day by the outpouring of the Spirit was the New Testament dispensation fully introduced, the dispensation of which the law was the type and figure. If the Israelites have reason to be thankful for the law, have we not greater cause to be thankful for the Gospel ? The law is a yoke of bondage which neither they nor their fathers were able to bear. The Gospel is a dispensation of liberty ; the yoke of Christ is not hard, it is easy ; his burden is not heavy, it is light. The law is a carnal dispensation, having reference to the flesh and to outward ceremonials. The Gospel is the dispensation of the Spirit ; it has reference to the Spirit and not to the flesh ; as it was by the outpouring of the Spirit that it was introduced, so is it only by the working of the Spirit that it is enjoyed, and it will be by the universal gift of the Spirit that it will be universally established. Oh that the Spirit would descend on our

brethren the Jews, that the Spirit would free them from bondage and ignorance, that the Spirit would bestow upon them the glorious liberty and the marvellous light of the adopted children of God! Let Christians remember the feast of Pentecost, and pray on behalf of the ancient people of the Most High for a second Pentecostal effusion of the Holy Ghost. The Jewish Pentecostal feast will be held on the 6th of Sivan (May 31;) Nisan, the first month of the Jewish ecclesiastical year, began on the 28th of March; Ijar, the second month, on the 27th of April; and Sivan, the third month, will begin on the 26th of May.

The following extract from Lowman's "Rationale of the Ritual of the Hebrew Worship," will form an appropriate supplement to this article:—

"The second of the three great feasts was what is usually called the feast of Pentecost, at the distance of seven weeks, or fifty days, after the offering of the wave-sheaf, at the feast of the Passover. So the law; 'And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering, seven sabbaths shall be complete, even unto the morrow after the seventh sabbath, shall ye number fifty days, and ye shall offer a new meat-offering unto the Lord;*' that is, as Bishop Patrick observes, of new corn, made into loaves, which was the first-fruits of harvest. It is, therefore, called the feast of weeks, of the first-fruits of wheat harvest.†

"At this time, when the wheat as well as barley was ripe, the ritual most reasonably required an act of homage to God, in solemn acknowledgment of his goodness, as in bringing them into the promised land, so in blessing them there, and giving them the fruits of it according to promise. It was highly reasonable, with this view, that besides the wave loaves, there should be the several kinds of offerings,—burnt-offerings, sin-offerings, and peace-offerings, which the ritual therefore directs, as appears at large in the law itself. The sacrifices were proper for the day, and proper to be offered with the wave loaves, as the first-fruits of their corn harvest; and were a very fit acknowledgment of God's supreme authority, of his goodness, truth, and faithfulness; that they owed the increase of their land to the continued favour of Jehovah as their God. It taught their own happiness as his people, as under his peculiar care and protection; a justifying and exciting reason to be faithful in their obedience and stedfast in their covenant with Jehovah."

* Leviticus xxiii. 15, 16.

† Exodus xxxiv. 22.

Reviews.

Narrative of a Mission of Inquiry to the Jews from the Church of Scotland in 1839. Edinburgh : W. Whyte and Co. 1845.

PALESTINE, ever dear to the Christian heart, as the scene "where," to use the words of an old English traveller, George Sandys, "wisdom, virtue, policy, and civility have been planted, have flourished, and where God himself did place his own commonwealth, gave laws and oracles, inspired his prophets, sent angels to converse with men ; above all, where the Son of God descended to become man—where he honoured the earth with his beautiful steps, wrought the works of our redemption, triumphed over death and ascended into heaven," has of late years acquired a new interest to a large and increasing number in the church of Christ—as the destined theatre for the accomplishment of spirit-stirring and glorious events. It is no part of our present duty to inquire whether these expectations are warranted by what the prophets have spoken or not ; still the fact merits candid attention. And it is a novel and striking coincidence, that while a widespread leaning has been manifested during the last few years, toward the *literal* interpretation of prophecy—a very respectable portion of the Jewish community have evinced a decided tendency to the adoption of the *figurative*. Those of our readers who have read the minutes of the proceedings of the Rabbies convened at Brunswick in 1844, and at Frankfort in 1845, will understand our reference. It is no doubt true that a vast number of the intelligent descendants of Israel occupy the fabled position of Mahommed's tomb, suspended between the paradise of the Chassidim, and the earth of "The Rabbinical Association of Germany," preferring an improvement progressing by degrees to a sudden one,* and clinging fondly to the hopes so long and

* The words of Dr. Nathan M. Adler, at his installation to the chair of Chief Rabbi of Great Britain last July, and as reported in the "Jewish Chronicle."

till of late years almost universally cherished by their nation. Yet even their condition proves that the Jew is not excluded from the all-embracing spirit of religious change which appears to be sweeping across the face of the civilised world.

The volume at the head of this article contains the record of the adventures of the two younger members of the deputation sent out by the General Assembly of the Church of Scotland for the Conversion of the Jews, on a mission of inquiry, in 1839. They evidently started on their tour under the firm impression that the Holy Land is destined to become the home of the scattered Israel. Their views, though clearly indicated, are not obtrusively brought forward. They state it, moreover, as their conviction, that "a missionary ought to be well-grounded in prophecy, and should be one who fully and thoroughly adopts the principles of literal interpretation, in order both to give him hope and perseverance, and to fit him for reasoning with Jews," (p. 193.) Our limits forbid our entering on several tempting themes suggested by the "Narrative." The travellers do not express their opinion on the litigated point, as to whether there is a prospect of any extensive migration of the Jews to the land of their fathers. Lieut.-Colonel Gawler, in a pamphlet published a few months ago, entitled "Tranquillisation of Syria and the East," has strongly advocated the practicability of "replenishing the deserted towns and fields of Palestine with the energetic people whose warmest affections are rooted in the soil," as the only "preventive to the torrent of evil" which has inundated the entire east. But from the representation in the "Narrative" of the depressed and humiliating position of the Jews, we should imagine that at present none other but a superstitious veneration could tempt a Jew to find "a local habitation" there.

It is not necessary that we should pronounce a formal verdict on the merits of this delightful volume. Its claims on the attention of all the lovers of Israel have already been appreciated. If we should specify any part as hav-

ing interested us above another, we would refer to the fifth chapter, which is devoted to Galilee. The entire volume, however, we can warmly recommend to our readers. To the ordinary interest of a well-written book of travels, it has the additional recommendation of affording a very minute account of the state of the Jewish people in the countries which the authors traversed, and numerous illustrations of the sacred writings. Since Harmer led the way of elucidating the Bible by the customs prevalent at the present time in the east, a long train of successors have almost exhausted the theme. But though there is little scope for originality in this department, and sometimes less benefit to the higher purposes of biblical interpretation in such illustrations, it is always interesting to read the results of personal observation.

Correspondence, Extracts, &c.

LETTER FROM B. D. ON PARADISE AND ETERNAL LIFE.

(Continued from page 87.)

THE observations made on this subject in the two preceding numbers, I wish to be regarded as introductory to the extracts from the rabbinical writings, to which I now purpose to proceed; it will be most convenient to bring them under a somewhat systematical arrangement, viz.—

1. *The celestial and terrestrial paradise.* As to the existence of these two places, there is a positive declaration in the *Nishmath Chayim* (of R. Manasseh ben Israel,) fol. 25, col. 2, chap. 10, רמ"א שד"ח ז"ל "It is proper for thee to know, that those versed in the Cabbalah unanimously declare that there is an upper and a lower paradise, and in this they are right; for thus it is found in the book Zohar. The one is the upper palace, where there are rivers of balsam and all kinds of delights of the future life. The lower paradise, called the lower palace, has likewise some of the pleasures of the future life, but possesses nothing of its own, but what it receives from the upper palace, and is called *Appirion*."

As regards the situation of the terrestrial paradise, we are told in *Sepher Haëmunoth* (of R. Shem Tob) fol. 56, col. 1, chap. 6, פ"ד מדבר ספרים ז"ל "It is clear from the words of the scribes [students of the Scriptures] that there exists a paradise in this world, in a certain place, and that four rivers proceed from it, one

of which is Euphrates, which compasses the land of Israel: so that everything found in Scripture respecting the order of the creation is literally true. Geographers themselves say that paradise is under the equator, where the day does neither increase nor decrease." This, however, is contradicted in the book *Nishmath Chayim*, which agrees with the opinion of Aben Ezra, that paradise is planted towards the east, as confirmed by Gen. ii. 8.

But what becomes of these opinions respecting the situation of paradise, when we consult that greater and older authority, the Talmud itself? In Taanith, fol. 10, col. 1, it is said, ח'ר ארץ מצרים "Our Rabbies teach, that Egypt is 400 miles long and 300 wide; Ethiopia is sixty times larger than Egypt, the world sixty times larger than Ethiopia, the garden [of paradise] sixty times larger than the world, Eden [i. e. paradise itself] sixty times larger than the garden, and hell sixty times larger than Eden, so that the whole world is like a lid of a pot in respect to hell. But some say that hell is immeasurable, and others say that Eden is immeasurable."

The absurdity of this last statement seems, at first sight, so glaring as to induce us to believe that the Rabbies did not really mean what they said, but that rather some allegory is here intended; its conclusion, however, seems to imply that it is to be literally understood. However this may be, it is well for us to pause and consider the darkness in which these blind leaders of the blind do grope. Let not these idle dreams tend to force smiles from our lips, but let us rather bewail the folly of those of whom it was to have been said, "This great nation is a wise and understanding people," (Deut. iv. 6;) and let all those who have been called out from darkness into the marvellous light of Christ Jesus, and are made meet to be partakers of the inheritance of the saints in light, through Him who has brought life and immortality to light—let all such remember their duty to hold out the light of the glorious Gospel of Christ to those whose lamps, having lost their oil, are now in darkness, and in the region and shadow of death.

B. D.

(To be continued.)

THE JEWS IN POLAND.

Extracted from "A brief sketch of the present state and future expectations of the Jews," by Ridley H. Herschell.

OUR esteemed brother, the Rev. R. H. Herschell, visited Poland in 1832, with the view of seeing his relatives. We extract the following interesting account of the state of religious feeling among the Jews in that country:—

"As the manner of Paul was to go into the synagogues, I followed his example every sabbath-day, both in the towns through which I passed on my journey and after my arrival at home. In some of the synagogues the real earnestness with which they prayed that the righteous Branch should speedily spring forth, and work the deliverance which God had promised by the mouth of the prophets, struck me forcibly; as well as the humiliation and prostration of soul with which they confessed their sins in such sentences as the following: '*We are more sinful than any other people; we ought to be ashamed more than any nation; the joy of the Lord is gone away from us, our hearts are wounded; why? because we have sinned against the Lord. The temple is destroyed; there is no Shechinah abiding among us; we are despised and trodden down by all people. The words of the prophets are fulfilled that Israel is burned on every side, yet he layeth it not to heart. But now, Lord, look down from heaven, thy holy habitation, and cause the Messiah, Son of David, speedily to appear. And according to thine own promise, sprinkle clean water upon us, and cleanse us from all our filthiness, and from all our idols.*'* My heart was filled with joy, on beholding the deep feeling with which these and similar petitions were uttered. I gave praise and thanks unto God, for I saw that there is an invisible missionary at work, even the Spirit of the Lord, to cause Israel to remember and cry unto the Lord, in the land of their dispersion. Is it not to be regarded as a fulfilment of this, that several thousand Jews of Poland and Russia have recently bound themselves together by an oath, that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord, until he shall send the Messiah? Let the friends of Israel be stirred up to pray that this awakened feeling may spread and increase, that this shaking of the dry bones may become universal; as we know it is the first step towards their receiving the breath of life. Although it was comparatively a short time since I had intercourse with my brethren according to the flesh, I found a mighty change in their minds and feelings in regard to the nearness of the time of their deliverance. Some assigned one reason and some another, for the opinion they entertained: but all agreed in thinking that the time is at hand. I cannot help feeling regret, that in speaking of the conversations I had with many pious rabbies and others, I must not only speak very generally, but must even suppress many of those things that would be most interesting to my Christian readers, from the knowledge that they were spoken in full confi-

* This is not one continued prayer, but the substance of several petitions scattered throughout the Jewish liturgy; the most striking of which are used in the daily prayers.

dence that such communications would be held sacred, and not repeated, either to our own brethren or among strangers. And I am convinced that thus to regard the inquiries of Jews respecting Christianity, who do not make an open profession of inquiring, is not only a matter of justice and good faith, but also of expediency: as the fear of having his remarks and questions noised abroad, is quite sufficient to deter a Jew from entering on the subject of religion with a Christian.

"In the different towns where I attended the synagogues, I generally received the compliment usually paid to strangers of respectable appearance, that of being invited to dine with one of the elders of the synagogue, after the worship was over; at whose house some others of the congregation were commonly invited to meet with me. I generally commenced our conversation by lamenting the low state of religion among our brethren, in which I was almost always most cordially joined by the others. The expression of one of them was very remarkable. 'Ah!' said he, 'we need a Jewish Luther to come amongst us, and stir us up.' Our conversation always turned on what the work of Messiah is, on the nature of the blessings to Israel, and to the world at large, which his coming was to effect. This I often showed at considerable length, from the Psalms and Prophets; and was listened to with the deepest interest. And when, in conclusion, I declared my belief that Jesus of Nazareth is the Messiah, who has already fulfilled part of the predictions concerning him, and is coming again to fulfil the remainder, though the declaration usually excited much astonishment, it was received with less opposition than I expected."

The little volume from which the preceding extract has been made may be purchased for two shillings, and would deeply interest all our readers.

THE ZOHAR.

TO THE EDITOR OF THE JEWISH HERALD.

April 15th, 1846.

SIR,—In your remarks on the Zohar in the last number of *The Jewish Herald*, you stated (page 91) that "the arithmetical value of the word Shiloh is the same as that of the word Messiah." As I am at a loss to find the equal arithmetical value of the two words mentioned, I would request the favour of an explanation.

Yours truly,

AN ISRAELITE.

NOTE BY EDITOR.—We are not surprised at the difficulty of

our correspondent. It is occasioned by inadvertence on our part in writing simply "Shiloh," instead of the phrase, "Shiloh shall come." The latter words *יֵלֵךְ שִׁלּוֹה* will be found to be of the same arithmetical value as *כִּשְׁמִי*.

ו	stands for	10	נ	stands for	40
ב	"	2	ש	"	300
א	"	1	י	"	10
ש	"	300	ה	"	8
י	"	10			<hr/>
ל	"	30			358
ה	"	5			
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		358			

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

Extract from a letter of Mr. J., our Missionary at Bristol, to Mr. Yonge, the resident Secretary, dated April 3, 1846.

"I GIVE thanks to the Father of our Lord Jesus Christ for the great and numerous blessings he is daily bestowing upon me, who am not worthy of the least of his mercies. He is crowning me with loving-kindness and tender mercies: he satisfieth my mouth with good things, so that my youth is renewing like the eagle's. In the closet he meets with me to bless me there; in my study he visits me with the graces of the Holy Spirit, and in my work he is with me to strengthen and to comfort me, so that my soul is led to rejoice in his goodness and continually to trust his faithfulness. I am thankful for what the Lord is doing, and have great cause to bless him that he does not suffer me to labour altogether in vain, nor to spend my strength for nought, but that he is inclining the heart of many of his ancient people to seek after that Saviour who alone can give life, and who is the only source of present and future happiness. Last week I was at Newport, and stayed there for nearly two days: I visited nearly all the Jewish families residing there, only eight in number. By some I was received very kindly, while others were very prejudiced, and would not suffer me to come into their houses. Several accepted tracts, with a promise to read them, and requested me to call again. I visited several times my two inquirers; the joy they manifested in seeing me I cannot describe; they came around me as if I were their

father, and with delight they listened to the instruction I imparted; they earnestly begged me to come over at least once in a fortnight, and I was also requested by several Christian friends, to come as often as I can, for the purpose of instructing the inquirers, as they have no one else to teach them."

Mr. J. describes a similar visit to Bath, after which he writes of the more immediate sphere of his labours:

"I am happy to say that Mr. — is still anxiously inquiring the way to Zion, with his face thitherward. He told me last night, before three other Israelites, that he firmly believes that Jesus is the true Messiah, and he requested me to make application to the Rev. J. Jack, to baptize him in the name of the Lord Jesus Christ. I believe him to be sincere and honest. Also, Mr. — is going on very well, still receiving instruction with a joyful heart. The Lord is doing much for that Israelite; he begins to feel inward peace and happiness, and that there is no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit. Let us hope that he will soon come forward and be baptized in the name of the Lord. Brethren, pray for him.

"I shall soon write to you about two other young Israelites whom I met here, and who are under my instruction; they are in a most pleasing and encouraging state: it was the hand of the Lord that brought them to me. May the Lord hasten the day when multitudes of the house of Israel shall come and ask what they must do to be saved!"

Mr. J. is himself a converted Israelite. Our friends will be pleased with his letter, not only as an evidence that the Lord is working with him, but as a manifestation of the spirit with which he is pursuing his labours; they will all pray for him, that on him the Spirit of the Lord may yet more abundantly rest, and that his exertions may be crowned with increasing success.

Abridged Extracts from a general report given by Mr. M. of his labours during the last twelve months, dated March 31, 1846.

"On my first entrance on the mission, I found it extremely difficult to gain access to Jewish families, so as to be able to speak a word on Christianity. I have reason to be thankful that I have now free access to about twenty-two interesting families, who kindly receive me, and are willing to converse with me concerning Christ. I have found many Jews quite ignorant of their own Scriptures, and supposing that the expectation of a Messiah is derived elsewhere than from any prediction in the Old Testament. On reading, the fifty-third of Isaiah, I have been frequently told

that I must have composed the chapter myself in order to suit my purpose, for they said they could perceive that the sufferings of Jesus were referred to. I am making it a point to teach them the Old Testament, and particularly the predictions relative to the Messiah, and trust that, when they better understand their own Scriptures, they will be more prepared to receive my message. A number of them have willingly taken tracts, and as several are blinded by the Talmud, I have introduced to their notice 'The Old Paths,' which has been of considerable service. Though as yet there seems scarcely any serious impression, I would rejoice like the husbandman after the seed is sown. May the Lord enable me, by his grace, to continue to wait for the outpouring of his Holy Spirit! I rejoice, however, to add that I have very lately become acquainted with two additional Jewish families, with whom I have had very interesting conversations."

OUR OTHER MISSIONARIES.

The journals for the month are exceedingly interesting. Our brethren are diligently labouring to bring souls to Christ: they have many difficulties and discouragements, but amidst them all, by means of reading and explaining the Scriptures, of the circulation of tracts, and of conversation, they are daily sowing the good seed. In some cases, we already see the first signs of a future harvest, and, although in others the seed seems to have been sown in vain, we remember the word, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

We should be glad if the missionaries would, each of them, send us (addressed, either to the editor, the Rev. Dr. Alliott; or to the resident Secretary,) a general summary of their past labours, and the results; answering, as far as they are able, the following questions:—

1. How many Jewish families have you visited at their own houses, since you commenced your missionary work, and how many of them are statedly visited by you?

2. State, as nearly as you can recollect, the number of Jews with whom you have had opportunity to converse in the public streets, but whom you have not been able to visit at their houses.

3. Are there any instances of true conversion? If you hope there are, state how many.

4. How many do you regard as anxious inquirers, and how many as willing to read, hear, and investigate?

5. In how many cases do you regard the prejudices of those who are still hostile to Christianity as diminished? In these cases, is there any increasing acquaintance with the Old Testament Scriptures, or any signs of a decreasing regard to the Talmud?

ANNIVERSARY SERVICES.

The Rev. James Hamilton, M.A., Minister of the Scotch Church, Regent Square, preached an admirable sermon from Acts iv. 1 to 4, on Tuesday evening, April 14th, at the Weigh House Chapel. THE PUBLIC MEETING was held in Freemasons' Hall, on Friday evening, April 24th, when the chair was filled by the Treasurer; and the meeting, after prayer by the Rev. Edward Mannering, was addressed by the Rev. R. W. Dibdin, Minister of West-street Episcopal Chapel, Dr. Morison, J. Stoughton, C. Prest, R. Monro, Ridley Herschell, H. Allon, W. Chalmers, W. Arthur, and O. Clarke, and by M. Martin, Esq. Thus Episcopalian, Presbyterian, Wesleyan, Baptist, and Congregational Ministers joined in advocating the Jewish cause, and the union was in beautiful accordance with the catholic constitution of our Society.

The reports read by the Secretary were exceedingly interesting. We hope to give an abstract of them next month.

AUXILIARIES AND ASSOCIATIONS.

We have been much gratified by receiving the first Report of "The Leeds Branch" of our Society. Although it was ascertained that in the town of Leeds there were few of the seed of Abraham among whom the Association could labour, the Christians of that town felt that they were bound to look beyond their own immediate locality, and to do what they could first for the evangelisation of the 30,000 Jews resident in this country, and then for the millions of Jews located in other lands. The friends of East Parade, Belgrave, Brunswick, Salem, Queen-street, and Oxford-place chapels have united, collected during the first year £91, and formed an active committee, of which Miss E. Richardson is Treasurer and Secretary.

The Annual Meeting of the YOUNG MEN'S AUXILIARY was held, according to notice, on the 6th of April. We call attention to their Report, which is appended to this number of *The Herald*, and have great pleasure in announcing the following course of lectures to be delivered to the young men during the present year:—

<i>Date.</i>	<i>Subjects.</i>	<i>Lecturers.</i>
1846.		
May 8.	Introductory Lecture . . .	Rev. J. A. Miller.
June 12.	The Characteristics of the Jewish Ritual	Rev. Josiah Viney.
July 10.	Christian Effort for the Spiritual good of Israel . . .	{ Mr. G. Yonge, Rest. Sec. to Parent Society.
Aug. 14.	The present Dispersion and future Restoration of the Jews.	Rev. R. Alliot, LL.D.
Sept. 11.	Patriarchal Civilisation . . .	Rev. J. Stoughton.
Oct. 9.	Jewish Typology of Christ . .	Rev. T. Archer, D.D.

<i>Date.</i>	<i>Subjects.</i>	<i>Lecturers.</i>
Nov. 13.	Destruction of Jerusalem . .	Rev. J. P. Dobson.
Dec. 11.	The last Chapter of the Prophecies of Zechariah . . .	Rev. J. A. Miller.

Each Lecture will be delivered at the Office of the Society, 1, Crescent-place, Bridge-street, Blackfriars; commencing at Eight in the evening.

The attendance of all young men interested in this cause is earnestly and affectionately solicited.

FREE CHURCH OF SCOTLAND.

MR. LASERON, in a letter addressed to the Rev. Mr. Hunter, dated Cochin, January 23, 1846, thus writes: "I am sure you will be pleased to hear that three young Jews attend daily at my house for general instruction; two are the sons of the most influential families of Jewstown, and one is, although not so wealthy as the others, highly respectable in point of circumstances. They receive instruction in the common branches of education. They read the New Testament, learn the catechism, and, in fact, do all to please and satisfy me; and you may be sure that I let no opportunity pass without holding out to them Christ and him crucified. Our assistant teacher in Jewstown, (a Jew) whose name is Tehil, is very promising; he attends public service on the Sabbath at church, joins us at family prayers, and teaches the children the catechism. He appears to be very anxious about his soul, and has given me of late much satisfaction. * * * * Salomon Sargon goes on slowly but surely, attends our service and keeps our Sabbath. The millennial times seem to be drawing nigh. O Lord, guide Israel to see that Jesus of Nazareth, whom their fathers slew and hanged on a tree, is the alone Saviour of sinners, that all that believe in him are justified in all things, from which they could not be justified by the law of Moses! Oh may the Lord pity his ancient and long-afflicted people, and may he soon turn his anger from Jerusalem, his holy habitation! My intercourse with the Jews is getting daily more agreeable, as they look up to me as a friend. The schools are pretty regularly attended, and the children in Jewstown, as well as in the out-stations, begin to find pleasure in reading the Scriptures."

AMERICA.

(Extracted from "*The Presbyterian*," New York.)

AN INTERESTING SCENE.

ON the last Sabbath, (the 15th March, 1846,) in the seventh Presbyterian Church, Penn-square, Philadelphia, Mr. Victor Herschell,

a Jew by birth, and now a Christian from conviction, was baptized in the name of the Holy Trinity, and celebrated the death of Jesus in a sacramental supper. Mr. Herschell is a brother of the Rev. Ridley H. Herschell, of London, who recently visited this country, and who, since his conversion to the Christian faith, has been most actively engaged in diffusing the blessings of the Gospel among his Jewish brethren. The baptismal service was solemn and impressive; and the administrator, the Rev. Willis Lord, pastor of the church, addressed the candidate in the following terms:—

“You stand here to-day, beloved brother, in the presence of these witnesses and of witnesses unseen, to enter into covenant with the Lord. You are the creature of his power, you have been made the subject of his grace; under the influence of both these truths you come to own, in this solemn manner, his right in you, and to express your holy purpose to render to him henceforth your supreme obedience and love. Not long since you were without God and without hope in the world. Not long since Jesus Christ was to you as a root out of dry ground, there was no beauty in him that you should desire him. Though according to flesh you belong to the seed of faithful Abraham, of the prophets and patriarchs of Israel, of Peter, of John, of Paul, yea of Jesus Christ, you saw not his glory as that of the promised Messiah, as that of the only begotten of the Father, full of grace and truth; you rejected him. But God has changed your mind. His Holy Spirit has sought you out and enabled you to see in Jesus Christ, Messiah that was to come, and the only Saviour of the world. Sensible of your guilt and ruin, you have gone to him for pardon, you have besought the cleansing of his precious blood; God has opened your heart to the power of his dying love. A sinner you are, but a sinner you hope saved by grace. And now you come before the Lord, in the presence of witnessing angels and men, to give yourself up to him. You wait to seal the great engagement, never to be revoked, in the ordinance of baptism and the supper of the Lord.

“May Jesus Christ whom you to-day confess ever be with you and bless you! Acting in his adorable name we now receive you into the visible assemblies of his people, we welcome you to the privileges of his house. We rejoice that to-day Jews and Gentiles will gather around this sacramental table, visible and blessed proof that we are one in Christ! Let us make it our great endeavour, as we hope it will be our unspeakable privilege, to sit down at last with Abraham, Isaac, and Jacob, all redeemed by the blood of Christ, in the kingdom of God.”

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

"THE Jewish Intelligence" for April, amongst other interesting matter, reports the baptism of a learned Israelite at Frankfort-on-the-Maine. Mr. Poper, the missionary, has for nearly two years repeatedly referred to him in his communications as occasionally coming to converse on the chief doctrines of our faith. Eventually he applied for baptism, and was publicly dedicated to the Saviour in that ordinance on the 25th of January last. Mr. Poper relates the following brief history of his life :—

"Rabbi Jecheskel Stern (he received, in baptism, the name of Maximilian Christian Heinrich Stern) is, like his father, a great Talmudist. His father was Talmudical teacher successively at Prague, Strakonitz, and Bamberg. When he was about eighteen years of age, he had already made such progress in the study of Talmud and Rabbinical literature, that the then chief Rabbi of Bamberg, Rabbi Joseph Gersfield, honoured him with the *ḥanuk* diploma, thus giving him the right to be called a rabbi. This was in the year 1817. After having concluded his studies according to the laws of Bavaria, of which country he was a native, he was appointed by Government to the post of teacher in Hoechberg; two years afterwards he was promoted to Heidingsfeld. In 1830 the Government appointed him a teacher of such young men as were desirous to become teachers themselves, and ordered that all such as belonged to the province in which he resided, should bring a testimonial from him, of their having attended his school for at least three years, and having made good progress; as a requisite previous to their admission into the Government seminary for schoolmasters. In 1832 he was also intrusted with the care of their religious instruction, and from that time he had to deliver divinity lectures every Saturday publicly in the synagogue.

"He was by God's mercy led at an early age to see, that the Talmud and Rabbinical writings, in the study of which he had spent so many years, could not be of Divine origin, on account of the numerous errors and false views maintained in them. This led him to see that it was necessary for him, and not for him only, but for all Israel, to break through that thorny hedge, regardless of the momentary pains which might be occasioned to their body by doing so, and to return again unto the fountain of living waters; to return to the Word of the living God, and to seek from it how man may be saved. Thus was he directed to study more closely the sacred oracles of God, which, however, he had never entirely neglected.

"In the year 1836 the Government called together committees,

consisting of rabbies, teachers, and Jewish deputies, who had to meet together in the principal towns of each province in the kingdom, under the presidency of a government commissioner, for the purpose of regulating the political and ecclesiastical affairs of the Jews in Bavaria. Rabbi Jecheskel, who was then residing in the province of Würzburg, was a member of the committee which met at that town. It commenced its sessions on January 25, 1836.

"He was elected secretary of minutes to the committee. Among the questions which were submitted by Government to these committees for consideration, was the following:— 'Whether the Jews acknowledge, confess, or reject, the doctrine of the Trinity, as contained in the Pentateuch?' The committee determined, 'that the doctrine of the Trinity is *not* contained in the Old Testament, and therefore is not acknowledged by the Jews.' Rabbi Jecheskel, having studied the Word of God closely, was led to see that the doctrine was indeed contained in the Old Testament Scriptures, and must, accordingly, be believed and confessed by every Jew, and not by the Jew only, but by every man who wishes to be saved. He would not gain the world and lose his own soul. He accordingly dissented from this decision, and likewise from one or two others which they had come to. While they were yet sitting, he published a book, in which, besides other points, he proved the doctrine of the Trinity from the Old Testament Scriptures and the Rabbinical writings. The hatred of his brethren according to the flesh was thus excited against him, and he had to endure not a few persecutions. They incited his congregation to accuse him, as having, by the book just alluded to, 'shaken the base of the religion which he professed,' and upon this they founded their petitions for his removal from office. They, moreover, represented him as having transgressed some of the ceremonial laws; and did not rest until they succeeded in getting him deposed from his office in 1842.

"His faith was, however, strong and unshakeable; he stood fast and moved not. The Holy Spirit strengthened him and enabled him to go on rejoicing under all the severe persecutions which he had to endure. He counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord, for whom he has suffered the loss of all worldly things, and counts them but dung, that he may win Christ and be found in him, not having his own righteousness which is of the law, but that which is through faith in Christ.

"May it also please the Lord in mercy to look down upon his wife and children; and may he hasten the time when all Israel shall be saved!"

GENERAL JEWISH INTELLIGENCE.

CUP OF SALVATION.

A NEW Jewish periodical has been commenced, called "The Cup of Salvation; a Monthly Jewish Orthodox Magazine," edited by the Rev. D. M. Isaacs and Mr. Moses Samuel. The following is the table of contents of the first number:—Address to our brethren of the house of Israel—Lecture on truth, by the Rev. D. M. Isaacs—Monosyllabic roots—Stanzas, by E. L. S.—Talmudical morality—The usurer—The dreamer—Translation from the Hebrew—Aid to poor Israelites—On the necessity of understanding our prayers—On the establishment of Normal schools for teachers—The daughters of Israel—The three friends—Liverpool literary Hebraic association—Good sayings from good authors—Foreign intelligence.

REFORMED JEWS OF BERLIN.

The Reformed Jews of Berlin inaugurated, on the 5th inst., the handsome synagogue which they have lately got built in that city. The principal changes adopted by the Reformed party in their service, consists of the substitution of German for Hebrew; in the admission of women into the body of the synagogue, whereas they had formerly been obliged to remain apart in a grated gallery, carefully curtained; and in the men being obliged to keep the head uncovered. Psalms sung in chorus, accompanied by an organ, preceded and followed the inaugural sermon, which was delivered by Dr. Hirschberger, the Grand Rabbi of the Schwerin, who seized on that occasion to impress on his hearers the necessity of keeping pace with the progress of the age, and of assimilating themselves to the manners of the people amongst whom they lived.—*Patriot*.

We learn from "Allgemeine Zeitung des Judenthums," that the progress made by the Reform Association has opened the eyes of the orthodox party, and that they have resolved upon building a new synagogue at Berlin, in a new style. A reformed mode of worship is to be introduced, according to that of Copenhagen, Vienna, and Prague.

BISHOPRIC OF JERUSALEM.

We are informed that the Rev. Samuel Gobat, vice-principal of the Protestant College at Malta, formerly missionary in Abyssinia, has been appointed to succeed the late Rev. Dr. Alexander.

Poetry.

GOD'S LOVE TO ISRAEL.

JERUSALEM, Jerusalem ! I've set my love on thee ;
Oh, foolish and ungrateful thou to wander thus from me !
How kindly would I gather thee beneath my shelt'ring wings,
Jerusalem ! thou knowest not, whence all thy safety springs !

Ah, well do I remember thee, the kindness of thy youth ;
The love of thine espousals, thy faithfulness and truth ;
When thou thy Lord didst follow in a land that was not sown,
In a bleak and howling wilderness, unpeopled, dark, and lone.

I led thee through the desert, and through a land of drought,
And from Egyptian bondage I brought thee safely out ;
I placed thee in a fertile land where milk and honey flow,
And now thou lovest strangers, and after them wilt go.

Jerusalem ! Jerusalem ! my bowels yearn for thee,
For cisterns, broken cisterns, thou hast forsaken me ;
I am the living Fountain whose waters gently flow,
How couldst thou ever leave me so far astray to go ?

Oh, when wilt thou return again ? My arms are open'd wide,
Return, backsliding Israel, to thine Almighty Guide ;
I'll lead thee to the pastures green, and to the waters clear ;
Jerusalem ! Jerusalem ! the friendly warning hear.

New York.

M. S. DANA.

TO CORRESPONDENTS.

Favours have been received from the Rev. W. C. Stallybrass, Mr. Davidson, and "An Israelite."

Communications will be thankfully received, addressed to the Editor of *The Jewish Herald*, and may be sent either to Messrs. AYLOTT and JONES, Paternoster Row, or to the Office of the Society, 1, Crescent-place, Blackfriars.

The Jewish Herald.

No. VI.

JUNE, 1846.

Vol. I.

PHYLACTERIES, FRINGES, AND SIGNS ON THE DOOR-POST.

ARTICLE THIRD.—SIGNS ON THE DOOR-POST.

VERY little of Jewish manners and customs is known by professing Christians; and to their shame be it spoken, that they are not sufficiently versed in the Levitical law to be able to tell, as to many of the present usages of the Jews, whether they are, either in whole or in part, the ordinance of God, or are merely the inventions of man. This is peculiarly the case with THE PHYLACTERIES AND FRINGES to which in former articles we have called attention; nor is it less the case with THE SIGNS ON THE DOOR-POST, which we now proceed to notice. These signs are square pieces of parchment, which, when certain passages of Scripture have been inscribed on them, are rolled up and fastened to the door-posts of Jewish houses: their technical name is *מְזוּזָה* M'zuzah, a Hebrew word signifying *a door-post*. The following are some of the Rabbinical rules with regard to the "M'zuzah:" the portions of Scripture to be written are Deuteronomy vi. 4—9; and Deuteronomy xi. 13—20: they must be written on ruled parchment, for except it be ruled there is no virtue in it: they are to be written on one page, in one column, and with twenty-two lines all of equal length. Nothing is allowed to be written within, but the above-named

passages from the law : on the outside, however, the word **שׁוּב** *Almighty* is to be inscribed, and also three angelic names. The M'zuzah is fastened to the door-post according to certain minute directions, and before it is done the Jew repeats the following words : "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy precepts, and commanded us to fix a M'zuzah." The Jews are taught in the Zohar to regard M'zuzah as a preservative from evil spirits ; and in the Talmud, that whosoever attends to it, the days of himself and his children will be prolonged. Some of them, whenever they go out on business, touch their M'zuzah, and kissing their fringes address the three angels whose names are written on the outside, saying, "In your name, may I go and prosper !" In the Zohar we find the following remarkable passage, "*Rabbi Simeon said, After the son of man rises in the middle of the night, and gets up and is employed in the law until the morning comes ; after he puts Phylacteries on his head, and Phylacteries with the sacred mark on his arm, and puts on the fringes, and when he begins to go out of the door of his house and passes by the M'zuzah, the sign of the sacred Name, then four angels join him and go with him from the door of his house and conduct him to the synagogue, and cry out before him, 'Pay homage to the image of the Holy King, pay homage to the King's son, to the precious appearance of the King.' The Holy Spirit rests upon him, and cries and proclaims, 'O Israel, in whom I will be glorified.' Then the Holy Spirit ascends above and testifies before the Holy King : then the Supreme King orders that all that has been announced before him, concerning all the children of his temple, should be recorded before him ; as it is written, 'And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.' But not only this ; but the holy and blessed One boasts of him and announces him in all worlds, saying, 'Behold what my son is doing in the world.'*"

In the Targum of pseudo-Jonathan on Canticles

viii. 3, the M'zuzah is represented as looking to the bed-chamber of the Jew, that the devil may not be permitted to injure him ; and another eminent Rabbi teaches that the efficacy of the M'zuzah is so great, that he who observes it will be kept from sinning.

But what authority is there for the M'zuzah in the law of Moses? We answer, "None whatever," as it is now observed. Moses thus commanded in reference to the words which he delivered from God, "And thou shalt write them upon the posts of thy house, and on thy gates." But the precept was not confined to certain specified passages ; nor was it intended that the passages written should be so rolled up as to be concealed from view : still less is there any sanction for the superstitious uses of the M'zuzah to which we have referred. At a time when copies of the law were scarce, it would be of great advantage to the people to have important passages on their door-posts and gates ; it would tend to diffuse scriptural knowledge, and to keep the law in their recollection : and even now, were the Jews to write extracts from the law in conspicuous places in their houses, it probably would often be of service to them. But in the M'zuzah they have made void the law of God by their traditions ; and because they have done so, we may say, in the language of the 119th Psalm, "It is time for thee, Lord, to work : for they have made void thy law."

AN ISRAELITE INDEED.

(A NARRATIVE FOUNDED ON FACT.)

It was in the month of July ; there had been a brilliant day, during which the reapers had been busily engaged in cutting down the golden crops with which the fields were richly laden : but now the labours of the husbandman were over, and the sun, which had been shining without a cloud, was sinking below the horizon, As I was walking slowly down a beautiful country lane,

was enjoying the evening calm, and listening to the little warblers who were to be seen here and there winging their way and lifting up their voice to celebrate their Maker's praise, I began to picture to myself the scene of rejoicing, when the proclamation is made that the harvest of the world is ripe, and the angels thrust in their sickle to gather into the heavenly garner all the precious souls which have ripened under the genial influences of the Sun of righteousness.

As I went on, the old parish church came into view, standing a little to my left: it was surrounded by grave-stones, many of them bearing the impress of age, and I thought of the numbers who were slumbering in the dust, who like the corn, had been cut down never more to rise till time shall end, but who at the last day will be like the grain which had been sown beneath the dust of the earth, only to spring forth into newness of life.

Whilst these thoughts were occupying my mind, the heavens had become black with clouds, and a storm was evidently at hand. The rain soon came down in torrents, the darting flash of lightning dazzled the eye, and the thunder clap that followed was loud and long. My musings were over, and I hastened for shelter to the porch of the sacred building where several had already taken refuge: indeed, it was a frequent resort in times of storm, and many a traveller had also found it refreshing to rest there for a while when his strength was well-nigh exhausted by the length of his walk and the heat of the sun.

Amongst the number of those whom I found collected here, was a man of reverential appearance and oriental costume. I could easily discover that he was of that ancient race whose countenances bespeak their ancestry, and who call to our recollection Egypt and Canaan, Samuel and David, prophets and priests, Jesus and his apostles. Being anxious to know more of him, I introduced myself as a friend to the Jews, and as one who was in the constant habit of reading Moses and the Prophets. I soon found that his views were different

from what I anticipated, for he freely spoke of the new covenant made with Abraham, reiterated to Isaac and to Jacob, and fulfilled in the person of Jesus Christ. On my speaking of God's dealings with his people, with the view of eliciting his experience, he said :

"I was born in ———, of Jewish parents, who early taught me to value the precepts which were given to our forefathers, whilst, on their way to Canaan, they were wanderers in an uninhabited land. I grew up believing the study of the law as set forth by the Rabbies to be the most honourable of all employments, the most conducive to the glory of God, and the best mode of making compensation for the sins to which my nature made me prone, and which I found to cling to me, even when engaged in religious duties, but I have since learned that there is nothing vital in rabbinism, and that, had I strictly observed all its ordinances, my soul would have remained uncleansed: I could never thus have been justified before God. Had he called me to account whilst in that state, how naked and vile must I have appeared in his sight! But now the robe of my Redeemer's righteousness is my covering, and my sins are washed away by his blood. 'Oh, to grace how great a debtor!' Before, however, this change took place, I felt dissatisfied with myself, and sought to my blind leaders for direction, and to a still more diligent observance of the traditions of the fathers for comfort. Failing in my observances as well as in the performance of penances enjoined by those to whom I had applied for counsel, my feelings of dissatisfaction increased, and I began to think that there was something wanting in order to true religion which I had never yet found. My dilemma may be better conceived than described, for I had to contend both with a mind awakened to a consciousness of its own evil tendencies, and with the rebukes and remonstrances of my parent for allowing myself to give way to such agitating thoughts. In these circumstances I began to indulge a secret inclination to listen to the repeated

entreaties of a dear Christian friend, to search into the truth of his religion: the prejudices of the Jew now rose up, and I feared lest I should be tempted to forsake the religion of my people, and so incur the displeasure of an angry God. On further thought, I felt persuaded that I could soon detect the falsehood of Christianity, and prove that all which is said in its favour is without any solid foundation. With these feelings I secured a little time for solitude, and for the first time in my life opened the New Testament. I felt an indescribable chill running through my veins when I came to the name of Jesus: this, however, subsided, and finding nothing to enable me at once to prove it an imposture, I continued its perusal. I was startled by the miracles which it records, but attributed them to the knowledge which Jesus had acquired of Cabbalah or mystic science. Soon, however, other sentiments took possession of my mind, and I began to think of Jesus in a very different light from what I had hitherto done. I reasoned thus with myself: 'Here is a man devoting himself to the welfare of his fellow-creatures, willing to live poor and needy that he may perform acts of benevolence, and yet receiving scorn and contempt in return. Surely mere human nature could never have borne the weight of oppression and cruelty that was heaped upon him.' I now became more reconciled to and familiar with the language of the New Testament, and began to regard Jesus as a very praiseworthy character. From this I was led to study, in connexion with it, the prophecies of his sufferings and death: Christ at length gained the victory and became my Lord and Saviour."

A FRIEND TO ISRAEL.

(To be continued.)

Hebriw.

Journal of Missionary Labours in the City of Jerusalem, during the years 1842-3-4. By the Rev. F. C. Ewald, Missionary of the London Society for Promoting Christianity amongst the Jews, and Chaplain to the late Right Reverend the Lord Bishop of the Anglican Church in Jerusalem. London: B. Wertheim. 1846.

THE Rev. F. C. Ewald was appointed by the London Society as one of their missionaries in 1832. After labouring twelve months in Algiers, where lived 7000 Jews, who appeared willing to hear of Christ and salvation, the French government would not allow him to continue to preach. He proceeded to Tunis, where there were 40,000 Jews, and in the regency 200,000; here, for nine years, he sowed the good seed of the word, after which, in consequence of three attacks of ophthalmia, the last of which was the most severe, he was compelled to return to England to try what a change of climate and European skill could do. His sight was improved, and he was desired by the Society to accompany the late Dr. Alexander to Jerusalem. The volume under review details "what he saw and heard, and what the Lord permitted the Jewish mission to effect, during the three years of his residence in the holy city."

After an interesting narrative of his journey, the author gives us a topographical description of Jerusalem as it now is. He tells us that it is surrounded by a massive stone wall, forty feet high and four broad, and so constructed that a convenient walk may be taken on the top of it with perfect safety. This wall, which is about three miles in circumference, was built by Sultan Sulyman in 1542, and is, except towards the north-east, in tolerably good repair. Four gates only are now open, leading to the four cardinal points. The city is built upon four distinct hills, Zion, Moriah, Aera, and Bezetha. Bezetha, situated to the north-

east, is entirely inhabited by Moslems, the lords of the land, who have several public schools where the boys are taught to read the Koran. Moriah, where the temple stood, is 2300 feet above the level of the Mediterranean; the mosque of Omar, the mosque of Aksa, a college of dervishes, a cloister for pilgrims, and various praying places, interspersed with cypress and other trees, cover an area enclosed by a wall nearly sixty feet high, and forming a parallelogram of about 1500 feet long, and 1000 feet wide; to this area there are six principal entrances, four from the west and two from the north. The Moslem takes here his evening walk, but Christians and Jews are entirely excluded. Mount Acra is 2600 feet above the level of the sea, and borders to the south on Zion, north on Bezetha, and east on Moriah: it is principally inhabited by Christians, and its chief buildings are the large Greek convent Demetrius, where seven bishops and from fifty to sixty friars reside; the Latin convent St. Salvator, where there are fifty friars of the Franciscan order; several Greek nunneries, the new Coptic convent, and the church of the Holy Sepulchre. The hill of Zion is 2500 feet above the level of the Mediterranean: here is the citadel of David, where troops are constantly stationed: on the north side of the citadel is the tower Hippicus, which bears the Turkish flag every Friday, this being the Mahometan Sabbath: on the south end are barracks built by Ibrahim Pacha, which are now abandoned: the gardens of the Armenians join these barracks, opposite to which are the Armenian convent, and the magnificent church of St. James. The Syrian convent is situated on the east side of Zion; and opposite the castle of David is the church in connexion with the Jewish mission. The Jewish quarter is on the declivity of Mount Zion towards the east, opposite Moriah; here 6000 Jews reside; their quarter comprises only a twentieth part of the town, and if the whole city were inhabited in proportion, instead of a population of 18,000, it would number 120,000. The Jews in Jerusalem form two distinct bodies,—the

Spanish community, and the German community : the former are the most numerous, are under the jurisdiction of their own chief Rabbi, and have four commodious synagogues, and several colleges. The German Jews are divided into the Perooshim, (Pharisees,) and Chasidim, (Pious,) each of which possesses two synagogues, and is governed by a chief Rabbi. Generally speaking, the Jews in Jerusalem are all learned men, who employ the greater part of their time in studying Jewish literature. For their maintenance, contributions are sent by Jews from all quarters of the globe, and as they have less care for the things of the world, they spend considerable time in devotional duties. They rise at midnight, when, wrapt in their talith, and with dust upon their foreheads, they prostrate themselves on the ground, and commence midnight devotions by a confession of sins ; this is followed by a chapter from the Lamentation of Jeremiah, and five elegies on account of their dispersion, captivity, and the destruction of the temple and the holy city. They then arise and say, " Shake thyself from the dust ; arise and sit down, O Jerusalem ; loose thyself from the bands of thy neck, O captive daughter of Zion." After which they read several psalms, and offer up prayer for the coming of the Messiah. In one of these prayers the following remarkable passage occurs :—

" In mercy, Lord, thy people's prayer attend ;
Grant his desire to mourning Israel.
O Shield of Abraham, our Redeemer send,
And call his glorious name Immanuel."

Their midnight devotions being closed, they study Rabbinical works till daybreak, and then read the usual morning prayers : at three in the afternoon they pray again, and their evening service commences when the stars appear on the horizon.

Our author proceeds to give an interesting description of the synagogue service, after which he enumerates the fasts and festivals kept by the Jews at Jerusalem. The fasts are *Gedaliah*, celebrated about

the middle of September, on account of the murder of Gedaliah, (2 Kings xxv. ;) *Asaar Bedebeth*, celebrated in December, because at that time Nebuchadnezzar besieged Jerusalem ; *Esther*, as recorded in the book of Esther ; *Sheba-Asaar Betamoos*, kept on the 17th of Tamoos, because on that day Moses broke the tables of the law ; on the same day the sacrifices ceased in the first temple, the walls of Jerusalem were scaled before the destruction of the second temple, and also on the same day Antiochus Epiphanes burnt the book of the law, and placed an image in the temple ; and the fast *Tischa-Beab*, kept on the 9th day of Ab, or about the middle of July, because, according to tradition, this was the day on which it was decreed that the generation which left Egypt should die in the wilderness, and on this day the first and second temples were destroyed, and on this day Mount Moriah was ploughed up by Tarrus Rufus. Mr. Ewald adds :—

“ Some appoint for themselves certain fast days on which they offer up various prayers to God, amongst which is the following remarkable one :—‘ Lord of the universe, I humble myself before thee with fasting and prayer ; it is known unto thee, O Lord, that in the days when the temple stood, the man who sinned brought a sacrifice to thee, and the blood and the fat of the sacrifice did atone for his sins ; but now, on account of our many sins, we have no temple, no altar, and no priest to atone for us. May it, therefore, please thee, O Lord my God, and the God of my fathers, that the diminishing of my blood and fat, occasioned by my fasting to-day, be counted and accepted before thy throne, as if I had offered up sacrifices upon thine altar, and forgive me for thy mercy’s sake my sins. And may the words of my mouth and the meditation of my heart be well-pleasing unto thee, my rock and my Redeemer ! ’ ”

Sermons are preached every Sabbath in Jewish-Spanish in one of the largest Spanish synagogues, and in Jewish-Polish in the German synagogue.

After finishing his description of Jerusalem, our author begins the journal of his labours : he has related many interesting particulars of various sects of the Jews, their sentiments and religious observances, detailed several interesting conversations both with unconverted and inquiring Jews, and told us of many happy

results of the instrumentality employed for their conversion. May the time soon arrive when Jews, not only in the Holy Land, but throughout the world, shall see in Jesus their true Messiah, when the Lord shall bring back the captivity of his people, when Jacob shall rejoice, and Israel shall be glad!

Correspondence, Extracts, &c.

LETTER FROM B. D. ON PARADISE AND ETERNAL LIFE.

(Continued from page 111.)

II. *The lower Paradise in particular.* A circumstantial description of that Paradise is found in *Yalkut Shimoni* (on the Pentateuch) fol. 7, col. 1, beginning *א"ר בל"ו* "Rabbi Jehoshua ben Levi has said: There are two gates of rubies in Paradise, and over the same stand sixty times ten thousand ministering angels, the countenance of each of them shining as the brightness of the firmament. When a just man cometh to them, they strip him of his clothes which he had on in his grave, and clothe him with eight garments of the clouds of glory, and set two crowns upon his head, the one of precious stones and pearls, the other of the gold of Parvaim, (comp. 2 Chron. iii. 6,) and put eight myrtles in his hand and say to him, 'Go on, eat thy bread with joy.' They then lead him into a place which is surrounded with eight hundred kinds of roses and myrtles, in which each (of the just) has a separate canopy, according to his degree of glory, as it is said in Isaiah iv. 5, 'upon all the glory shall be a covering.' From thence flow four rivers, one of milk, one of wine, one of balsam, and one of honey. Over each canopy there is a golden vine, on which there are thirty pearls, each of them shining like the planet Venus. Under each canopy is a table of precious stones and pearls, and sixty angels stand over the head of each of the just, and say to him: 'Go on, eat honey with joy, because thou hast diligently studied the law, which is compared to honey,' as it is said Psalm xix. 11, 'and are sweeter than honey;' and drink thou the wine preserved in the grapes from the six days' creation of the world, because thou hast studied the law which is compared to wine, as it is said, Cant. viii. 2, 'I will cause thee to drink of spiced wine.' The ugliest among them is like unto Joseph and Rabbi Johanan.* Pieces of silver pomegranates hang round, (reflect the sun,) and there is no night there, as it is said Prov. iv. 18, 'The path of the just is as a shining light.'"

* Both these are renowned for beauty: Joseph, in Genesis xxxix. 6, and R. Joh. in Talm. Tract. Bavametzia.

The same author proceeds further : " In Paradise there are also eighty times ten thousand kinds of trees in every corner, the meanest of which is more excellent than all spice-trees. In each corner there are likewise sixty times ten thousand ministering angels, who sing in lovely strains, and in the midst is the tree of life, the branches of which cover the whole of Paradise. The latter has five hundred thousand flavours, neither of which is equal to the other. There are, moreover, seven clouds of glory over the same, and is beaten against (by the wind) from the four corners, so that its smell goes from one end of the world to the other. Beneath the same are the disciples of the wise men (*i. e.*, those that study the law) who explain the law, each of whom has two canopies, one of stars, the other of the sun and moon, and between each canopy is a curtain of the clouds of glory ; within the same is the delight, in which there are three hundred and ten worlds, as it is said Prov. viii. 21, 'That I may cause those that love me to inherit ω substance.' The word ω , according to the *Gematin*, (or the numerical value,) amounts to 310."

This picture, we judge, is not complete without our going, under this head, beyond our limits, and connect with it somewhat more of the state of the just in that place.

The above-mentioned *Yalkut* proceeds : " Each (of the just) is renewed (changed) during the three watches of the night.* In the first watch he becomes little, and enters the place in which the little children are, and rejoices like the little children. In the second watch he becomes a youth, and he enters the place where the youths are, and rejoices like the youths. In the third watch he becomes old, and he enters the place where the old men rest, and rejoices like the old men."

B. D.

To be continued.

BEAUTY OF SCENERY AROUND JERUSALEM.

(*From Ewald's Journal.*)

"I WAS told in England that the country about Jerusalem was everywhere barren, rocky and sandy ; but I find this is not exactly the case. The valley of Hinnom, just outside the Jaffa gate, presents a most lovely, picturesque, and animated scenery ; its verdure is rich : particularly at this season (March 25) you see there the green corn-fields, the meadows covered with flowers,

* If we are unwilling to give our author the lie, we must suppose that, by *night* he means *our night*, since he has already stated that there is *no night* there.

and the trees in blossom; scattered over the plain you behold tents pitched, horses, camels, and sheep grazing, and hundreds of men, women, and children of all nations, and in every variety of costume, strolling about enjoying the evening breeze. So rich and full of interest is the walk round Mount Zion, down to the brook Kedron, the valley of Jehoshaphat, the village of Siloam, to the garden of Gethsemane, and from thence up the Mount of Olives, that we cannot look upon it without delight and heartfelt admiration. The walks outside the Damascus gate, and those that lead to the Armenian convent, are very pleasant; and all who make short excursions to Bethlehem, to Bethany, and to the Jordan, speak in raptures of what they have seen."

HALLAM'S ACCOUNT OF THE JEWS DURING THE MIDDLE AGES.

(From Keith's Evidence of Prophecy.)

"THEY were everywhere the objects of popular insult and oppression, frequently of a general massacre. A time of festivity to others was often the season of mockery and persecution to them. It was the custom at Thoulouse to smite them on the face every Easter. At Beziers they were attacked with stones from Palm Sunday to Easter, an anniversary of insult and cruelty generally productive of bloodshed, and to which the populace were regularly instigated by a sermon from the bishop. It was the policy of the kings of France to employ them as a sponge to suck their subjects' money, which they might afterwards express with less odium than direct taxation would incur. It is almost incredible to what a length extortion of money from the Jews was carried. A series of alternate persecution and tolerance was borne by this extraordinary people with an invincible perseverance, and a talent of accumulating riches, which kept pace with the exactions of their plunderers. Philip Augustus released all Christians in his dominions from their debts to the Jews—reserving a fifth part to himself. He afterwards expelled the whole nation from France."

SIMEON ON THE CONVERSION OF THE JEWS.

(From the speech of the Rev. Mr. Stewart, of Liverpool, at Exeter Hall, as reported in The Record.)

"HE remembered his dear brother Simeon once preaching earnestly, and praying for the conversion of the Jews—he was pleading the cause of the London Society, when Brother Bickersteth wrote upon a piece of paper, 'Six millions of Jews, six hundred millions of Heathens; which should have the greatest interest in our hearts?' Dear brother Simeon instantly said, 'It is out of love to the six hundred millions—out of our desire

for their salvation, that we so earnestly and anxiously pray for the conversion of the Jews; when they are brought to the Saviour, the others, seeing the fulfilment of prophecy, will be brought from death unto life, through the influence of Jesus Christ."

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE Third Annual Report of the Committee was read by Mr. Yonge, at the Public Meeting held in Freemasons' Hall, April 24th last. We wish that our limits would allow us to give this very interesting report in full; but if the following brief abstract should lead our readers to peruse the original document, which is now in course of publication, and may be had (*gratis*) at the office, No. 1, Crescent-place, Blackfriars, or of the Treasurers and Secretaries of Auxiliaries and Associations, we shall feel that we have rendered them essential service.

ABSTRACT.

That Christians were to be the instruments of the conversion of the Jews we learned from the Bible; nor had we far to go to find the sons and daughters of Abraham, for they were about our dwellings. We found them; and oh, how destitute was their spiritual condition! Not only had the crown fallen from their heads, but a veil was upon their hearts, and they were passing every day into eternity, unconscious of their state as sinners, and indignantly rejecting the only Saviour. Enemies surrounded them, but they had no armour of defence; sorrows pressed heavily upon them, but there was no balm; death was at hand, but they had no hope. There was, indeed, among them much of honourable character, of high intellect, and of tender charity; but there was wanting the germ of holy principle, the well of living water springing up into everlasting life. They had the book of salvation, but ignorance and unbelief had closed their eyes.

Missionaries were sought for and found; men of judgment, education, and piety; devoted to God and deeply interested in the cause of Israel's salvation. They were sent among the Jews with no other object than their simple conversion to the faith of Jesus, and they have won much of serious attention and confidence. At our last annual meeting five missionaries were employed; we have now nine, all engaged in our own country, among a Jewish population of thirty thousand. In addition to these, a female Scripture-reader is labouring most usefully, and two young men are preparing for missionary engagements. We have

also felt it a primary duty to aim at awakening in our fellow-Christians a deep and practical interest in the object of our Society, and for this end to circulate information concerning the Jewish people, and to publish statements calculated to remove misconception, and to engage the hearts, the prayers, and the charities of the disciples of Jesus in the cause of Israel. A valued member of the Committee has written an address to pastors, which has been very extensively circulated, and there is doubtless an increasing interest felt in the salvation of a people erewhile objects only of suspicion and neglect, of which we have proof in the increase of our funds, an increase specially to be attributed to female piety and devotedness.

But we must hasten to the operations of the missionaries, seven of whom are employed in London, one in Bristol, and one in Manchester. Gladly would we convey to you some of the impressions made in our minds, as month by month we turn over the pages of their journals. We seem, indeed, to talk with the Jew of former times. As eighteen centuries ago, he went about to establish his own righteousness, and did not submit himself to the righteousness of God, so does he now. Still are the Scriptures made of no effect through their traditions; and still do they reject and blaspheme the only Name that can save them. The Pharisee and the Sadducee continue to live among them; and there are many who, while they do homage to the purity and benevolence of the New Testament, and speak in the highest terms of Jesus, deny his Divinity, and reject his Messiahship. "They hear, they marvel, and they go their way;" and this word follows them: (hear it for them, Christians!) "Except ye believe that I am *he*, ye shall die in your sins." But there are brighter lines to which we are glad to refer, although for details, as well as for general information on the course of the Society, we must direct attention to *The Jewish Herald*. The following extracts from the retrospects which some of the missionaries have given us of the past year's experience, will afford an interesting view of the sphere and nature of the Society's operations.

One of them states:—"During the past year about 2000 have conversed with me. And those who have seriously examined for themselves, like the noble Bereans, with some desire to become Christians and followers of the Lamb, have been numerous. Two of these, since last April, have been baptized; and a goodly number are still under instruction. I might mention a great number of merely professed converts, but with regard to these, we are waiting in faith and prayer for the result. You will observe, that the great number of the class first referred to are travelling Jews, whom I have met on Saturdays and the holidays. With regard to the distribution of the Scriptures, I could have disposed of many more than I had, but was unwilling to give them to any but those who I knew would read them. Since last year, I have dis-

tributed sixty copies, including Hebrew, German, and English Bibles and Testaments, besides other books and a large number of tracts."

One of our friends, whose labours are not confined to a district, but visits his brethren wherever his way is directed, after expressing the grateful delight with which he witnesses the gradual and increasing usefulness of the Society, says:—

"If I cast a retrospect upon my own past labour, I can likewise praise the Lord, exclaiming, 'What hath God wrought!' He has opened to me the houses of many of my brethren, both high and low, rich and poor. I found access to the habitations of darkened Israel, nay, even to the hearts of some; and though the disappointments have been great, the opposition discouraging, and repulses not unfrequent, yet was I permitted to declare, almost everywhere, redemption by Christ, and by none other. Many of the Jewish families residing in this great metropolis, who never entered a Christian place of worship, and entertained a vague or mistaken notion of Christianity, are now better informed. I have gained the confidence and respect of some of my brethren among whom I am permitted to labour. In season and out of season, I declare salvation through the Redeemer. Sometimes I have reasoned with the orthodox Jew, proving the non-inspiration of the Talmud, and its opposition to the word of God. At other times I have argued with the infidel Jew, on the necessity of a revelation, and to him who professes to adhere to the pure word, I have quoted those most remarkable prophecies which testify that Jesus was the Christ. But, whether conversing with the one or the other, I never failed to address them most affectionately and solemnly on the necessity of being brought into a state of salvation. I believe that many a heart is, indeed, under the influence of God's grace; so that, whilst some seed has fallen on stony, other has fallen on good ground, for I have observed that prejudices have been diminished, and tracts have been read and taken to heart. I doubt not that in due time we shall reap the fruits of our labour. I have likewise sought out Jewish families in every town where, in God's providence, I have been sent; I circulated tracts and proclaimed the Gospel to some of the Jews and their teachers at Norwich, Yarmouth, Guildford, Colchester, and Ipswich. These are still visited by friends who dedicate themselves to this glorious cause, and I receive most pleasing accounts how some have been prevailed on to go to Christian houses of prayer, and have been there touched by the words of the living God. And can I forget —, that bigoted Rabbinite? Can I forget how great was his hatred to the crucified Nazarene, or his former fury against all who love and worship Jesus from among Israel? And now behold him *himself* a follower! Shall it not call forth from my bosom praises and thanksgivings, when I think how solemnly he very recently confessed that he beholds in Jesus his Lord and Saviour! All this shows

us that the word of God, the pure, unadulterated word, is still mighty in power, and that the Gospel is still, as it was 1800 years ago, the power of God to the salvation of souls."

Another missionary writes:—"The number of individuals with whom I have seriously conversed, in or out of my district, amounts to upwards of 450. But only a small portion of these receive my regular visits. The majority of the Jews in my district possess but an imperfect knowledge of Judaism. It is a lamentable fact, that the children are scarcely ever instructed in any other part of the Bible than the Pentateuch, and but very few are acquainted with the whole of that. For the female, the Bible is a sealed book altogether. How great an obstacle this ignorance of Scripture is in the way of the missionary, I need scarcely say. I must add, however, painful though the statement may be, that the irreligious life led by some who bear the name of Christ, is also one of the causes that make the Jew averse to the Christian religion; for I have found that, as soon as the Jew is convinced of the *moral tendency* of Christianity, he is willing to learn more about it. We have, amidst all this, reason to rejoice that there are several who, by the grace of God, have been brought to repent of their past unbelief, and to place their hope of everlasting life solely on the merits of the one Redeemer."

A missionary, who has entered on his work since the last meeting, says:—"I suppose there cannot be fewer than 400 Jewish families resident in the district, or about 2000 souls. During the period of my engagement, I have conversed with more than one hundred families or individuals: to the larger portion of these I have frequent or occasional access; to some I am at all times a welcome visitor, and in my frequent visits I never forget that my sole business is with their spiritual interests, and I therefore turn attention from all other matters to the great concern of personal salvation." This missionary speaks—as indeed all his colleagues would be ready to do—in high terms of our esteemed brother, Mr. Davidson, who is employed by the Society to give instruction in Hebrew, &c. to the missionaries.

Another writes:—"The number of Jewish families living in this district, are about 900, supposed to consist of 4500 individuals, involved in the awful darkness of Judaism, with scarcely a ray to relieve the gloom. Of this number, many youths and grown-up persons cannot read. When I first commenced my labours here, I met with considerable opposition, which gradually subsided as I became better known. Some have lent an attentive ear to the communications of Divine revelation, and are investigating the word of God for themselves. During the year, I have made 1907 calls, 1109 visits, and have distributed 3855 tracts and books, seventeen Hebrew, and twenty-one English Bibles and Testaments."

Reference is next made to an interesting young Israelite who

was spiritually benefited by the exertions of one of our missionaries, and who is now labouring with much energy and success on behalf of his brethren. Interesting extracts from one of his letters will be found in our number for May, (p. 115.) These extracts are indicative of the spirit with which he is working, both in season and out of season, to save his brethren after the flesh, and show, as well as an extract from his journal, (p. 93,) that he is not labouring in vain, nor spending his strength for nought.

The report proceeds to notice two cases of conversion, which, as they have been already fully detailed in "The Herald," (pp. 20 and 63,) we pass over, and go on to extract the following interesting account of one object of a missionary's solicitude:—

"In connexion with the labours of the past month, I have to record a decided instance of usefulness, though the person alluded to has been called to render up his account to him whom he has so recently received as his Saviour. When I first visited him, some months since, I found him very little inclined to listen to religious subjects; he seemed quite content with his manner of life, having probably lived in the observance of those rites with which the natural heart rests satisfied. Nor was this all; *that* enmity which the Jew is wont to manifest at the name of Christ, was the characteristic feature of his mind; and the only expedient I could adopt was to try, as a Jew myself, to enter into and sympathise with all his prejudices, and to confess that his experience agreed with what had been my own; at the same time endeavouring to show what the grace of God can do. By these means I was enabled to open the sacred pages, and to read such portions as I thought best suited to his case. This, with the simple remarks which I made, arrested his attention, awakened his conscience, and made him to feel his danger. From this moment I could see his mind had taken a new direction; his prejudices began to disperse like the morning cloud; and with eager anxiety and a new impulse to his feelings, he was heard to exclaim, 'Sir, I would see Jesus.' This was the language of a real desire to be guided into the way of salvation. I obtained for him a New Testament, and, as he read, his faith became confirmed; he saw fresh beauty in the Mosaic dispensation, though it was now clear to him that it had passed away, and that the Messiah whom it typified had appeared, as was prophesied of him. In this state, but increasing in light, he continued till God saw fit to call him to himself. He endured the sufferings of several weeks with the most perfect resignation to his heavenly Father's will, and frequently conversed with me cheerfully, though in the prospect of a speedy dissolution. 'I know that my Redeemer liveth,' was his favourite quotation. Even in his last moments, he clasped my hand and endeavoured to repeat the above passage; but when he had only uttered the words 'I know,' his strength failed. They

were his last words, and in a few minutes after his spirit fled. He was the son of very respectable parents, had received a tolerably good education, and never received nor wanted any pecuniary assistance."

We could tell of others; the aged Israelite comparing the Old and New Testament; the young man stealing time from the silent hours of the night to learn of Jesus; Jewesses awakened to a new consciousness of their immortality, and their need of a Saviour; and of one relieved by the missionary's visits from a state of extreme spiritual depression. As to baptisms; during the year, one has been baptized and received into a Congregational church, one into a Presbyterian, one into the Wesleyan communion, and one or two are seeking baptism in the Church of England. There are many others who, having received, as we believe, their first convictions of truth under the teachings of your missionaries, have resorted to kindred institutions for the support we had not the means of affording. It has, however, gladdened our hearts to hear of them afterwards as having made, and well sustained, a Christian profession. We commend them all affectionately to the prayers, the tender sympathies, and the vigilant guardianship of Christian churches.

The Committee have availed themselves of the valuable assistance of Mr. Davidson in improving their missionaries in the Hebrew language and Jewish literature, and express their grateful sense of the kindness of a Christian minister, who has gratuitously instructed young men preparing to be missionaries. It is obvious that some permanent arrangement must be made for an object so very important.

The Committee have also to acknowledge grants of Bibles and Testaments from the British and Foreign Bible Society, and of tracts from the Religious Tract Society. They feel that the thanks of the Society are due to the Rev. R. H. Herschell, and to other esteemed ministers, for their able advocacy of the Jewish cause in the pulpit, and on the platform, and also to the ministers who have delivered lectures to Jews on Lord's-day evenings.

They ask their friends to promote the sale and circulation of *The Jewish Herald*, to contribute to its pages,—to consecrate their talents and piety to the production of tracts, and to assist them in preparing a Jewish Hymn Book.

They feel encouraged by the progress which the cause has made in those towns where auxiliaries and associations had previously been formed, and by the institution of new societies in Birmingham, Norwich, Ipswich, and many other localities.

The Young Men's Association have recently published an animating report, which will be found appended to the "Herald" for May; let every effort be used to enlarge and strengthen the sacred fellowship.

In conclusion.—In reviewing the way by which the God of

Israel has led us, we feel encouraged by the fact, that through the instrumentality of this Society a spirit of prayer has been awakened on behalf of Israel, and we rejoice to find that the Board of Management of the New York Society for Meliorating the Condition of the Jews have resolved, as a token of their sympathy with us, to hold a monthly concert of prayer for Israel at the time when our monthly prayer meetings are held, viz. the third Wednesday evening in each month. If, as a Society, we have refrained from expressing an opinion on controverted points in the interpretation of prophecy, it is not that we disbelieve or dare to slight that prophecy. We would study it in humility and prayer, and rejoice in the broad and glowing light it throws on the future pages of Israel's history. We believe, that as the interest now awakened for Israel is an answer to the prayers, and a result of the efforts of bygone years, so is our feeblest exertion for the salvation of Israel now interwoven with the events so brilliantly exhibited on the roll of prophecy. There is joy in heaven, and the church on earth sends back the note in praise and thanksgiving, as two of a family, and one of a city, set out for Zion; but the Lord will pour floods upon the dry ground, and gather his people and keep them as a shepherd doth his flock. He will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name, for I have created him for my glory. Go through, then, Christian, —go through the gates, prepare the way of the Lord, cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him: and they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.

It will be gratifying to the friends of our Society to hear that the income is a decided improvement on that of the last year. The receipts last year were £1107. 3s. 2d., this year we have received £1863. 12s. 10d., of which £899 19s. 2d. is owing to the active exertions of our female friends.

LADIES' COMMITTEE.

The following is the report of the Ladies' Committee:—

April 24th, 1846.

In reviewing their proceedings during another year, the Ladies' Committee have pleasure in stating, that encouragement has marked every step of their progress. They have to record with humility and gratitude that their efforts to excite interest and prayer for Israel appear to have been accompanied with the Divine blessing.

The first part of their plan, that of gaining access to Jewesses by personal visitation, has been carried out by the appointment of a female Scripture-reader; whose labours have been so acceptable to Jewish families, that the Committee feel anxious to gain farther assistance in this department. The details of her weekly visits and conversations are deeply interesting, though they do not, yet, present facts of so decided a character as to warrant publicity. Still, there is more than sufficient evidence of the blessing of God resting upon her labours, to prove that this experiment has been attended with all the success that was hoped by its proposers. Some have been induced to attend the preaching of the Gospel, and have owned with tears, that in their hearts they believed Jesus of Nazareth to be the true Messiah. Some have purchased the New Testament: many have been persuaded to read it,—to send their children to Christian schools, and in but few instances are the offered tracts now refused. To encourage to perseverance, it may be mentioned, that in some streets which the Scripture-reader had regularly visited for ten months, without leave being permitted to leave a single tract, tracts are now received with avidity, and her visits welcomed from house to house.

In reference to the collection of funds for the general objects of the Society, the Committee have pleasure in stating that they have received contributions from ninety-seven localities throughout the country, in many of which regularly organised associations are established—a considerable increase over the number (twenty-nine) reported last year.*

The Committee, while they beg to return their sincere thanks to each and all of their kind coadjutors, are assured that they will feel with them that the work brings its own reward; and that it is a high honour and privilege to be permitted in any way to aid in carrying out the gracious purposes of the Redeemer in his command to his disciples ere he ascended to glory, "That repentance and remission of sins should be preached in His name, among all nations, *beginning at Jerusalem.*"

FREE CHURCH OF SCOTLAND.

BERLIN.

Extract of a letter from Rev. C. Schwartz, dated Berlin, April 9, 1846.

THE number of Jews in Berlin is from six to seven thousand, but the importance of the place as a missionary station is not so

* The subscriptions and donations received by the treasurer, during the year, have amounted to £939. 17s. 2d. of which £899. 19s. 2d. has been remitted to the treasurer of the British Society, and the remainder appropriated to the support of the female Scripture reader, and to the payment of incidental expenses.

much to be found in the number of Jews living here as partly in this, that this place exercises a great moral influence over all the Jews, at least of the northern parts of Germany. The general feeling of the greater part of the Jews, not only here, but almost everywhere in Europe, is just this—that things cannot any more go on in the way they have done till now; that there is such a vast discrepancy between the whole tenor of their doctrines, as taught especially in the Talmud, and the demands of the present age, that something must be done to reconcile, if possible, these two great and strong antagonists—either of them inclined to give up something, rather than to lose the field. But there are not a few here that believe that these two foes are irreconcilable, and that one or the other must be wholly dismissed. In consequence of this, three parties have been formed, the one being the genuine orthodox party, men of the old stamp, whose Rabbi lately declared, when requested that some prayers and old fashions should be abolished, that he would not give up even an inch of ground; for if they once gave in, none could say where to stop. The elders of the synagogue, on the other hand, headed by a preacher, who preaches fine German, wish to introduce some timely innovations, and would like to keep up one thing and to give up another thing, having no fixed principles at all; and, whilst they try to please all, they displease every one, having for the first party too little, and for the third class too much of regard for the old Jewish forms and customs. But there is still a third class here, not very important as to numbers, but because many of the richest and most influential Jews belong to it. These men wish to equal the Christians here in every respect, except in their acknowledgment of Jesus as the promised Messiah. They eat pork and ham like their Christian neighbours, work all the Saturday, and take a drive with their family on the Sunday afternoon, have an organ, gown, and bands in their own temple, into which a building that was formerly a diorama has been changed, and are so liberal in their minds, as they say, that they have no difficulty to acknowledge Jesus as a great prophet, and one of their predecessors—the first great reformer of Judaism. Sir, this is a very melancholy sight indeed, for these men have not only got rid of the traditions of men, but have also thrown away the word of the living God; and, indeed, are ashamed of the God of Israel and his blessed word. And this is the more distressing, as they have learned this from the Christians, who become here daily a greater stumbling-block to Israel.

I have scarcely ever met here with a Jew to whom we had not to prove the necessity of a revelation, the Divine authority of the Old Testament, and the right God has over us, as well as our duty to submit to his will. I have at present five inquirers; the one a young man that is soon to enter the university, and a young teacher—both of them are well acquainted with the Neologian

critiques of the Christian professors, and, consequently, do not believe the Scriptures! two others are mechanics, and are as ignorant of the contents of the Old Testament as any heathen can be; the fifth is a servant girl, not even able to read German. All these five must be separately instructed, as the different state of their education and souls demands it, and this requires a good deal of patience and time.

Our public meetings on the Sabbath and Thursday evenings are going on regularly, and are not only well attended, but have been blessed to many a soul; the same is the case with our Monday evenings, that are arranged for proselytes exclusively. We have always a good number of them with us, and on the whole, we may say that their love to the Lord and towards one another is increasing. Our Tuesday meetings are not less satisfactory. But above all, we have reason to thank God for the great encouragement he gives us amongst the young. You know that the plan we have adopted here, situated as we are in the midst of a Protestant population, is to avail ourselves of the existing Protestant Christian schools, there being not a few here where the truth of the Gospel is decidedly taught, and whose teachers are known to be pious men. We had but begun in January, and already we have *thirty proselyte children*, two-thirds of whom are girls, that attend, under our care, five different schools. On the Wednesday and Sabbath afternoons, at two o'clock, they are all assembled in our usual meeting-room, where they are examined and instructed by myself and Professor Lache, who is ever ready to assist me, and to whose kindness we feel highly indebted.

On the Sabbath afternoon most of the parents are also present. The children are cheered by the presence of their fathers and mothers, whilst, perhaps, the parents would not come so regularly, were it not for their children's sake.

PESTH.

*Extract of a letter from the Rev. Mr. Smith, dated Pesth,
April 10, 1846.*

It is a fact which cannot be too often or too prominently held up to view, by those who wait for the salvation of Israel, that the great movement which is taking place in the mind of Europe, and which, whether it be intended to usher in the day of the church's emancipation or not, will certainly land these nations in a new and improved stage of development, has extended itself to the Jewish people. It is a remarkable, and, in the history of this people for the last eighteen centuries, a peculiar fact. In the last great movement which passed over the face of Europe, they remained unshaken: at the time of the Reformation, the Jewish communities stood forth as dead, inanimate rocks, in the midst of the war of moving elements around them. The mighty current burst the shackles of Popery, and overturned and swept over the

ruins of all the bulwarks raised to oppose its progress in the Christian society. In the Jewish, the mass of minds remained dormant, and the chains of Rabbinism continued riveted as before. The stream passed by—crossed and recrossed on every side—they were not drawn into its vortex. The times before appointed had not yet arrived. At the present era how changed the prospect! Israel has raised her anchor, and is driven out to sea. For better or for worse they are already on the move. An attentive observer, apart from prophecy, directing his eye on their state at the period of the Reformation, would have said, Their time is not yet come.

Looking at their state at the present moment, he is compelled to say, The time of their visitation draweth nigh. A change is taking place, and becomes more manifest from month to month. Old chains are being severed—old opinions, associations, observances,—in a word, all by which the human mind is held stationary, or even steadfast, are being broken up. The harbour of Rabbinical Judaism is left. Nothing now remains possible but that they be piloted to the truth, or borne along for a time by every wind that blows, to be at length stranded on the shores of infidelity. It would be rash to assert, that in the majority of cases this great change is attended by any very conscious longing for a foundation of truth, or by any very marked disquiet of conscience. That these, however, are accompaniments, in a greater or less degree, is only what we should expect *a priori*, and can be proved by facts. The mind of man, in an active state, cannot rest long at ease without a footing in certain truth, or at least that which it considers as such. The reforming Jews feel themselves without both. The conscience, again, sensible of sin and separation from God, finding no certain ground of hope—or that which it had in the former state—an appearance of it—must become restless and uneasy. All this we find exactly confirmed by experience. Neither the longing for truth, indeed, nor the murmuring in the conscience, come, in the most cases, to distinct consciousness, still less lead the man in searching after the one, and for the balsam to the other, to break up the outward relations of life, and expose himself to difficulties and trials. That this, however, is the general state of mind, is manifested by single cases here and there, in which a distinct consciousness exists, and is acted upon. These differ from the rest simply in strength and determinateness. If important in themselves, they are doubly so as indications of what is passing in others. They are as bubbles on the surface of the stream, which, though nothing to the mass of waters beneath, show the direction of the current. There are two circumstances which, when found to meet in individual cases, make them specially indicative of general feeling. *First*, when they occur *without any connexion with each other*. When one mind is stirred up to search after truth by another which has found

it, or one conscience is kindled by another which is already on fire, we can explain the fact on other grounds than a wide-spread breathing after truth, and a wide-spread disquietude of conscience over society. But when minds quite isolated from each other, and without any direct intercourse with each other, are awakened to inquiry, up and down through a land, it is a proof of a general cause at work. It points to a fermentation in the heart of society, which throws up these indices of its existence to the surface; or to speak more properly, it is a mark that God is laying his hand on the minds of men, and that the time of his visitation is near. *Second*, The other circumstance to which I referred, is nearly allied to the first, viz: when such cases occur *without any special outward application*, so far as the work comes under our cognizance. When here and there a mind takes fire without any apparent cause, or only under the influence of causes which are common to all, we may safely infer that society itself is affected, God himself is drawing nigh. It is somewhat here as with the natural element. By dint of *special exertion*, a little fire may be kindled and fed at different points in an extensive bed of wet timber. If *with less effort*, it is lit and slowly spreads, we have proof that the process of preparation has advanced. If combustion *spontaneously* burst forth in different parts, it is the prelude of a great conflagration. The Jewish mind is not yet in a state answerable to this last supposition, but God is gradually carrying on his work of preparation among them, and it will come to this at last. A beautiful illustration of some of the above remarks we have in a young man from the town of F——, in Hungary. He and a few companions had, so far as I know, come under no external influence; yet they were awakened to inquire, and used to meet together for the reading of the Scriptures. They lived in the midst of a Roman Catholic population, and yet learned to distinguish Christianity from its corrupt imitations, and had even got the length of seeing that Popery stands much in the same relation to Christianity as Talmudism to pure Judaism. Yet there were many things about which they were utterly at a loss, and often did they separate late at night oppressed in spirit that their labour seemed in vain, and to bring them to no certain light. The young man referred to could bear this no longer, and taking advantage of a business journey which his father, a respectable merchant, made to Pesth, arrived here after several days' travelling. He at length found our house, and we were at once struck with the openness and straightforwardness of his manner.

During the few days he remained he drank in the truth with greediness, and returning, according to the injunctions of his father, he took with him some books for himself and others. He remained for a short time at home in secret but diligent inquiry, during which he discovered that the *cantor* of the synagogue was in a similar state of mind with himself. When it came to light that our young man was convinced that Jesus was the Messiah, his

father brought him to the Rabbi, who used all means to reclaim him; and finding every effort to be in vain, he mourned and fasted for him as for one that is dead. The young man resolved to leave his home, his parents—his all, for Christ's sake, and come a second time to Pesth. Another very interesting young man, brought in contact with us about the same time, by a very different series of providences, is receiving instruction with him. He has a brother already believing, who ceases not day and night to pray for his conversion, and hitherto with good hope of being heard. I would request that special prayer be offered by those who love Israel for these two men. There are several other individuals in a more or less promising state. One is the nephew of a late celebrated Rabbi in Hungary. He is a man of well-cultivated mind, but in circumstances of extreme poverty. The Rabbi of Pesth made him promises of temporal help, on condition of his continuing a Jew: he stood firm, and simply replied, he must follow truth wherever he should find it. He says in a letter to a friend, "I pray God daily that the Holy Spirit may be revealed, and communicate that consolation which gives to the heart trust in God, which strengthens it in the path of life, and is a support to it when trouble and sadness overtake it."

GENERAL JEWISH INTELLIGENCE.

RUSSIA.

It is understood that the question has been put by Sir Moses Montefiore (who is on a mission to Russia, with the view of pleading the cause of the oppressed Israelites there) whether, if desired, a body of Russo-Polish Jews would be permitted to emigrate to Palestine, or elsewhere; and that the answer was in the affirmative.—*Voice of Jacob*.

According to a return made by the minister of Public Instruction for the year 1844, the number of Jews in the Russian empire is 1,151,605.—*Jewish Chronicle*.

BERLIN JEWISH REFORM ASSOCIATION.

We make the following extract from "The Jewish Chronicle" of May 15th last. "We are indebted to Mr. Abraham Solomons for the following extract of a letter from his son, dated Berlin, 20th April, 1846: 'You have, I presume, already been informed through the Jewish press in England that, on the 2nd instant the New Israelitish Reform Synagogue was opened; and although I was not present at the inaugural ceremony, I have been there several times since. The interior of the building is elegant in the extreme, the lectures are inspiring, and the prayers are affecting; but when you sit in the midst of the congregation, you forget that you are among Jews. You can imagine nothing else than that you are in a church: 1st. There is an organ and a

choir, composed of the younger members of the institution, of both sexes: 2nd. The prayers are read in German: 3rd. You enter the 'Temple' with the head uncovered, wearing neither Tallyth nor Tephillin, so that all the sacred observances of Judaism are dispensed with. I witnessed yesterday the first celebration of a marriage in the congregation, but the ceremony was more evangelical than Mosaic.'"

NEW YORK.

The Rev. Dr. Lilienthal has been unanimously elected Chief Rabbi. He cherishes no sympathy with the reforming Rabbies of Germany, but is adverse to their movements, and fully determined to uphold the religious institutions of the Jews. In his inaugural discourse, delivered in January last he said, "With reference to the synagogue, he would introduce no unwarranted innovations. He was aware of the factious spirit which at the present moment disturbs the peace and happiness of many of our congregations which once were united in brotherly love, with the noble champions of our ancient and venerable institutions on the one side, and the self-styled progress men, whose watchword is 'Onward,' on the other. But these innovators, having overstepped the marks established by our wise forefathers, could only do so from their ignorance of our law and our history, or from a determination not to appreciate the beneficent influence the oral law has exercised over our people, during the time of its dispersion, and to set it aside at all hazards. But at the same time, whilst he would keep aloof from innovations, he would see that order and decorum be established as the ordinance enjoins."

Poetry.

FOR A PRAYER MEETING.

"Thy land shall be called Beulah."

SAVIOUR, around thy throne of grace,
Some of thine ancient people see.
Pity, O Lord, our wandering race,
Cause Israel to return to thee.

Upon our dry and arid fields,
The showers of thy Spirit send,
Till all the desert verdure yields,
And fruits of grace around it blend.

No more a land forsaken nam'd,
With thousand briars covered o'er,
But BEULAH call'd, by God reclaim'd,
Waste and forsaken now no more.

J. EDMESTON.

HOW LONG, LORD ?

SCORNED, degraded, and reviled,
 Earth's oppress'd and houseless child,
 Far from God and light astray,
 Wanderer on the world's highway ;
 Without sacrifice or priest,
 Stranger at truth's regal feast,
 Sadly roves unheeded on,
 Canaan's lord and Abraham's son.

Ah ! how long shall Judah's race
 Seek in vain a resting place ;
 Or their land, by strangers trod,
 Thus be branded, " Ichabod ?"
 Shall the curse for ever rest
 On her sons and sires unblest ?
 Shall that blood they madly spilt,
 Never cleanse away their guilt ?

Lord, thy promises fulfil,
 Be the God of Jacob still ;
 May our elder brother share
 Yet with us thy loving care !
 In one fold let all rejoice,
 All obey the Shepherd's voice ;
 Jew and Greek united be,
 Each to each, and all to thee !

S. W. PARTRIDGE.

TO CORRESPONDENTS.

In order to give a full abstract of the annual report, we have added four pages this month to our usual number. Some interesting articles—particularly one from "One of the tribe of Judah"—are necessarily deferred.

Communications will be thankfully received, addressed to the Editor of *The Jewish Herald*, and may be sent either to Messrs. AYLOTT and JONES, Paternoster Row, or to the Office of the Society, 1, Crescent-place, Blackfriars.

BOOKS RECEIVED.

Journal of Missionary Labours in the City of Jerusalem, by the Rev. F. C. Ewald.

Lays and Laments for Israel.

The Jewish Herald.

No. VII.

JULY, 1846.

Vol. I.

THE PREPARATION WHICH THE JEWS MAKE FOR DEATH.

HAVING been permitted to labour among Israel and to proclaim the crucified Nazarene as their Lord and their God, I have had opportunities of addressing the rich, the poor, the high and the low, the learned and the illiterate, on the most important points that concern their eternal state, and I can only come to one conclusion—that they are altogether unfit to meet their God. As to a foundation of hope for eternity, all is darkness and confusion; they cannot welcome the approach of death, and are afraid to look beyond the grave. Grievous are the answers which I have received when conversing on this momentous point; and yet far more painful it is to see them still rejecting the realities of Gospel truth, and cleaving to shadows which can give no consolation amidst the afflictions of life and in the hour of death.

The other day I met a gentleman who is richly enjoying the good of this world; having asked him as to the ground of his hope for another world and the preparation he was making for it, he replied: "I do not know, excepting that I do all the good I can: I go to the synagogue on the Sabbath, and observe the feasts and fasts as well as others, and I hope, therefore, to share the same fate as other Jews." Alas! how many

deceive themselves in this way ; but they do not read the word of God, though he commands them to do so, and to meditate upon it day and night : they build their hopes upon a sandy foundation, believing that the God of heaven is one like themselves.

Some there are who soothe their consciences with the belief that *all* Jews shall be saved, and answer therefore, when addressed on the subject of their eternal welfare, that whosoever is born a Jew, and dies such, shall have eternal life, quoting the authority of the fathers, who say :* “ *All Israel have a portion in the future world, as it is written, ‘And thy people are all righteous.’* ” So great is their self-delusion, so great their forgetfulness of the word of the Holy One of Israel, that the sayings of the fathers are preferred to the law of God, which declares that “the soul which sinneth shall die,” and that only those who shall be found written in the book of life can be delivered from the wrath to come, and become partakers of eternal bliss.

Others again—and in this class I may rank the majority of the English Jews—place their hope upon repeating the simple phrase in *Deut. vi. 7*,† because the *Yalkut Chadash*, a rabbinical work, makes the following comment upon it :‡ “ *In the time when the temple stood, they brought sacrifices both in the mornings and in the evenings, but now the Holy One, blessed be he, says : ‘Ye shall only read every morning and evening the Keriath Shemah,’ i. e., the words, ‘Hear, O Israel, the Lord our God, the Lord is One,’ and it is more acceptable to me than all the sacrifices.* ” This rabbinical doctrine is not, however, altogether satisfactory to the better informed Pharisees, though it proves a sufficient strong-

* כל ישראל יש להם חלק לשלם הבא שנאמר ונמקד כלם בזרקם תרובין.

See Jewish Prayer-book, page 133.

† שמע ישראל יהוה אחד יהוה אחד.

‡ בזמן שביה המקדש היה קיים היו מקריבין את הכבש האחד בבקר וחשיבין השריים וענשיב אביר הקב"ה הקראו קריאת שמע שביה ושהריית ועלה לשני יחד ככל הדרכות

Yalkut Chadash, fol. 179, col. i.

hold to the careless among them. The Rabbinite felt that an atonement was by all means indispensable for the remission of sins, by the multitude of which he was undoubtedly overwhelmed, for really he has a zeal, but, as the word says, "not according to knowledge." The great Sacrifice being rejected, and the temple being destroyed, it became then necessary that some other way and some other means should be sought, in order that the troubled breast and the hardened conscience might obtain ease; hence the killing of a cock was instituted on the eve of the day of atonement, a rite most rigidly adhered to in all parts of the world where the Talmudical doctrines are received. The sinner takes the fowl,* repeats a prayer, and concludes by saying:† "*This is my substitute, this is my commutation, this is my atonement, this cock goes to die, and I shall be gathered and enter into an eternal and happy life and peace.*" In addition to this ceremony, a multitude of doctrines are taught on this important matter of cleansing the sinner, however criminal he may have been; for instance, when, on the day of atonement, he is led to believe himself absolved from every sin, and made a fit candidate for heaven; and one of the grounds on which he is led to believe this, is expressed in the following brief abstract of the doctrine expressed in the prayer, which it would take too much room to insert entire:‡ "*On the day of atonement, Abraham was circumcised; year by year the Holy*

* The reason why a cock was chosen, is this: the Orach Chayim, 605, observes, because גבר (Gaber) signifies both "man and cock," hence the idea, man (or, as we would say, righteous man) is a substitution for man, sinful man.

* וְקָרָא הַלְשִׁדִּי זֶה חֲמוּדִי זֶה נִפְדֵּי זֶה הַחֲנֻכָּה לִי לְמִיתָה חַטֵּי אֲנִי לְיָמֵינוּ
מוֹצֵי וְשָׁלוֹם.

See Sepher Minhagim, fol. 37, col. 2.

† בַּיּוֹם הַהוּא יִמָּלֵךְ אֱלֹהֵינוּ וְלֹא יִשְׁתַּחֲוֶה וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּמֵּחַ וְלֹא יִשְׁתַּחֲוֶה וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּמֵּחַ וְלֹא יִשְׁתַּחֲוֶה וְלֹא יִשְׁתַּבַּח וְלֹא יִשְׁתַּמֵּחַ
אֲנִי וְכָל בְּרִיּוֹתַי שֶׁנִּשְׁתַּחֲוֶה לָהֶם כִּינִים חַטֵּי אֲנִי לְיָמֵינוּ לְשׁוֹן אֲנִי
מִלֵּי חֲמוּדֵינוּ.

See Toldoth Yitzchak, fol. 23, col. 2, in the Persha Lech Lecha, or, Yalkut Shimony on the Psalms, fol. 94, col. 4, number 665, and many other works, which treat the subject of מַלָּה (Melah).

One, blessed be he, looks upon the blood of this covenant of circumcision with Abraham our father, and covers all our sins, as it is written, (Levit. xvi. 30,) For on this day he shall make atonement for you to cleanse you from all your sins." But, even this seems not to have been a sufficient warrant for confidence; and another way was additionally adopted to satisfy a holy and just God, who will be satisfied with nothing less than what he himself has ordained; as sacrifices can only be offered in Jerusalem, they substituted for them the reading from the law of the sacrificial institutions, and believed in it as the way of procuring pardon. Hence Rabbi Bechi's doctrine in his expositions on Leviticus vii. 37.*

"Our wise men of blessed memory have taught that whosoever reads the portions which treat of the sacrifices in the order as they were accustomed to bring them in the temple, does just the same as if he had brought the sacrifice itself, and we should suppose that his sins are consequently forgiven." Surely after all this, a Jew will now consider himself quite at peace with the great Searcher of hearts; but not so: there is, in reality, no peace, he looks still for some mediator, for some one who will plead his cause; he wants an advocate to intercede on his behalf, but, as the *only* advocate with the Father, Jesus Christ the righteous, is rejected, the intercession of others is sought and the mediatorial interference of departed saints invoked, and the Almighty is entreated to listen and to pardon for *their* sakes. Read a portion of one of the shortest prayers compiled for this purpose.† *"Master of the worlds, King of kings, &c., Give me favour, grace, and mercy in thy eyes, and in the eyes of all that see me, for the sake and the merit of this just saint, and let his merit, together with*

* דודו רבינו ו'ל וזה הוזהר לעלה למנחה לחמאת ולאסוף ו'ל כל העסק
בשרות עלה באלוהים עלה בשרות מנחה סאל הקרב מנחה בשרות חמאת
סאל הקרב חמאת ו'ל וזה שנתנו נבחרין לו סאל הקרב קרבן

See Rabbi Bechia, in his exposition on the Pentateuch, fol. 128, col. 1. (in the *Peraha Izav.*)

† See Hebrew Prayer-book, part used on the burial-ground, fol. 79.

his good works protect me, and may he be my advocate, fulfil my prayer and let me not empty return. Here I would pause for a moment, in order to ask the honest Jew, whether he is now prepared to put off his earthly tabernacle? I have brought forward the grounds of your hope as based upon the Talmud, and not upon God's own word, and ask you, do you know of a truth that your sins are pardoned? I fear you cannot reply in the affirmative. I would appeal to Dr. Adler, the Chief Rabbi of Great Britain, whom I respect, and whom I know to be an honest and orthodox Rabbi, who believes every quotation I have made—I would ask him, as the leader of a congregation, consisting of 30,000 sons of Abraham, who are committed to his pastoral care, and I would ask all the Jewish brethren into whose hands this may chance to fall, can you stand in the presence of the God of all living, and testify, saying: I know that mine iniquities are covered and my sins blotted out, I am reconciled to my God, I am prepared to yield nature's tribute, for I believe in my heart that henceforth is laid up for me a crown of glory. I need not wait for an answer, because, I am convinced that something else must still be found to relieve the weary and heavy-laden heart at the awful moment when death is drawing nigh. Am I mistaken? Assuredly not. A most absurd doctrine, one which is diametrically opposed to the word of God is received, and *death itself* relied on as the last means to procure pardon and peace for sin. The following is the prayer of a person whose dissolution draweth nigh. I give it verbatim as found in the Jewish prayer book, page 166: "*I confess before thee, O Lord my God, and the God of my fathers; O Lord the God of the spirits of all flesh—in whose hands is both my cure and death. Let it be willed before thee, O Lord our God, and the God of my fathers, that thou mayest heal me with a perfect cure, and that my memorial and prayer may ascend before thy presence as the prayer of Hezekiah in his sickness. But if the time has come that I am to die, oh let my death be an expiation for all my sins, iniquities, and*

transgressions wherein I have sinned, offended, and transgressed against thee from the day of my existence on the earth until this day ; and grant that my portion may be in the garden of Eden, and purify me that I may enjoy the futurity reserved for the righteous. Thou wilt show me the path of life, at thy right hand are pleasures for evermore ; blessed art thou, O Lord, who hearest prayer." This is the last preparation for death, this the last remedy the dying Jew applies to his heavy-laden soul : he is at the very brink of eternity, *alas !* and yet so mistaken, so much wrapped up in darkness, that it never occurs to his mind to ask whether his preparation for death is, indeed, the one pointed out to him by Jehovah, the God of all living ! Ah ! he drops into eternity ignorant of a Redeemer's merit and atonement, ignorant of his compassion, a compassion which he is especially ready to extend towards his own brethren according to the flesh, ignorant that he died for them, *for us* who have all come short of the glory of God and have gone astray like lost sheep. Such, I repeat, is the preparation the Jew makes for death, and such the state of his mind when he closes his pilgrimage here below. It is to me a mournful thought, because I love my brethren, and my heart's desire and prayer to God for them is, that they may be saved. Oh, may our covenant God, the God of our fathers, open your eyes, my dear brethren of the house of Israel, that you may see your awful and undone condition ! You despise me for believing in Jesus as my Saviour and Messiah ; you treat me with derision and contempt, for acknowledging Him as my sacrifice and atonement, though I have often shown to you these truths from Moses, the Prophets, and the Psalms, and that all my hope is founded on the book of God ; whilst you draw your doctrines from broken cisterns, and are relying on the words and fables of men. Think, brethren, that soon, very soon, the hour will come, when you will be summoned to your account ; and that, at this moment, you have the curse of the law and the sentence of condemnation upon you ; and can you still be satisfied with hopes, none of which are drawn from the Fountain of

living waters? Ask yourselves, is it not a delusion to believe that the mere repetition of words can save you? Is it not wrong, nay, sinful, to suppose that your death will atone for you, when the Almighty himself declares that death is the consequence of sin? Brethren, I tell you, in the name of the living God, that you are not prepared to die, and that you never will be until you are sprinkled with the blood of Jesus, your and my Messiah; you must look upon Him as your atonement, who alone has made a sufficient offering for sin, (Isaiah liii.) by carrying your sorrows and bearing your grief; then, and then only, you may die in peace; for being healed by his stripes, and clothed in the garb of the Lord's righteousness, you will be reconciled to God as your Father, who, otherwise, is a Consuming Fire. I pray you, therefore, dear Jewish readers, solemnly to pause and to reflect one moment upon what I have spoken to you here in love. Remember that it is for your own good, for your own eternal welfare, for your precious never-dying souls. Brethren, to know Jesus is to know life and bliss. Cease to despise Him, for He loves you with the tenderest love, and His arms are ever open to receive you and to give you rest. Go to him and you shall not need to grope in darkness for safety, but shall be built upon a sure foundation, upon Jesus the stone, which, though rejected of the builders, has become the head of the corner, (Ps. cxviii. 22,) and shall know and realise that your Redeemer liveth for evermore.

And you, Gentile readers, who have already tasted how good and gracious a suffering and dying Saviour is, you, I trust, will not cease to beseech with me the Holy One of Israel for my nation's spiritual enlightenment; you, I trust, will likewise be stimulated to more holy zeal on Israel's behalf. Reflect upon your privileges, and their darkness, and can you be other than roused into action, to help forward the cause, by sending forth additional heralds of peace to proclaim to the captive daughter of Zion, that Jesus is indeed the way and the truth, as well as the resurrection and the life?

ONE OF THE TRIBE OF JUDAH.

ON PRAYER IN SUNDAY-SCHOOLS FOR THE JEWS.

PROBABLY no movement has been so much characterised by prayer as that for the evangelisation of the Jews. Begun in prayer, the effort has continued in prayer; and thousands now comprehend the full meaning of the language of Paul, because it is but a reflex of their own emotions—"Brethren, my heart's desire and prayer for Israel is, that they might be saved!" It is a sweet thought that very many of God's children consecrate the morn of the Jewish Sabbath to especial supplication for the Hebrew wanderer; and we cannot divest ourselves of the impression that the remarkable movement which is now proceeding amongst the Jews in this and other lands is a proof of the acceptance of, and the foreteller of the answer to, these petitions.

But, sweet as is the thought that so many who have boldness to penetrate into the true holy of holies to avail themselves of the blessed privilege to plead for the outcast Jew—the thought would become still dearer if the circle of prayer could be so extended from the pulpit and family-altar, as to include Sunday-schools. How many petitions, breathing the very language of the soul, ascend every Lord's-day from thousands of schools through the length and breadth of the land, that the young may be rescued from the thralldom of the great adversary, and be gathered into the fold of the Good Shepherd! But the prayer is restricted. It is scarcely necessary to ask, who are included in the petition; for the terms of the prayer too clearly evince that unconverted Gentiles are alone intended. Now all the reasons which necessitate prayer for young Gentiles are equally applicable to young Jews: both classes, being "dead in trespasses and in sins," equally need a Saviour. Moreover, the claim of the young Jew on our sympathy is rendered imperative by the direct injunction of the Lord—to "give him no rest, till he establish, till he make Jerusalem a praise in the earth!" Mournfully have Christians failed in obedience

to this command ; and, even when the Jew has been remembered, instead of exemplifying that prayer of faith which can alone prevail, how often our supplications, both in language and tone, have been characterised by the icy coldness of apathy or despair !

This should not be, yea, must not be, any longer. Prayer for the conversion of the Jew must be as earnest as were the supplications for ourselves when we first learned that sin was too heinous for anything but the blood of Christ to cleanse. Perhaps this is the very kind of prayer for which the Lord is waiting : for the "kingdom of heaven suffereth violence," and must be taken by the storm of prayer. In this universal concert of prayer, the supplications of young Christians must blend ; and such prayer should especially include fervent petitions for that young Christ-despising Jew, who must either find redemption in the crucified One, or learn by experience the meaning of the awful fact, "God is a consuming fire." In connexion with this, it would add a new and deeply interesting feature to the work of teaching, if it were impressed upon the superintendents of Sunday-schools, that the prayer at teachers' meetings, as well as at the opening and close of school, would have failed in the most important particular if it did not comprise earnest supplication for the conversion of young Jews. Where, indeed, could such a petition be so fitly presented as amidst youthful Gentiles, whose souls we propose, in dependence on the Spirit, to arouse by an appeal to the incidents of Jewish history, and by illustrations derived from that mighty band of Hebrew prophets and martyrs of whom the Holy Ghost declares "the world was not worthy." And when we sum up the whole of these teachings, and indicate one whose glory was pre-eminent, still we are compelled to point to one who, as respects the flesh, was a Jew. Amid such scenes the prayer to the God of Israel would be truly wondrous in its power ; for the Lord would remember the afflictions of his self-divorced people, and the period of their deliverance would be hastened. Nor is it presumptuous to affirm that great

blessings would be extended to the petitioners ; for, if we intimate that the mission of Sunday-schools would be successful beyond all precedent, it is simply because the Lord hath said—"Pray for the peace of Jerusalem : they shall prosper who love thee!"

The propriety of adopting this suggestion has been submitted to the "Young Men's Auxiliary" to the British Society for the Propagation of the Gospel among the Jews ; the members of which intend to carry it into effect as far as their influence extends. The co-operation of teachers generally is affectionately entreated ; so that every Sunday-school in Great Britain may resound with the petition—which is never more impressive than when uttered by Gentile lips—Turn away, O gracious Father, the fierceness of thine anger ; "rebuild thou the walls of Jerusalem!"

E. J. H.

June, 1846.

AN ISRAELITE INDEED.

A NARRATIVE FOUNDED ON FACT.

(Concluded from page 130.)

THE storm had now subsided, the evening calm was restored, and all nature round appeared to be refreshed. I was reminded of the varying experience of the Christian : his soul is now darkened by the clouds of unbelief and despondency, or he is, perhaps, tossed to and fro by the raging billows of temptation, which threaten speedy destruction ; but presently the clouds disperse, the billows cease to rage, and the beams of his heavenly Father's countenance shine forth ; in the light of which he is enabled to rejoice with a joy unspeakable and full of glory.

The rain ceasing, our little company, who had been listening with apparent interest to the statements of my Jewish friend, began to separate, and as he also was anxious to be on his way, being unwilling to lose what I considered the substance, or core, of his history,

I asked permission to accompany him part of his journey, which he granted, and then continued his narrative.

I now saw it my duty, in obedience to the ordinance of the Lord Jesus, to make a profession of my faith, and to submit to the rite of baptism; this led to an inward struggle, for my family had expressed their determination to banish me from their presence and house, if I even continued to inquire concerning the truth of Christianity; and I could not be unaware that they would carry their determination into immediate effect, should I make a public profession.

The thought of banishment from those whom I tenderly loved I felt to be overwhelming; but then the words came into my mind, "He that loveth father or mother more than me, is not worthy of me." I said to myself, Oh that I had never been born a Jew, that I had been the offspring of Christian parents; how should I have valued the privilege! and then, moreover, I should have escaped the trouble and anxiety which are now coming upon me. Still I felt that Jesus must be obeyed, and followed wheresoever he leads, be it through prosperity or adversity, trial or temptation, sorrow or joy, for I could not receive him as my Lord, without doing the things which he says; and I was much comforted and encouraged by the promise, "When my father and mother forsake me, then the Lord will take me up." Thus strengthened, I determined to go forward, and to conquer through Him who will be more to me than all earthly good; but the resolution was made in my own strength, and soon gave way before the power of the enemy, and I sank into a state of supineness, in which I learned my own utter helplessness. I had, indeed, resolved to do all in the strength of the Lord, but soon found I had not placed in him that full confidence which leads the mind to look habitually to the Strong for strength. Deeply feeling my weakness, I was led at length afresh to the throne of grace, and I asked for renewed strength, whilst I inquired, as I had often done before, "Lord,

what wilt thou have me to do?" The words of Scripture now came to my heart with irresistible power, "Arise, and be baptized."

My anxiety is not to be described. The time had evidently arrived when a public profession of Christianity was indispensable, if I would be indeed a disciple of Jesus, and be established in the faith. Fully convinced of my duty, I went to the Christian friend to whom I have already referred, and told him the circumstances in which I was placed. He entered into my feelings, repeated many of our Lord's injunctions with regard to steadfastness, and urged the importance of my declaring my faith to the church and to the world. It was a critical moment; my state of mind was such as none can fully realise but those who have experienced it. He who searcheth the heart and trieth the reins was almost the only one who knew of my faith in Jesus; for unlike my brethren of old, of whom it was said, "this people draweth nigh unto me with their mouth, while their hearts are far from me," my heart was with him, though my tongue seemed unwilling to confess it. But, on reading the account of Philip and the eunuch, the words "What doth hinder?" seemed a rebuke directed to me from above, and I now resolved no longer to stand aloof from the comforts of the Gospel, which are only ours while in the path of obedience, and through Divine assistance, to stand or fall under the banner of Christ, and to be ready to suffer, if called to it, for his name's sake.

After this I took the first opportunity of communicating my wish to an esteemed minister, who for some time had taken an interest in my welfare, and under whose instructions I had been gradually taught the doctrines of Him whose name I once regarded with abomination, but whom I now saw to be the chief among ten thousand, and altogether lovely. The day and hour were in due time fixed for the administration of the sacred ordinance; and when they came, I was enabled, before a large assembly, to declare what the Lord had done for my soul, and how he had opened

mine eyes to see my danger, and had enabled me to flee to the refuge, and escape the wrath to come.

It was a solemn season, a time which I shall never forget, and a stroke which, though it severed me from kindred and friends, united me more closely to Jesus. Being no longer ashamed of him, I felt as I never felt before my relationship to and interest in him.

My parents and relatives became increasingly dear to me, and my heart yearned for their salvation ; no opportunity escaped without my pointing them, through the types and shadows of the Mosaic dispensation, to Him who was to "take away sin by the sacrifice of himself." On entering the room one morning where they were sitting, I saw indignation depicted in their countenances, and soon discovered that some one had informed them of my baptism, by their asking me if it were not a false report. I answered in the negative, and was proceeding to explain the motives by which I had been led to take such a step, when I was silenced by my father, who rose from his seat, and after bitter exclamations against Jesus and his followers, rent his garment, and addressed me in the most awful language, giving me over to excommunication, and to be hereafter considered as dead by every member of the family ; at the same time he assured me of his willingness to forgive and to restore me to former parental love, if I would but recant. My mother, who all this time had been repressing her emotion, now burst forth into a flood of tears, following them with such expressions of scorn and contempt as my father had omitted, and yet expressing her willingness to join with him in giving me again a welcome to the accustomed share in her affections. The appeal was overpowering ; if I had been possessed of worlds, and the parting with them would have mitigated their grief, I could easily have renounced them all. But my Saviour I felt so precious, that it was impossible for me to sacrifice his love for all the invitations and promises of earthly parents. Finding that they could not shake my attachment to Jesus, and that they were unable to win me back to what they

termed the religion of my fathers, they discarded me, and forbade my ever entering into their presence again ; but amidst all, the grace of God proved my support, and I bade adieu to kindred, and to all that was dear to me in my native country, counting it an honour to suffer for Him who had done so much for me.

From thence I travelled to —, where I settled for some time, and found many dear Christian friends ; but circumstances proving unfavourable to my continuance, I proceeded to England. And here, having arrived at the end of my journey, I must bid you adieu, still, however, rejoicing in the faithfulness of a covenant-keeping God, and on a review of the path by which I have been led, desiring to raise another stone of Ebenezer to his praise. I leave you with the full assurance, that saved by the same precious blood, we shall again join each other above, and unite in the song of heaven, " Worthy is the Lamb."

I cannot describe the impression which this simple narrative of the dealings of God with a Jewish heart produced on my own mind. The Hebrew race stood out before me as pre-eminently the object of Christian sympathy and exertion ; and I was led both to look back to the time when Zion and its inhabitants were emphatically the joy of the whole earth, and forward to the predicted day when Jerusalem shall again lift up its head in glory and majesty, and boast of a King whose sceptre is righteousness, and whose government is peace.

A FRIEND TO ISRAEL.

Reviews.

Model of Jerusalem. By T. Varty, Strand.

WE regret that we have not penned an earlier notice of this interesting representation of a spot now becoming universally attractive. Eighteen hun-

dred years have passed since Jesus, when he came nigh and beheld the city, wept over it. And *there* the city still lies, not indeed as then she was, but embosomed in the same hills, and watered by the same brook. Her temple, once the glory of all lands, is no more—her towers and bulwarks, which strangers were invited to mark well, are in ruins. Her highways are broken up, Zion is a ploughed field, and the gilded dome of the Mahommedan mosque rises where Jehovah's fane then stood—still it is *Jerusalem*, associated with our earliest recollections and our brightest anticipations.

We care not for precise localities. This is Jerusalem, and there are the mountains round about it. There at the distance of a few miles is the birth-place of Messiah; all around are the scene of his miracles of mercy; and here he closed his life of sorrows.

With this model before us, we can realise, as we never could by a map, the all-absorbing facts recorded by the sacred historian.

That cupola may not mark the spot where Jesus died, but his sacred feet trod this very soil. There is Olivet, up which David, driven from his throne by an ungracious son, "went up and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up." Around that mountain, as the pinnacles of the temple caught the sun's earliest rays, might the Saviour be seen wending his way to the house of God from the loved abode of piety in Bethany. There *is* Gethsemane, and from some part of this mountain, as he blessed his disciples and sent them forth with the message of redeeming mercy to the world, he stepped into his chariot of fire and ascended to his Father and our Father, to his God and our God.

All these and a thousand other recollections crowd upon our thoughts as we gaze upon this effort of art.

It was our privilege to sit by Dr. Keith while with this model before him he pointed out the several places

which he visited, and which were connected with facts and sympathies precious to his heart. And we can scarcely imagine an occupation more gratifying for a Christian family, or for a class of intelligent young people, than, with the word of God in their memories, the narrative of the mission of the Church of Scotland to the Jews in their hands, and this model on the table, to recal to mind scenes and persons in Jerusalem, to trace all that remains of her former glory, and then to think of the Jew as once he was, when Jerusalem was all his own; as now he is, a sojourner by sufferance in the city of his fathers—living too “without Christ and without hope;” and as he will be, when by grace he looks upon Him whom he has pierced and mourns, and returns in penitence and faith to Jesus who here died for his salvation.

Oh, happy moment, when, instead of breathing the useless prayer through the fragments of the city wall, he turns to weep where Jesus died, and asks for pardon through the blood his fathers shed.

Lays and Laments for Israel. Blackie and Son.

THIS elegant little work is entitled to a threefold commendation. First, the profits will be given to the Jewish mission of the Free Church of Scotland; secondly, the introductory essay, by the Rev. John Anderson, is peculiarly valuable; and lastly, the poems are (with the addition of a few original) selected from the writings of many of our favourite bards, embracing Christians of different lands and various denominations. It is delightful to observe the sympathy which now prevails, and which has been so rapidly increasing of late, on behalf of the Jews. A few years ago, and the Church of England stood almost alone in prayer and effort; but now, as by common consent, nearly every section of the church is pleading for them and with them. Surely it may be regarded as a sign of the times, and one of the most encouraging. The subject of the

Jews is full of poetry, as will be felt by every reader of the Bible, and by those who peruse this interesting volume.

It is, however, more and more important that those who exercise their talents in this way should give such a devotional and practical cast to their verse, as to make it tell well on the heart of the reader, and lead us to more earnest and prayerful efforts on behalf of "the lost sheep of the house of Israel."

We cordially advise the circulation of these beautiful poems, and hope they will speedily find their way into the drawing-rooms and boudoirs of the noble and affluent in our land. The well-known names of Cowper, Heber, Montgomery, Dale, and Conder, are sufficient to justify our praise.

The following specimen will interest our readers: they will all admire the devotional spirit breathed, especially in the latter stanzas.

THE BLESSINGS OF ISRAEL.

"Oh that the salvation of Israel were come out of Zion!"—
Psalms xiv. 7.

IN ancient time our fathers made
Vain gods of wood and stone,
And all the earth to idols bowed
Save Judah's land alone;
Around that blest and happy land
The light of heaven shone,
For there the true and living God
Had made his statutes known.

And Israel's sons, a favoured race,
Were chosen by the Lord,
His own peculiar worshippers,
The guardian of his word.
The Lord to them his prophets sent,
To them his law was given,
He would have led them as a flock,
And brought them safe to heaven.

But they rebell'd, and would not fear
Their own Almighty King ;
They spurn'd the blessings of his love,
The shelter of his wing.
His word, where deep prophetic lore
In solemn warning rose,
Proclaimed, in vain, the awful truth
Of Judah's coming woes.

And now their land is desolate,
Their cities overthrown ;
And Israel's wandering, exil'd sons
'Mong all the nations roam :
The light that led their fathers on
Shines not around their path,
For love despis'd, and mercy spurn'd,
Have kindled into wrath.

O Lord ! incline our hearts to pray
For Israel's scatter'd race,
Remove the veil that hides from them
Their own Messiah's face ;
Oh banish from their darken'd hearts
Their unbelief and pride,
May they behold their promised King
In Jesus crucified.

Thine only is the power, and thine
The grace that can renew,
In mercy do thou look upon
The lone and outcast Jew.
Fulfil the promise of thy word,
Bring the despis'd again,
Nor let the house of Jacob seek
Their fathers' God in vain.

Oh, when shall Judah's Christian bands
To Zion's hill return ;
And prayer arise, like incense sweet,
And contrite spirits mourn !
Crown'd with their fairest hope, the church
Shall glory in the Lord,
And earth her Jubilee shall keep
When Israel is restored.

Correspondence, Extracts, &c.

LETTER FROM B. D. ON PARADISE AND ETERNAL LIFE.

(Continued from p. 136.)

III. Each of the two Paradises, we are told,¹ contains seven mansions, the existence of which is confirmed by an eye-witness in the following legend, as given in the book *Nishmath Chayim*, fol. 32, col. 2, cited from *Colbe*, f. 136, col. 4 : דאן מלך דכחז דארבן q. d. "Then the Angel of Death went to Rahhan Gamaliel, and said to him, Thus and thus has R. Jehoshua ben Levy done to me.* R. Gamaliel answered him, He has done thee well; but come, I will send thee to him, and tell him: I pray thee search through the whole of paradise and hell and their treasures, and describe them, and let me know likewise, whether there are also Goyim or heathen in Paradise, and some of the children of Israel in hell. The Angel of Death went, and R. Joshua said to him, I will do so. Then R. Joshua went and searched through the whole of Paradise, and found in it seven houses or mansions, each of which was twelve times ten thousand miles long and twelve times ten thousand miles wide, hence as long as wide."

The same book *Nishmath Chayim*, speaks of this subject again in fol. 32, col. 2, to the following effect דער נכח שיש בן עין דער q. d. "Know, as there are seven mansions in the upper and lower Paradises, in order to give to the just a good reward according to their dignity, so there are seven mansions in hell to punish the wicked."

Our author has, however, not left us to the mere knowledge of the dimensions of these celestial and terrestrial cells, but has likewise given the curious reader an opportunity of examining their internal arrangements; for in fol. 137, col. 1, he gravely and with an apparent certainty asserts, דבר דמאסר נכח דמאסר דמאסר בן q. d. "The first mansion is opposite the first door in Paradise: therein abide the strangers from among Israel, who have been converted (to Judaism) without compulsion. Its walls are built of glass and its beams of cedar. When I (R. Joshua ben Levy) came to measure it, all the converts stood and sought to pass through, (i. e. to hinder it.) Then answered Obadiah the just (prophet,) who is appointed over them, and said to them, How have ye deserved that this man should dwell with you? They immediately allowed it to be measured."

דבר דמאסר q. d. "The second mansion is opposite the second door in Paradise, and is built of silver, and its beams are cedar."

* R. G. had nearly disarmed him by fraud.

Here abide the penitent, and Manasseh the son of Hezekiah is set over them."

וְהַבֵּית הַשְּׁלִישִׁי וְהָיָה q. d. "The third mansion is opposite the third door in Paradise, and is built of silver and gold, and there abide Abraham, Isaac, and Jacob, with all the Israelites who came out from Egypt, and the generation of the wilderness, and all the children of David except Absalom. There are also David, Solomon, and Chileab the son of David, alive. There are moreover all the kings of the house of Judah, except Manasseh the son of Hezekiah, who is set over all the penitent, and Moses and Aaron are appointed over them. There are to be found all manner of pleasant vessels of gold and vessels of silver, and all kinds of goodly things, and oil and stones, as also canopies, couches, and chairs and candlesticks of gold and of precious stones and pearls. When I now asked for whom those things were prepared, David said to me: They are all for the children who live in the world from whence thou comest. When I had asked, whether there were there also some of the nations of the world, at least some of the children of brother Esau, he said to me: Nay; for the Holy Blessed One gives them their reward, for all the good they have done during their life, in this world, and in the end they inherit hell; but every wicked man among Israel is punished during his lifetime in his world, and becomes worthy of the world to come, as it is written, (Deut. vii. 10,) 'And he repayeth them that hate him.'"

וְהַבֵּית הָרְבִיעִי וְהָיָה q. d. "The fourth mansion is opposite the fourth door in Paradise, and this is built like, and is as beautiful as the first man, and its beams are of olive-wood, and in it are the perfect and faithful just. But why of olive-wood? Because their days were bitter as the olive-tree."

וְהַבֵּית הַחֲמִישִׁי וְהָיָה q. d. "The fifth mansion is built of silver and gold and the most fine gold and glass and crystal, and the river Gihon flows through the midst of it. Its beams are of gold and silver. It is distinguished by a smell surpassing that of Lebanon. The couches are overspread with gold and silver and spices, blue and purple woven by Eve, and scarlet and linen and goats' hair woven by the angels. There rest Messiah the son of David, and Elijah, of blessed memory. The pavilion is of cedar wood, its pillars are of silver, its pavement purple. In the midst of it rests the Messiah, the beloved of the daughters of Jerusalem. The inside is decked out with love, and Elijah, of blessed memory, raises the head of the Messiah and lays it in his lap, and says to him: 'Be quiet, for the end is nigh!' Every second and fifth day of the week and every Sabbath and feast day come to him the fathers of the world and all the tribes, and Moses and Aaron, David and Solomon, and all the kings of Israel and the house of David, and weep with him, and they hold him and say to him: 'Be silent, and stay thyself upon thy Creator, for the end is at

hand! Also Korah and his company, and Dathan, and Abiram, and Absalom, come to him every fourth day (of the week) and ask him; 'When will be the end of wonders, and when wilt thou again revive us, and bring us up from the depths of the earth?' He says to them: 'Go to your forefathers and ask them.' When they hear this, they are ashamed, and ask not of their forefathers. When I was come to Messiah, he asked and said unto me; 'What do the Israelites in the world whence thou comest?' I told him: 'They are waiting for thee daily.' He then wept with a loud voice.'

וְהָיָה דְּבַר הַשֵּׁשִׁי q. d. "In the sixth mansion sit those who died in the way of the commandments."

וְהָיָה דְּבַר הַשְּׁבִיעִי q. d. "In the seventh mansion sit those who died of sickness for the sins of Israel."

(To be continued.)

EXTRACTS FROM "LANDS CLASSICAL AND SACRED."
BY LORD NUGENT.

"On my return to the city [Hebron] with my two Jewish guides, we entered it further to the north than the side from which we had begun our walk. We were proceeding through a double gateway, such as is seen in so many of the old eastern cities, even in some of the modern; one wide arched road, and another narrow one by the side, through the latter of which persons on foot generally pass, to avoid the chance of being jostled or crushed by the beasts of burthen coming through the main gateway. We met a caravan of loaded camels thronging the passage. The drivers cried to my two companions and myself, desiring us to betake ourselves for safety to the gate with the smaller arch, calling it 'es Summel Kayút,' the hole or eye of the needle. If—as, on inquiry since, I am inclined to believe—this name is applied not to this gate in Hebron only, but generally in cities where there is a footway entrance by the side of the larger one, it may perhaps give an easy and simple solution of what in the text, Mark x. 25, has appeared to some to be a strained and difficult metaphor; whereas that of the entrance gate, low and narrow, through which the sumpter camel cannot be made to pass unless with great difficulty, and stripped of all the incumbrances of his load, his trappings, and his merchandize, may seem to illustrate more clearly the foregoing verse: 'How hardly shall they that have riches enter into the kingdom of God.'* It also applies itself to

* The metaphor of the camel and the eye of a needle it has been attempted to render easier by a supposition that the translation from the Greek may be in error, and that the word was

several other passages by which our Saviour illustrates a similar subject: 'Enter ye in at the strait gate,' &c. (Matt. vii. 13, 14,) and others. We did not leave Hebron till the next day."—Vol. i. p. 325.

"A large proportion of the inhabitants of Tiberias (Burckhardt says a fourth; Buckingham, I think, with more probability, one-half,) are Jews, from all parts; generally of German, Polish, and Italian extraction. The race of Spanish Jews, descendants of those who were banished under the persecutions of Ferdinand and Isabella, is now much reduced in number. Unlike those in other parts of the Levant, those of Tiberias mostly wear the high-crowned hat and gaberdine. They are assembled there in anxious, in almost daily, expectation of the coming of the Messiah; an anxiety made more urgent now by the long looked-for year, 1843, having passed without the fulfilment of their hopes: many of them looking forth upon that lake with some undefined notion—not gathered certainly from any passage, or from any gloss or interpretation of any passage in their prophets, nor yet, as I believe, in the Talmudick commentaries, or the Mishnah, the authorised traditional exposition, that can be held to warrant it—that He is to arise from those waters. The lake is not mentioned in the Old Testament, nor does it appear what reverence can be attached to it save what arises from the records of the New, and in connexion with the ministry and miracles of Christ. Indeed, the divisions in belief are remarkable which have lately arisen among the Jews, particularly among those in the four holy cities of Jerusalem, Hebron, Sichem, and Tiberias, and have placed that people in a somewhat new relation towards their forefathers, towards the doctors of the Sanhedrim from the beginning of the Christian era, and towards the followers of the Christian faith.

"Among all the divisions in all sects and religions of the world, there is none more notable than what has arisen of late among the Jewish people. I will mention a very singular opinion professed by many—I know not whether it be to be found among the Jews elsewhere: I certainly was not aware of its existence until I saw and conversed with several of that persuasion in the East, and found from others too, that there is a certain number of them, bearing, I know not what proportion to the whole, but not an inconsiderable one, in Palestine, who hold that our Saviour, though no prophet, was an innocent man unjustly put to death. And, strangely, they connect this with a belief that this unjust

καμίλον, a 'cable,' and not *καμήλον*, a 'camel,' of which, however, there does not seem to be much likelihood. A like figure occurs twice in the Koran: 'Until the camel shall enter into the hole of the needle.'"

act has turned away the favour of the Almighty from their nation, and laid them under a ban not to be removed until the Messiah shall come, to call them together again to their inheritance, and proclaim to them forgiveness of the iniquity of their fathers. How they can find footing on this strange ground, and believe that those who had so often embrued their hands in the blood of prophets, and followed after false gods, and yet had been forgiven, should have brought this heavy curse upon their children by the unjust condemnation of one man, whose mission and doctrine they nevertheless reject, is not easy to comprehend. Yet on this slippery verge, acknowledging on the one hand so terrible an expiation of their offence towards Him, and on the other refusing to admit his truth, these unhappy people linger, a mourning remnant of their dispersed and rejected race, in the land, now wasted, of their forepast glories, and of their still enduring, but long deferred, hopes. To duly feel for the condition of the Jews they should be seen in Palestine, and as they are now; not persecuted indeed, but desolate and despised."—Vol. ii. p. 211.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

EXTRACTS FROM JOURNALS.

From the Journal of Mr. E.

"I conversed with a Jew about a tract which I had given him; he said that it had led him to look into several portions of Scripture which he had never seen before, and which but for this tract he probably would never have read."

From the Journal of Mr. S.

"Mr. S. has visited and called on 3016 families in eleven months, and distributed amongst them thirty-eight Bibles and Testaments, and 3355 tracts and books. Our readers will pray that his labours may be crowned with the blessing of the God of Abraham, Isaac, and Jacob."

From the Journal of Mr. L.

"The review of the past month is very encouraging to my mind, and leads me to acknowledge the good hand of God in blessing the endeavours of his weakest instrument; for although my intercourse with my Jewish friends has been less extensive than during some former months, yet a more visible and decided impression in favour of the saving truths of the Gospel has been produced, afford-

ing proof that my labour has not been in vain in the Lord, as well as cause for joy and gratitude to him who giveth the increase in due season." One Jew has received a Bible, and promised to read it: Mr. L. says that he cannot but hope that he will turn to the Lord, and his family too. Another has come to a resolution to read the New Testament, and has agreed to let the missionary know from time to time what he thinks of it. A young man told Mr. L. that he had been very ill since he last saw him, and that his illness had been partly owing to unhappiness occasioned by reading and meditating upon the Scriptures; he said that the more he thought of the 53rd of Isaiah, the more was he convinced that the missionary was right in his exposition of the prophecy; he thanked him for his kindness in speaking to him, and after being referred to Jesus as the only Physician who could heal his wounded spirit, he said that he hoped that he should see him again soon, and as often as convenient. A youth, to whom Mr. L. has frequently spoken and given tracts, shows by his seriousness that his mind is disposed to receive truth. Another individual, whose attention hitherto could never be gained, has promised to read the "Scripture Selections" which the missionary has put into his hands.

From the Journal of Mr. B.

"I have had numerous opportunities of conversing with my brethren on the subject of Christianity, and I believe I may venture to say, that in some instances the Lord has enabled me so to speak as to excite in unbelievers a great desire to know more of the truth of our holy religion." Mr. B. had a long conversation with one individual on the prophecies concerning the Messiah; he expressed his surprise that such glorious predictions should so long have escaped his notice, and promised to be more diligent for the future in the study of the prophets.

From the Journal of Mr. R.

"I sit down to survey another month's labour in the vineyard of the Lord, but the soil is still barren and dry. I have little to communicate that is cheering to the Christian who looks with anxiety for the ingathering even of a single soul from amongst Israel to the fold of Christ. Still, though we cannot behold what we desire to see, shall we despair? By no means! At the appearing of our Lord we shall find that the Gospel was not preached in vain, that the word of the Lord does not return unto him void, but prospers in the thing whereto he sends it. It is allotted to us to sow in tears, but it is promised that we shall reap in joy, if we faint not. I have visited again the habitations of many Jewish families, have preached to them the Gospel of salvation, and have been heard with attention, though I cannot say whether there has been any conviction productive of a godly sorrow, working repentance unto life. Among the most interesting cases of conversion

with which I have lately met, none is connected with more simple zeal than that of young F——; he is praying and labouring for the conversion of his aged grandfather and grandmother: we have been unitedly preaching to them the unsearchable riches of Christ.

From the Journal of Mr. T.

"The labours of this month, though unmarked by anything of peculiar importance, have been in several instances not a little encouraging. I have met with many families and individuals I never saw before, and have had long and interesting conversations with some of them. There is evidently a great willingness on the part of many Jews to converse on the prophecies and hear about Christianity, where they can do so without exposing themselves to the watchful eyes of their brethren. Three Jews with whom I conversed on the 53rd of Isaiah, have promised to read it attentively at their leisure; I gave them each a copy of the *Hebrew and English Selections*. Another Jew, who did not know what conversion meant, and railed at what he called 'converting societies,' heard me with a great deal of attention whilst I explained what the principles of Christianity are: he took a tract and one of the 'Selections.' Many others have received tracts. In the course of the month I have visited about 100 families, and in some cases my visits have been very long, the difficulty being great in getting to the point and delivering my message."

From the Journal of Mr. N.

"I called upon Mr. A., and after some conversation he informed me in a very humble spirit, that since my last visit he began to pray upon his bended knees. I hope and trust that the Lord will be pleased to hear his applications for mercy: I pointed out to him several portions of Scripture for reading and meditation. He attends Mr. Maunder's ministry, from which he seems to derive benefit."

AUXILIARIES AND ASSOCIATIONS.

KENSINGTON.

On Friday evening, May 29th, a meeting was held in the large room, King's Arms, Kensington, when a Ladies' Association in aid of the society was formed for Kensington and the neighbourhood. After prayer by Mr. A. Herschell, the society's missionary to the Jews in Liverpool, the meeting was addressed by the Rev. R. W. Dibdin, R. H. Herschell, Bird, Wills, Stoughton, and Miller, and by Mr. Yonge. Our respected treasurer, J. D. Paul, Esq. occupied the chair, and an interest was excited on behalf of the ancient people of God, which we trust will lead to earnest and prayerful efforts for their conversion.

MANCHESTER AND SALFORD JEWISH ASSOCIATION.

On Tuesday morning, June the 9th, a meeting was held in the vestry of Grosvenor-street Chapel, Piccadilly, for the purpose of forming a Ladies' Auxiliary to the Manchester and Salford Association in connexion with the British Society for Propagating the Gospel among the Jews.—The Rev. George Maunder, Wesleyan minister, one of the secretaries of the association, was in the chair. After prayer by the Rev. James Dean, of Cannon-street Chapel, Mr. Le Mare explained the object for which the meeting had been called, which was simply to have the assistance of an active committee of ladies connected with the different congregations in the town, willing to co-operate in increasing the amount of pecuniary support from this district in aid of the British Society. In London, they had found that an active and well-organised ladies' auxiliary had doubled the income of former years, and a conviction of the superiority of this kind of agency in interesting public support had suggested the propriety of a ladies' association in Manchester.—A motion to the effect that a ladies' auxiliary be now formed, to co-operate with the present existing association, and to aid in carrying out its design, was then moved by the Rev. James Griffin, of Rusholme Road Chapel, seconded by the Rev. R. H. Herschell, of London, and unanimously agreed to.—The Rev. Alex. Munro, of the Scotch Church, moved the appointment of a committee of eighteen ladies, with power to add to their number, to carry on the business of the society, which was seconded by the Rev. Mr. Johnston, and agreed to.—The meeting was afterwards addressed by Rev. Mr. Dean, Mr. Le Mare, the Chairman, and Mr. Herschell, all of whom, as also the previous speakers, urged the importance of this field of missionary labours, and expressed the hope that the new-formed auxiliary would not only aid the efforts of the British Society very considerably, but would exert a sympathy for the moral and religious condition of the large numbers of Jews in Manchester, especially for the education of their children, now altogether neglected in this respect. After passing one or two resolutions of a formal character, and engaging in devotional exercises, the proceedings of the meeting, which was mostly composed of ladies, terminated.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY
AMONGST THE JEWS.

THE annual meeting was held on Friday, May 8, in Exeter Hall. The amount of contributions received during the year was £25,581. 16s. 2d. Missionaries are stationed in London, Liverpool, Bristol, Jerusalem, Jaffa, Safet, Bucharest, Amsterdam, Rotterdam, Frankfort-on-the-Maine, Creuznach, Strasburg, Berlin, Breslaw, Posen, Frankfort-on-the-Oder, Stettin, Königsberg, Dantzic, Gottenburg, Warsaw, Lublin, Kalisch, Cracow, Constan-

tinople, Smyrna, Beyrout, Aleppo, Bagdad, and Bussorah, and North Africa. In these places 8191 Bibles, Testaments, or portions of the Word of God have been distributed, 2248 other books and 34,640 tracts. The reports from the different stations are very encouraging; many have been led to look upon Him whom they have pierced, and to mourn. We extract one sentence from the conclusion of the report.

"Thus, then, we have been permitted to see hundreds and thousands of the seed of Jacob returning to the Shepherd and Bishop of their souls. Of many of these we have good reason to believe that they have been received by him whom they once rejected. They have by grace obeyed the call of God's Spirit; and having been justified freely, and been enabled to abound in faith, hope, and charity, we may well hope that they shall assuredly attain everlasting life through the mercy of God. Great and awful have been the changes in Israel's history; sad and sorrowful their wanderings and their unbelief, but many have wept before the cross, and learned to love their Saviour. We forget not, however, that while there are *hundreds* and *thousands* of those who belong to the church of Christ, who are of the house of Abraham according to the flesh, there are *millions* still in estrangement from their Lord, in rebellion against David their King."

AMERICAN SOCIETY.

At the monthly meeting of the Board, last March, it was unanimously resolved:

"Whereas an honest difference of opinion on the subject of unfulfilled prophecy is known to exist in this board, in the society which it represents, and in the church of Christ, whose sympathies and efforts it seeks to combine on behalf of the chosen people of God,—that in future every communication on the subject of unfulfilled prophecy, inserted in the Jewish Chronicle, shall have appended to it the signature of its author, who alone shall be responsible for the sentiments contained in it." At the same meeting of the board, a resolution was adopted, instructing the executive committee to make arrangements for a monthly concert of prayer. The time selected is that already observed for the same purpose by the British Society, viz. the third Wednesday evening in each month. Our friends will rejoice in this concert of prayer between the two societies. We cordially adopt the language of the (American) Jewish Chronicle.

"We do most earnestly invite every auxiliary, and missionary, and agent, and friend of Israel, throughout the country, to co-operate with us in what must be regarded as the most important department of our enterprise. Undertaken and presented in the right spirit, it will not fail to infuse energy into every other, and secure success in all."

GENERAL JEWISH INTELLIGENCE.

Trinity Chapel, John-street, Edgeware-road.—We have much pleasure in recording, as a fact of lively interest to those who are seeking for the conversion of the Jews, the opening of this place of worship on the 27th of last May. Our readers are aware that it is built in a destitute part of the metropolis, for the ministry of our esteemed friend the Rev. R. H. Herschell. There was a dedicatory service in the morning, when several ministers engaged in devotional exercises, and addresses were delivered by Dr. Leifchild and Mr. Herschell. The afternoon service was conducted wholly by converted Jews; and in the evening, the Rev. T. Binney preached. Mr. Herschell is well known to the Christian public, as the author of several interesting Jewish publications, as the editor of "The Voice of Israel," a monthly periodical, which deserves a large circulation, and as indefatigable in his efforts for the spiritual good of his brethren according to the flesh. May his labours in Trinity Chapel be abundantly blessed of God!

The condition of Baptized Jews.—We call the attention of our friends to two excellent articles on this subject in "The Voice of Israel." The inquiry whether anything can be done for the temporal relief of those who need such assistance, without holding out a bribe to hypocrisy, is interesting and important. Surely where temporal destitution is, in part at least, owing to inquiring into Christianity, it cannot be Christian to refuse a helping hand. "The Voice of Israel" recommends the institution of a home for inquirers, to be placed under the superintendence of a man of God, qualified to give them necessary instruction, and who should be to them a living epistle of Christianity. Whether this or any other plan could be adopted to meet the necessities of the case deserves consideration. As the organ of a society, we are unauthorised to give any opinion.

Jewish Colonies in Silesia.—A letter from Breslau (Prussian Silesia) of the 27th ultimo, states:—"The efforts of the Society for establishing Jewish colonies in Silesia, so as to encourage the Jews to cultivate the land instead of leading the wandering life of pedlars, have been crowned with success. Already 1564 Jewish families of some renown have purchased land in the colonies in question, and cattle and horses requisite to cultivate it; each of these families has subscribed 100 dollars to form a fund for relieving poor settlers. Numerous applications have been made by Jewish families to be admitted as settlers; and the Society has determined on taking advantage of the offer of the King of Prussia to make over to them certain domains of the state in Silesia at a moderate price. Each colony is to consist of from twenty to thirty families, under the direction of a man well versed in rural economy."—*Daily News.*

The Jewish Herald.

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Vol. I.

JEWISH FESTIVALS AND FASTS.

NO. III. THE FASTS OF THE FOURTH, FIFTH, AND SEVENTH MONTHS.

LET us transport ourselves in thought to the Holy Land in the times of king Solomon, and take a view of Jerusalem as it then stood. What a mighty city! We enter; and, as we look upon its edifices and see everywhere the marks of prosperity and glory, we are compelled to exclaim, "Surely this is the place which the Lord has blessed." There, stands the palace of the king; it is a splendid structure, worthy of the greatness of the monarch whose habitation it is; and there is not a more glorious prince on the earth than he; kings bow down before him, nations render him service; his wisdom is the admiration of the world; to hear it, a renowned queen, the queen of Sheba, comes from the uttermost parts of the earth, and when she came, and had seen and heard, she testified that the half had not been told her, that the wisdom and prosperity of Solomon exceeded the fame which she had heard! There, again, stands a temple; there is no temple like unto it; it is a wonderful building, and it is the only temple of the Most High God among men; the Shekinah, the visible manifestation of the Divine presence, is there; the priests and Levites are there continually worshipping God; there the people assemble, and there

they receive blessings from heaven. Happy city! happy people! Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

Four hundred years pass away, and we again turn our steps to Jerusalem; but ah! "how is the gold become dim, how is the most fine gold changed!" Where is the house of the Lord *now*? Alas! all the vessels of the house, great and small, and all its treasures, have been taken away by the king of Babylon, and the house itself he has burned with fire. Where are the king's palace, the houses of the nobles, and the rest of the city? The flames have consumed them all, and nothing is to be seen but the ruins of former grandeur. But was not the city surrounded by a wall, and what is become of that? The walls are broken down, and the people who once lived within them are carried away captive to Babylon. The holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation, and its former inhabitants, instead of lifting up their voice in songs of joy and praise, are mournfully crying unto God, "Our holy and our beautiful house where our fathers praised thee is burned with fire, and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace and afflict us very sore?"

Wherefore was it that all this evil came upon Israel? Wherefore was it that the nation which had attained to the summit of greatness was cast down and trodden under foot of men? It was because of their transgressions; and hence Daniel, in the land of their captivity, made this confession to his God, "For our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us." It was surely right the Jews should remember in future ages the awful calamities with which their ancestors were visited, and the sins which occasioned such

visitations ; they felt it to be right, and hence instituted the fasts called the fasts of the fourth and of the fifth months. The fast of the fourth month is kept on the 17th day of Thammuz (answering this year to the 11th of July) ; it is intended to commemorate the destruction of Jerusalem : and the fast of the fifth month is kept on the 9th of Ab (answering this year to the 1st of August) ; it commemorates the destruction of the temple. To these two fasts allusion is made in the book of Zechariah (viii. 19.) Josephus informs us that the burning of the temple by Titus was on the same day of the year on which it was burned by the command of Nebuchadnezzar : modern Jews will therefore keep the two fasts not only on account of the former desolation of the city and temple, but also on account of their second overthrow. Many of the pious amongst them meet daily during the interval between the two fasts to mourn over the temple and Jerusalem ; and on the sabbath preceding the second fast day the whole congregation dress in deep mourning, similarly as when a near and dear relative has died. In this mourning dress they chant in the synagogue the first chapter of Isaiah as a confession of their sin ; and when the day of the fast has arrived, they abstain from all food for twenty-four hours, or from evening at sunset till the stars are seen the next evening. The first evening, and again on the following morning, they meet in the synagogue to weep, to confess their sin, and to pray ; on these occasions they read the Lamentations of Jeremiah and the 137th Psalm. Mr. Herschell, who, in his "Sketch of the Present State and Future Expectations of the Jews," gives an interesting description of this and other ceremonies, tells us that when on the sabbath after this fast the fortieth chapter of Isaiah is read, "it is interesting to observe the change in the countenances of the devout Jews ; they look as if the prophet Isaiah were even then present, speaking comfort to them."

Intimately connected with these fasts is another, called the fast of the seventh month, to commemorate the murder of Gedaliah. After the city and temple

were destroyed, Gedaliah was made governor of the land. He was kind to the remnant of the Jews, and this encouraged many who had fled from the country during its troubles to return and to put themselves under his protection ; when they returned he promised them that if they would serve Nebuchadnezzar they should dwell in the land, and that it should be well with them ; but Ishmael, being of the seed royal, and hoping to gain dominion, formed a conspiracy against Gedaliah, and treacherously put him to death. The Jews were afraid that the king of Babylon would avenge the death of the governor, and hence, though contrary to the warning of Jeremiah, they took refuge in Egypt. This completed their ruin : whilst, then, they keep a fast in commemoration of the destruction of the city, and a second to commemorate the destruction of the temple, they also fast on the fourth day of the seventh month, the month Tisri, because of the murder of Gedaliah. Oh that they would rend their hearts and not their garments, not simply for their other sins, but for the greatest of them all—the rejection of their promised Messiah ! The days will come (may they speedily arrive !) when they shall look upon Him whom they have pierced, and mourn for him as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his firstborn. Then shall the salvation of Israel come out of Zion ; God will bring back the captivity of his people ; Jacob shall rejoice and Israel shall be glad.

R. A.

WHY OUGHT SEPARATE EFFORTS TO BE MADE FOR THE CONVERSION OF THE JEWS ?

THERE are two ways in which we may seek to convert a particular class of our fellow-men to Christ ; one by making separate efforts on their behalf, the other by general efforts, which shall have reference to them in common with others. Now there are Christians who, believing that under the New Testament dispensation

all distinction between Jew and Gentile has ceased, think that to make any special or separate efforts for the Jewish people, is keeping up a distinction which has come to an end, and, therefore, that we ought to do no more than to make general efforts to bring sinners to Jesus, irrespective of the question whether they be or be not of ancient Israel. It is, however, an indisputable fact, that whatever may be the case after conversion, and into that question we shall not enter, *previously to conversion the distinction still continues*. The Jews are found in every part of the world, but nowhere have they amalgamated with the people amongst whom they live; they are everywhere a separate people who retain a distinct nationality. It is further a fact, that the views, feelings, and prejudices of this people in reference to religion and Christianity, are different from those of all others. There is nowhere else to be found a people who receive the Old Testament Scriptures and deny the authority of the New; there is nowhere else to be found a people whose interpretation of the Old Testament is wholly guided by such a work as the Talmud; nor is there anywhere else to be found a people rejecting Christ, and yet observing religious ordinances originally of Divine institution. The peculiar circumstances of such a people render it requisite to reason with them in a different way from that in which we should reason with an unconverted Gentile: the arguments which would convince the latter would be of no force with them, and accordingly a man well adapted for a mission to the one class might be totally unadapted to a mission to the other. Seeing, then, that a different class of arguments and a different class of agents are required for Jews, from what are required for Gentiles, the true question is not, whether we shall seek to convert Jews by general or by separate efforts, but whether we shall seek to convert them at all, for if we do seek to convert them it must evidently be by separate efforts. And does not the word of God lead us to anticipate that their conversion will take place in some other way than by means of general

efforts on behalf of the world? If such general efforts were to be equally the means of conversion to all, the conversion of the Jews would go on simultaneously and be so mixed up with the conversion of the Gentiles that it would not be foretold as a separate and independent fact; nay, a separate instrumentality seems predicted when it is declared that out of Zion shall go forth the deliverer who shall turn away ungodliness from Jacob. And is not the experience of all our religious institutions in accordance with this reasoning? Their general efforts are seldom if ever blessed to the conversion of a Jew: thousands and tens of thousands of Gentiles are turned from darkness to light, and from the power of Satan to God; but we seldom if ever hear that, as the result of the means they use, any of the ancient people of God are converted and saved.

Let then our friends remember, that to leave the Jews to general efforts, is in effect, to leave them alone; that to neglect to work separately for their conversion is really to neglect to work at all. Were not separate efforts made for them in primitive days? If there was an apostle who was denominated emphatically the apostle of the Gentiles, was there not another whose office was called "the apostleship of the circumcision?" If James, Cephas, and John gave to Paul and Barnabas the right hand of fellowship, that they should go unto the heathen, was it not with the clear understanding that they themselves should go unto the circumcision? Special efforts were used for the Jews in the apostolic days, and why should not special efforts be used for them now? If they were divinely approved then, why should it be presumed that they are unscriptural now, and especially in the face of the reiterated evidence that special efforts on behalf of the Jews are being daily owned and blessed of God?

R. A.

Reviews.

The Conversion of the Jews. A Lecture by the Rev. E. Henderson, D.D. Aylott and Jones.

It is exceedingly important that the precise object of our societies for evangelising the Jews should be clearly understood, not merely by our friends, but also by those whose benefit these institutions have in view. *Conversion is our object* ; but what is conversion ? Not a mere outward change from nominal Judaism to nominal Christianity, but something far more important than that. It is nothing more nor less than that inward, that radical change of heart of which the prophets speak when they record the Divine promise to take the stony heart out of our flesh, and to give us a heart of flesh. This conversion was essential to the Jews in order to enter the kingdom of heaven before Christ came, when there needed no outward change of religious profession ; it is equally essential to nominal Christians now, whether they do or do not need any outward change of religious profession. We believe that it is owing to the want of this change of heart, or, in other words, to the fulfilment of the prophecy of Isaiah when he said, that the heart of the Jewish people would be made fat, that their ears would be made heavy, and that their eyes would be shut ; that they still refuse to believe in Jesus of Nazareth : but we equally think that their circumstances would not be one iota better than they are, were they, without any change of heart, to be brought to a mere speculative belief in the claims of Jesus, and to a mere outward profession of discipleship to him. We rejoice, therefore, that Dr. Henderson has taken up the subject in the able lecture entitled "The Conversion of the Jews." He has clearly shown that by their conversion we do not understand a political or national regeneration, nor a philosophical or mental emancipation, nor the assumption of a pseudo-rational or of a superstitious system of Christianity, nor a merely speculative reception of the doctrine of Christ,

nor a mere adoption of the Christian name and profession. He has next explained what true conversion is, and then, in the following very interesting passage, has described the mental process by which we may hope that the ancient people of God will be brought to the full experience of it.

“Nor can we conceive of anything more powerfully calculated to operate upon their minds, and, by the blessing of the Holy Spirit, lead to their conversion, than a serious examination of the question, ‘What adequate cause can be assigned for our long-protracted and unexampled chastisement? Our fathers, who were guilty of idolatry—the greatest crime they could possibly commit against God, as their King and Lawgiver—were only punished with a captivity in Babylon of seventy years’ continuance; but, though we have ever since entertained the utmost abhorrence of idols, and have not, as a people, been chargeable with greater vices than other nations, yet the captivity in which we at present are has lasted more than five-and-twenty times seventy. What can that crime be, which our ancestors committed, and of which, to this day, we have not repented, that the hand of the Lord has lain, and still lies, so heavily upon us? Whatever it is, it must be some act or deed of a most atrocious character, which they perpetrated before our dispersion—an act or deed in the approval of which we have immoveably persisted, and the guilt of which we have obstinately refused to acknowledge.’

“Now it must be convincingly evident to every Jew who impartially reads the history of his nation, that there is not any one public or national act of their fathers before the destruction of the second temple by the Romans, from which period all their calamities are dated, to which they have perseveringly and most cordially given their adhesion, except the crucifixion of the innocent Jesus of Nazareth. With this guilty act they stand accused in the annals of the world. Nor are there wanting testimonies in their own writers which go to substantiate the charge. In the Talmudic tract, entitled ‘Yoma,’ fol. 9, col. 2, the question is asked: ‘Why was the second temple destroyed?’ One of the principal causes assigned in the answer is, *מפני שנאמר חנם*: ‘On account of the *hatred without cause*.’ Now it will be recollected, that this is the very charge brought by our Saviour against his enemies—those of his own nation—in the sixty-ninth Psalm, a psalm which Aben Ezra himself admits to be prophetic of the Messiah: ‘They hated me without a cause.’ Cotton Mather, in his ‘Faith of the Fathers,’ relates of Rabbi Solomon Marochan, that, speaking of the crimes of the Jews, he said, ‘The Prophet Amos mentions a fourth crime—of selling the Just One for silver, for which we have been in our captivity. It manifestly

appears to me, that for selling that Just One we are justly punished. It is now one thousand years and more, and all this time we have made no good hand of it among the Gentiles, nor is there any likelihood of our ever any more turning to good. Oh, my God! I am afraid lest the Jesus whom the Christians worship be the Just One we sold for silver.'

"That a discovery of the guilt contracted by this nefarious act will be the principal cause of the heart-rending grief in which the Jews will indulge when converted to God, we are expressly taught, Zech. xii. 10—14. What a scene that will be, when they shall thus be seen universally bewailing their conduct towards their blessed Redeemer! Instead of sneering at, or turning away with contempt from him as the *Tahui*, or Crucified One, behold them humble at the foot of his cross! With their mental eye intensely fixed upon the pierced Messiah, wounded for their transgressions, and bruised for their iniquities, their grief will be poignant—their lamentations loud and affecting. They will bitterly reproach themselves for their blindness and obduracy, their impenitence and unbelief; and be utterly confounded at the part which they have acted. When the Spirit of God shall convince them of sin, because they have not believed on Jesus, all their other iniquities will be absorbed in *הַחֲטִיאת הַמָּשִׁיחַ* the great transgression of crucifying the Lord of Glory. How strikingly are their feelings embodied in the language of Ephraim: 'Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth!' He smote upon his thigh—a most expressive token of the holy self-indignation of which he was conscious, at the state of unbelief in which he had lived from his earliest days."

In the second part of the tract our author states the grounds on which we may expect that the conversion of the Jews will be actually effected. These he tells us are—first, its possibility; second, its probability as gathered from the analogy of the Divine conduct towards the Jews in every part of their former history,—the present attitude of the Christian church in relation to them,—and numerous phenomena in the horizon of the Jewish world, which portend a speedy and important revolution in their circumstances, and many of which point to their conversion as the grand event in which they may be expected to terminate; and third, its absolute certainty as gathered from the predictions of the Old and of the New Testament.

In the concluding pages Dr. Henderson treats of two important questions ; one, whether their conversion may be expected to take place previously to their restoration ; the other, whether it will be effected by the instrumentality of ordinary means. Our readers will find the whole instructive and interesting. We should like it to be in the hands of every Christian, and should greatly rejoice could it be generally circulated among the lost sheep of the house of Israel.

R. A.

Maps of Missionary Stations amongst the Jews ; by J. M. Randall, curate of Lowestoft. James Nisbet and Co.

THE respected author of this remarkably cheap production is deeply interested in the spiritual state of the ancient people of God. Whilst we cannot but regret that he has confined his publication to the exertions of two institutions, the London Society and the Free Church of Scotland, we feel sure that it will be much valued by all who care for the Jews, with whatever society they may be connected. In the map, which comprehends Europe and parts of Asia and Africa, the Jewish population of the different countries are specified, and the missionary stations of the two societies above mentioned pointed out by separate marks. In addition to the map, there are pictures, accompanied with short explanations, of the M'zuzah, of a roll of Scripture, and a phylactery, as well as engravings of Jerusalem, the golden gate at Jerusalem, the Jews' wailing place at Jerusalem, the garden of Gethsemane, the pool of Siloam, and Mount Olivet. We also have a brief, but interesting description of the past sufferings of the Jews, of the three classes into which they are now divided, and of what is doing on their behalf at the principal stations. Surely, when all this is offered for a penny, we may venture to hope that every one of our readers will be a purchaser.

The population of the Jews, as here described, deserves notice ; it amounts within the region circum-

scribed by the map, not simply to tens, or even hundreds of thousands, but to several millions! What must be the value of millions of souls! Ought not the eternal interests of such a multitude to call for our prayers and our exertions? The fact that this large population is scattered through the most densely populated and most important parts of the world also merits attention, because, if this be the case, to convert the Jews, will be to plant vital Christianity in these regions with all its benign influence. Nor can we, in looking over this map, lose sight of the melancholy fact that, notwithstanding all the efforts which have been made, the great bulk of the Jews are still living and dying without any hand being stretched out for their salvation: the numbers to whom the Gospel has been sent bear no proportion to the larger numbers to whom the way of salvation by Christ has never been made known. Shall not Christians awake to the claims of those through whom they have received every religious privilege they enjoy? Shall they not, one and all, adopt the language of their own apostle, the apostle of the Gentiles, "My heart's desire and prayer to God for Israel is that they might be saved?"

R. A.

Correspondence, Extracts, &c.

JEWS IN LONDON.

(From Report of the London Society.)

THE Jews in London may be spoken of as divided into three different parties. There are, first, some who publicly declared, a short time since, that they were determined "to uphold, support, and maintain, in their fullest integrity, all the ancient laws, customs, ceremonies, rites, and forms of service of their forefathers;" secondly, others who have been, as they have stated, "deeply impressed with the necessity of improvements being made in the mode of public worship," but at the same time have declared "their determination to abide by spiritual guidance, and to adhere to and uphold existing establishments," thus evidently wishing to maintain the system of rabbinism and rabbinical institutions as a whole, although they were anxious to get rid of some of the grosser abuses which have crept in, and to supply some of the most glaring defects which prevail; and there is,

thirdly, a reformed synagogue, well established, and well attended, founded about four years ago, on the express principle, stated by the Rev. D. W. Marks, in his sermon preached at the opening of that synagogue, that "the Mishna and the Talmuds are human compositions; and though," as he added, "we are content to accept with reverence from our post-biblical ancestors advice and instruction, we cannot unconditionally accept their laws. For Israelites there is but one immutable law—the sacred volume of the Scriptures, commanded by God to be written down for the unerring guidance of his people until the end of time." We learn that the congregation in Burton-street is increasing, and that funds are being raised towards the erection of a more spacious edifice.

THE RELIGIOUS CONDITION OF THE JEWS.

(*Extract of a Letter from a Correspondent of the New York Observer, to the Editor of that Journal.*)

I wish I had information equally satisfactory to communicate to you upon their *religious condition*. But here the picture is sad, and it is difficult to hope for much. One of the most influential journals of this people, the *Jewish Universal Gazette*, remarks that modern Judaism assumes more and more a *negative character*. Old superstitions are abandoned by the higher classes. They despise the *Talmud* and the fancies of the rabbins. They slight, or even wholly neglect, the precepts of the ceremonial law. They seldom go to the synagogue. But at the same time they reject the Bible, and believe in Hume and Voltaire more than in Moses and the prophets. The religion of some is become mere deism, with no distinct belief, nor system of morals. Some are sunk still lower in infidelity. A missionary mentioned lately that, having exhorted a Jew to attend to religion, the Jew replied: "*My religion is money*. Give me money: I want nothing more!"

It is not uncommon to hear Jews scoff at their great legislator, and all the writers of the Old Testament. They deride the expectation of a Messiah, and their only object would seem to be to excel Christians in the art of money-taking. Many of the Jews, established in the cities of Germany, show much sympathy for the *Friends of Light*, because they find in them an unblushing infidelity. In France, the Jews of a certain rank live almost all in indifference; and even when observing the external forms of their worship, they show clearly enough by their acts that they have renounced the articles of the Mosaic law.

"*If the Jews were but truly Jews*," said a pious speaker in a general meeting of the friends of Israel. But it is a very difficult thing to meet with a real Jew, that is, a man who receives the

Old Testament, all the Old Testament.—nothing more and nothing less. Some are disciples of sceptical philosophy, others continue subjected to the rabbins, and are superstitious and bigoted, resembling the ancient Pharisees, who practised scrupulously small things, and neglected weightier matters.

Both these two classes of Jews cherish a deep antipathy against the Christian faith, and it is not so easy to lead them to the Gospel as to convert idolaters. Those who are infidels reply by scoffs to the invitation of the evangelists; those who are superstitious oppose to them the *Mishna*, the *Talmud*, and all the objections a thousand times refuted of their doctors. They repeat continually: "*Can God have a Son?*" and when they have put this silly question, they refuse to hear a reply.

We could cite, no doubt, numerous and gratifying exceptions. But enough has been said to show that the evangelisation of the Jews presents great difficulties. It would be interesting to inquire into the causes of such obstinate opposition of the Israelites to Christian truth. Foremost, is the remembrance of the cruelties inflicted upon them by our ancestors, which disgusted them with the Gospel. They detest, they despise the religion of their old oppressors; they do not see in them the meekness, the charity, which ought to mark the true servants of God. They say, that if Jesus Christ formed such disciples, he was not sent from heaven. Sad effect of persecution! We suffer at this day in the Jews' esteem, the punishment of faults committed by our fathers. Let it teach us at least, that violent measures, far from serving the interests of religion, are the saddest blow which can be inflicted upon it!

A second cause which turns away the Israelites from Christianity, is their clannish spirit. Though a great many of them belong to Judaism only nominally and by birth, they attach a sort of honour to remain faithful to their hereditary traditions. It seems to them that it would be base on their part to become converted to the Gospel, and that they would appear to leave the religion of the oppressed to embrace that of the oppressors. If you ask them what they believe, some will answer frankly that they believe hardly anything; but if you urge them to become Christians, they will tell you in a decided tone: "No, I will not abandon my race and my family. No, I will not renounce my nationality, which has undergone such severe trials, and still exists. I am no longer a Jew in my creed; but I am a Jew, I always shall be one in my sympathies, in my early habits, in my affection for a people who occupy so glorious a place in the history of the human race!"

Ask, for example, Mr. de Rothschild, or any other distinguished Jew, to embrace Christianity, he would answer you: "Why should I become a Christian? Why should I separate myself from those who are of the same origin, the same blood with me,

and with whom I have been brought up? May I not be an honest man, a good citizen, an upright merchant, an honourable magistrate, while remaining a Jew? And what need have I to enter into another communion?"

Such are the objections constantly repeated by Jews of any cultivation. Evidently they forget what is most essential,—*the one thing needful*; they forget that man is not only called to have *legal* morality, and to fulfil his obligations as father of a family and citizen; they forget that our first duty, our highest calling, is to enter the way of eternal life. Unhappy men! they stop on the confines of earth, and the name of *Saviour* has for them no spiritual meaning!

A last cause which I ought to mention of the resistance of the Jews is, that if they are of the lower class, they lose their means of subsistence when they enter the Christian church. Not only then are they rejected, cast out by their brethren, and stripped of all the privileges they enjoyed before their conversion; but what is even more afflicting, they are sometimes disowned and forsaken by those who bear the Christian name. Hear what a friend of the Jews relates: "Many converted Jews lack employment, though skilful and industrious in various trades. It often happens that workmen calling themselves Christian refuse to labour with them. A new convert, who was a good printer, after traversing all England to find employment, was obliged to embark for America with his wife and children. Such facts prove that there are thousands of Jews perhaps, who have great difficulties to surmount if they would embrace Christianity. They have before them the certainty almost of poverty. For, in general, on the part of Christians there exists no kindness, no disposition to aid them, or to render their situation less painful. These Jews meet with only ill-will and disdain."

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE monthly reports of the agents of the society become increasingly interesting, and afford ample proof that their labours have received the sanction of the Almighty.

As might be anticipated, the missionaries have to record many instances of bitter opposition, but, through the blessing of God, they are enabled to cheer the friends of Israel, by the intelligence that many of their brethren who formerly received them with careless indifference, or unmitigated contempt, now listen to their "message of mercy" with attention and respect, and in numerous cases they can point to individuals who were once their fiercest opponents, but who are now their most attached friends. It is impossible to read the reports which are laid before us from month to month, respecting the Jewish people in this country, on

the continent, and throughout the world, without feeling assured that there is an upheaving in the Jewish mind, that the foundations of tradition are beginning to yield : " old things are passing away." The people are beginning to *think* ; let them but continue to do so, and Rabbinism will soon receive its death-blow—the rubbish of foolish tradition, beneath which the " pearl of great price" has been so long buried, will, by the good hand of our God, be removed, and the unveiled eyes of Israel will behold the heavenly treasure !

We present some extracts from the reports of the missionaries:—

" I was conversing this week," writes one, " with Mr. J., on the impossibility of his observing the law and on the curse pronounced on every one who did not observe *all* the commandments contained therein ; my object being to show him, that if he rejected the atoning blood of Christ, he must perish, inasmuch as he could not expect salvation from a law which he had not kept and which he cannot keep. He replied, ' If the observance of the law be so difficult and so insufficient, how was it that our forefathers, for so long a time, enjoyed the special favour of God ? ' I remarked, ' that their observances, though insufficient for the attainment of everlasting life, were accepted by God, because they prefigured and appealed to the universal atonement made by the Messiah. Our fathers were sinners ; the sacrifices which they offered from year to year proved that they were, and, also, that the blood of those very sacrifices could not cleanse them, or they would not have been repeated.'

" ' But,' said Mr. J., ' if the transgression of any one commandment prove so fatal to the transgressor, how can Christians expect to be justified when they have ceased to observe the law altogether ?'

" ' The Christian's hope of salvation,' I replied, ' rests on the efficacy of the blood shed for the redemption of man by the Messiah and Son of God, Jesus Christ. God prepared our fathers for the atonement of Christ, by the institution of the ceremonies of the law. They were but so many different types of Christ, and consequently they ceased to be of any use or value when He came into the world.'

" ' But the law of Moses,' said Mr. J., ' was to last *for ever*. How then are you authorised to cease from observing it ? ' I remarked, ' The expression " for ever" has not always the signification which you attach to it. For instance, you will find that the servant, who, in the seventh year of his servitude, would not avail himself of his legal claim to be discharged, should continue to serve his master " for ever," (Exodus xxi. 6,) and yet we know that the Hebrew servant could only be retained until the year of jubilee, (Lev. xxv. 39, 41.) As to your question, it is quite true that *we* are not to increase or decrease the laws given to us by God ; but when God himself is pleased to form a new

covenant with us, surely it is not for us to say, we will adhere to the old one. This new covenant is no fiction or device of Christians, inasmuch as it was promised to our fathers long before the term "Christian" was known in the world."

The same missionary gives the following interesting report of a visit to a young man:—

"I have been reading the 53rd of Isaiah, and explaining to young B. the necessity of the sufferings of Messiah. His sister-in-law was present; both of them listened with marked attention and asked many questions, the substance of which was, whether the blessings which the Jews expect from the coming of Messiah are all imaginary? I answered in the negative, and at the same time pointed out the identity of the suffering with the triumphant Messiah."

Another missionary writes: "My last visit to Mr. B. was on the 27th ult. He received me with the utmost cordiality, and began to comment upon the conduct of some professing Christians who live near his house. I showed him that such conduct could not be justly attributed to the influence of Christianity, but was the result of the absence of Christian principle. He said that he respected a good man, whether Jew, or Christian, or Mahomedan. The mention of the disciple of Mahomed caused me to call his attention to the nature of a creed which could only be propagated by the sword, and which holds out no reward hereafter to the righteous, but the grossest sensual indulgence. He then admitted that it is not good to be a follower of the false prophet.

"He spoke in high terms of the morality of the New Testament, but stated his conviction that any clever man might sit down, and, with the help of the Old Testament, compose such a book.

"I pointed him to the prophecies of Jesus, respecting the ruin of Jerusalem and the temple, and to their *exact* fulfilment, and then asked him, how any man could predict such events with so much certainty?

"As he appeared more than usually willing to converse with me, I—as he spoke of being a *good Jew*—asked him, 'Do you then keep the 613 precepts of the law?'

"'Oh, I *cannot* keep them all!'

"'Then you know you are under a dreadful curse, and what will you do?'

"'God is good for forgiveness!'

"'Yes, but by no means clearing the guilty.'

"'But you know,' he replied, 'what we say about it.'

"'Yes, I know you believe, that *among all the Jews in the world*, the whole 613 are kept, some by one Jew and some by another.'

"'Yes,' he said, 'and God reckons us all as *one*.'

"'But that, you must know, is only a wicked fable, invented by bad men, to keep Israel from repenting and turning to the Lord,

for the law says, "Cursed be **EVERY ONE** that confirmeth not *all* the words of this law *to do them*." So you perceive, if you do not observe the whole, the curse is upon you.'

"It is impossible to keep them all; but God will forgive me, I hope.'

"Not without a sacrifice for a sin offering.'

"Well, I am a sacrifice, and so is every one when he dies.'

"I called his attention to the 6th of Micah, and showed that no mere human sacrifice could take away the 'sin of the soul,' and then directed him to Messiah as an atoning Saviour.

"His wife joined us, and to her I repeated the substance of our conversation. I also read the 3rd of John, and reasoned on the necessity of a change of heart, on the love of God in giving his Son, and on the cause of condemnation—"Light is come into the world, but men love darkness rather than light, because their deeds are evil.'

"He cavilled at the statement, 'Ye must be born again,' but listened attentively, when I read, 'As Moses lifted up the serpent in the wilderness,' &c. 'God so loved the world,' &c. (John iii. 14, 16, 36.) 'As to believing in the "Son of Man,"' he said, 'where is he? What is become of him?'

"I turned to the 110th Psalm; 'There,' I said, 'you will find where he is, "Jehovah saith to my Lord, Sit thou at my right hand," &c. He is exalted as a Prince and a Saviour to give repentance and forgiveness of sins.'

"But that psalm is a parable.'

"No, the language is figurative, but the *persons* are real.'

"Perhaps, then, God is speaking to David's father.'

"If so, would David call him *Adonai*? or was Jesse ever a priest after the order of Melchisedec?" I then showed him that the psalm could only apply to Messiah, and that even the Rabbies say so, 'therefore Messiah is at the right hand of God.'

"But he has never come, or else all would be peace.'

"There cannot be universal peace till all enemies are subdued, and become as "a stool for his feet;" when this is accomplished, he will "*reign in peace*."

"I continued to reason with him out of the Scriptures. When about to take leave of him, I promised to call again, and in the mean time requested that he would read the 53rd of Isaiah.

"Oh! I know it very well. I do not believe it refers to Christ.'

"What does Christ mean?" I asked.

"Messiah," he replied.

"Well, then,—if the 13th verse of the preceding chapter be understood according to the rendering of the Targum, the prophet says, that "Messiah" must be rejected, condemned, wounded, be numbered with transgressors, and pour out his soul unto death; all this *Jesus exactly fulfilled*, and yet you will not believe. Shall my message be one of death? Oh! God forbid."

THE JEWISH MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

THE Rev. Dr. Craig's labours in Hamburg continue to be blessed by God. We feel confident that the subjoined extracts from letters lately received from him will be read with the deepest interest by all who desire the conversion of Israel.

"Hamburg, May 1st, 1846.

"You are aware that the feast of the passover has been observed during the past month. It began on the evening of the 10th instant, and continued for seven days. At the time when so many a united prayer was ascending from the churches at home for the redemption of Israel, they were also assembled in their synagogues, commemorating their deliverance from Egypt, and professing to look for their second redemption. There is something peculiarly interesting in this feast—to see the families assembled to partake of a meal, the essential elements of which are the same now that they were 3300 years ago. It seems as though scenes, old as the Pyramids themselves, had started into life for a moment—one fact prior to most of the authentic statements of profane history had become incarnate—a witness to the truth of Scripture had risen from the dead, for one night to testify to the authenticity of one of the most solemn and significant Gospel lessons that history ever taught. One sees before him the unleavened bread, the emblem of haste—the master of the family, with his hat and great coat on—equivalent to 'shoes on his feet and loins girt'—holding his staff in his hand, and eating in haste. One wonders why the haste, and he hears the whole family answering—'This year we are here, next year in Jerusalem; this year we are slaves, next year we are free!' The youngest child present asks the meaning of the feast, and of all the rites; in answer to which the story of Egypt is repeated, without omitting the reference to the typical meaning of that history. After the first cup of wine is passed round, it is thrilling to see, when the second, or 'Elijah's cup,' is filled, that every eye is turned in silence to the open door, expecting Elijah's appearance; and as that cup is sent away untasted, it suggests vividly the night when One said of that very remaining cup, 'Take it and divide it among yourselves.' We cannot readily conceive of anything that, to the eleven who heard these words on the night of the last legal passover, would convey a lesson of such mighty meaning. That this cup of wine, which they had never before tasted, should now be passed round, must have been the last link in that long chain of evidence which wrought the conviction, 'Thou art the Christ.' On turning away from a passover supper now, one can only say, 'How long, Lord? How long?'

"A time of special prayer for Israel seemed to demand special exertion. Accordingly, the week after the 12th of April was selected for carrying out a missionary excursion that had been for some time premeditated. Well provided with Testaments, He-

* For a full description of the passover feast see page 76.

brew Bibles, and tracts, I started on the 13th instant for Moisling, a village in the neighbourhood of Lubeck, and upwards of forty miles from Hamburgh. In Lubeck no Jew can reside. He may come in the morning, transact business during the day, and retire in the evening to his own village. It is only about two miles distant. On inquiry, I learned that Moisling contains about 100 Jewish families, and only a few families of Christians, or, as the Jews call them—whether right or wrong is not for me to say—heathens. From anything I saw or heard, it seemed probable that the name was very appropriate.

“On entering the village, I supposed that, as a stranger, I might have an opportunity of making my acquaintance at leisure. I had not been long there, however, before a young man came, and, naming me, presented the compliments of one of the chief men in the village, inviting me to his house. Having first returned thanks to the Lord, I accompanied my guide to a house close by the synagogue, where were several Jews assembled. Unleavened bread and wine were set before me, and I was pressed to eat. I must first tell my errand, however; and the Bibles being produced, those who had nothing to do (it being a holiday) gathered round us till the house was full. One was well acquainted with the Talmud, and drew his arguments from that source; another had evidently read some profane history, and reckoned Tacitus and Herodotus good authorities. One part were Talmudists, and another Reformed. Each had his own line of argument and his own objections; but without minding such objections as appeared to be employed simply for amusement, I endeavoured to keep as closely as possible to the great truth that Christ died and rose again according to the Scriptures. If one might judge from the noise, the doctrine of the resurrection seemed to be of some importance. The fact of the resurrection of the Lord was pronounced to rest upon very unsatisfactory evidence. This assertion was repeated so often, and with so much energy, as to show that conscience had already come to a different conclusion, and that its calmer voice must be drowned in noise and execrations. It is a point, however, that can so well bear the test, that, for the sake of those that stood by, it occupied us much longer than some of those who denied it seemed to wish. A few left the room, exclaiming that 500 witnesses were not enough to prove so great a miracle, done in such a large town—that nothing short of the whole of Jerusalem would suffice. They could not agree among themselves on this point, and some of them soon returned and sat silent. When the conversation had continued for about two hours, I took my leave.

“I spent the greater part of a week among them. In the synagogue, and from house to house, we learned that there are many traits of character common to Jews and Christians, and some subjects intensely interesting to both. On the last evening, as we came out of the synagogue, we wrapped our cloaks round us in

the street, under the full moon, and a crowd stood by while I spoke of Christ our Passover, sacrificed for us. Some mocked—others blasphemed; yet there were not wanting those whose countenance betrayed a conscience ill at ease, and whose inquiries were not those of indifference. There was enough of kindness shown to prevent the shaking of the dust from the feet, and there was enough of blaspheming to engrave the name Moising deep among those places where the Spirit of the Lord must, in answer to earnest prayer, breathe on the bones that are very dry. We must not lose sight of this village, but, remembering it before the throne of grace, it may be that the Lord will give to the missionaries an opportunity of frequently returning, and labouring not in vain.

"Since my return from Moising I have had three young men under regular instruction as candidates for baptism. I have no hope, however, that they will remain long enough in town to receive a competent course of instruction, or to give an opportunity of testing the reality of their striving after the truth. Let ours be the privilege to plant and water, and others that are more worthy may be permitted to reap. Oh that the church would remember, at the time of entering the closet and shutting the door, that the faithfulness as well as the success of their servants who are gone down to the battle will be just in proportion to the earnestness with which their case is presented before the Lord! And that it might also be remembered (1 Sam. xxx. 24), that as his part is that goes down to the battle, so shall his part be that tarrieth by the stuff—they shall part alike. Giving thanks to God day and night that you are giving our work a place in your petitions at a throne of mercy, and knowing that as our day so shall our strength be, I am, very affectionately, yours,

"J. CRAIG."

In a private letter dated June the 2nd, the Dr. states, "In the Jewish temple—the place of worship built by the Reformed Jews—a few days ago, when I was present, Dr. Frankfurter, while preaching on the sacerdotal vestments, told his audience, 'It is true we have no priesthood now, but every true Israelite should be a priest. True we have no ephod worn on the heart, but every true son of Abraham should have "the light and the truth"—the ephod and the teraphim—in his heart. Alas! my brothers, we are the sons of Abraham after the *knowledge* of the law, but we are not the sons of Abraham after that love of God's law and hearty delight in obedience, which alone is acceptable to God.' 'And you never will be,' I added to those who stood by as we came out of the temple, 'till you try the only way of obtaining that delight in God's law; for there was a Jew a great many centuries ago who said, "I am the way; no man cometh unto the Father but by me." If you believe what your preacher says, you ought in honesty to try that way which professes to be the only way of

pleasing God. If, in trial, it should disappoint you, why, then it will only leave you as you are.' "

May the Spirit of the Lord descend upon our brother, and cause an abundant harvest to rise and ripen on the barren places where he now scatters the good seed of the kingdom !

FREE CHURCH OF SCOTLAND.

Extracts from the Annual Statement of the Committee.

Pesth.—In the course of the last three years, upwards of fifty Jews have been baptized. The Missionary Record for May contains the joyous tidings of some new cases of conversion ; and there is continually a small band of inquirers with whom your missionaries have constant intercourse. This mission has been greatly blessed to English residents—to Gentiles as well as to Jews ; and knowing the grace of God, and seeing the work of his Spirit, we know not to what it yet may grow.

Jassy.—Besides the 40,000 Jews who reside in Jassy, that city is visited in the course of a year by thousands of Jews from Russia, Austria, and Poland, in which countries missionaries would not be permitted to reside. Austrian Poland has been visited by the missionaries from Jassy, and their visits have led to the conversion of three Jews. Ten converts are now resident in Jassy or the neighbourhood. There are generally from forty to sixty Jews who visit the missionaries as inquirers, disputants, or readers. Sixteen Jewish boys and nine Jewesses, besides German children, attended the schools before they were put down by the ban of the rabbi. But these youths now frequently attend the prayer-meetings and hold intercourse with the missionaries, who supply them with tracts. Prejudices against Christianity have been greatly removed, books and tracts are now readily received, and whilst many copies of the Scriptures have been circulated, the Old Testament is purchased by the strictest Jews.

Constantinople.—More Jews and Jewesses attended the German service on the last Sunday previously to the report being furnished, than on any former occasion. At the German prayer-meeting on a Wednesday, which is almost wholly composed of Jews, the average attendance is about twenty ; at this meeting after prayer there is Scripture exposition ; and at an exposition meeting on Saturday, from twenty to thirty Jews are present, some of them fathers of families. Of the catechumens who have given themselves up for regular instruction, there are seven males from twenty to thirty years of age and one married Jewess. Several are under the powerful convictions of the Spirit of truth, and two, and perhaps three, will speedily be baptized. The Rev. Andrew Bonar, the author of the interesting Life of M'Cheyne, is appointed to labour at this station for three years. May his Master go with him and abundantly bless his efforts !

Berlin.—The mission has only been established a year, and the Lord seems to have succeeded it greatly. There are ten inquirers

now under instruction; the souls of some are in an interesting state, and one will speedily be baptized. Thirty children are also under the care of the missionaries, and two Jews and two little girls have been already baptized.

Damascus.—Mr. Daniels labours with devoted zeal, and has frequent intercourse with his brethren according to the flesh. Hopes are cherished and earnest prayers are offered up that the first-fruits of the Jewish mission at Damascus may speedily be reaped.

CONTINENTAL SOCIETIES ON BEHALF OF THE JEWS.

(*From the New York Observer.*)

THERE are great obstacles to the propagation of the Gospel among the Jews. But let not the friends of this people lose courage! What is impossible with men is possible with God, and in our day there have been a great many conversions among the Jews. The single city of *Berlin* reckons hundreds of proselytes, of whom some are men of the first rank in society, and distinguished for their learning. Not a week passes without our hearing of new facts showing the success of this work. Three distinct societies are labouring, in the capital of Prussia, to evangelise the children of Abraham. They extend their circle of action into Silesia, the grand duchy of Posen, Poland, &c. They reckon numerous auxiliary societies. Two new institutions of the same kind have been founded at Cassel and at Cologne. The missionaries of these societies hold conferences with the Jews, open schools for their children, and celebrate religious worship specially for them. All Germany is thus seriously engaged in this excellent undertaking.

I speak not of the efforts made for the same end in England: your readers must know them. In France we have a Society of Friends of Israel at Strasburg; I have in my hands its last Annual Report, containing interesting information. The committee have corresponded, during the last year, more or less, with *twenty-six* Jews, proselytes or candidates. Twelve have been baptized. Some others receive Christian instruction.

I have also before me the last Report of the Society for the Jews at Basle. It celebrated lately its fourteenth anniversary. The committee resolved, after mature deliberation, *to give some pecuniary aid to proselytes*. A special committee was appointed for this object. Experience has shown that this aid is absolutely necessary to prevent converted Jews from dying of hunger. The distributions will be cautiously made; the committee will take care not to tempt proselytes with money. New converts should be temporarily supplied, but nothing more.

All these reports contain gratifying instances of conversion. A Jew recently baptized had been brought up by a pious mother, and scrupulously practised all the precepts of the law, until, having

read the works of Voltaire, Rousseau, and the French Encyclopedists, he renounced Judaism and fell into complete infidelity. After finishing his studies, he became a school-master; but at this time God sent him pains and sickness. An old rabbi reminded him of his infidelity; and told him that his sickness was a punishment from the Lord, and conjured him no longer to read the writings of Voltaire. The sick man promised to follow this advice; he got well and kept his word. Then the Lord, who blesses the slightest act of faith, sent him another instrument of his mercy. The missionary, Mr. Hausmeister, went to see him, and offered him some religious tracts, which he accepted at first reluctantly. He read them, however, and was quite affected. He corresponded with the missionary; and after struggling long, he decided at last to leave his wife and children and go to Strasburg. There he received Christian instruction and was baptized. Since that time, though his situation is difficult and dangerous, he has kept up frequent intercourse with the committee.

In Holland, in the neighbourhood of Amsterdam, a Jewish child had brought a religious tract to the house. The father began to read it, and the more he read, the more he found it suited to the wants of his soul. This thought came into his mind: "If what this tract says is true, what will become of me after death?" He dared not pronounce the name of Jesus, but he was led repeatedly to ask himself: "Is Jesus the true Messiah?" More and more agitated, he rose, ran into a corner of his chamber; and there, falling upon his knees, he prayed with fervour for the first time in his life! He cannot now say what he asked in this prayer; he remembers only that, for a long time, he exclaimed *Grace! grace!* Then God, from whom all grace cometh, pitied his ignorance, and taught him to look to Him whom his fathers had crucified. He read repeatedly the little tract, then he prayed again. Now he can pronounce the name of Jesus, and feels a peace which he did not know before.

One of his neighbours, a pious Christian woman, said to him one day that she was glad to hear him pray so seriously. "Yes," he replied after hesitating a moment, "I should do wrong if I denied that I had prayed to the Almighty God to make me know if Jesus is the Messiah; and when I shall have a New Testament, I will study better the things concerning your religion." "Go to our pastor, and he will give you one," said the woman. "No," the man replied, "I dare not go to the pastor; for if the Jews should hear of it, they would desert me; and what would become of my poor children?"

He read the little tract to his wife, and she paid great attention to what her husband read. When the reading was finished, she said: "I believe that Jesus is the true Messiah." "And I too," replied the husband.

Several months elapsed; and at last the poor man, impelled by conscience and the Spirit of God, overcame his fear of the Jews.

He went to the pastor to procure a New Testament. Surprised at this visit, the pastor questioned him; and learning what had passed, was delighted. He not only gave him a New Testament, but held long conversations with him, and gave the husband and wife regular religious instruction. Both grew in grace, and being no longer ashamed to confess the name of the Lord, were admitted by baptism into the church of Christ. They have persevered since that time, in spite of violent persecutions by the Jews, and the whole family by their good conduct glorify their God and Saviour.

Poetry.

REDEMPTION.

HARK! 'tis the Prophet of the skies
Proclaims redemption near:
The night of death and bondage flies,
The dawning tints appear.
Zion, from deepest shades of gloom,
Awakes to glorious day;
Her desert wastes with verdure bloom,
Her shadows flee away.
To heal her wounds, her night dispel,
The heralds cross the main;
On Calvary's awful brow, they tell
That Jesus lives again.
From Salem's towers, the Islam sign
With holy zeal is hurled;
'Tis there Immanuel's symbols shine,
His banner is unfurled.
The gladdening news, conveyed afar,
Remotest nations hear;
To welcome Judah's rising Star
The ransomed tribes appear.
Again in Bethlehem swells the song,
The choral breaks again;
While Jordan's shores the strains prolong,
"Good-will and peace to men."

W. B. TAPPAN.

TO READERS AND CORRESPONDENTS.

B. D. has been prevented by domestic affliction from continuing his letter "On Paradise and Eternal Life." It will (D.v.) be continued next month.

PUBLICATIONS RECEIVED.

An Affectionate Appeal to all who love the Lord Jesus Christ,
by Archdeacon Jeffreys of Bombay. Edinburgh: Dickson.
Six Sermons on Intemperance. Edinburgh: Dickson.

The Jewish Herald.

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VOL. I.

JEWISH FASTS AND FESTIVALS.

NO. IV. THE FEAST OF TRUMPETS.

It was enjoined in the law of Moses that the Israelites should, on the first day of the seventh month* (Tishri), hold a holy convocation. "It was to be a day of blowing the trumpets unto them." It is thought that, previously to the institution of the Passover, Tishri was regarded as the first month of the year; and though from that time it became the seventh in the ecclesiastical, it still continues to be esteemed the first in the civil year. Accordingly the feast of trumpets, celebrated on the first day of this month, is sometimes denominated the feast of the new year, and is supposed to be commemorative of the creation of the world. There are, however, additional reasons given by the Rabbinical Jews, for the command to sound the trumpet. The first ten days of the year are set apart for penitence, and hence it is said that the trumpet is sounded as a call to repent. When the law was given in Mount Sinai, it was given with the sound of a trumpet, which waxed louder and louder; and accordingly we are told, that the trumpet is sounded to call to remembrance the trumpet which was blown when God spake all the words of the Ten Commandments. The prophets are compared to watchmen sounding the trumpet; the trumpet is to be sounded in the great day of judgment; the outcasts of Israel are to be gathered by the sound of the great trumpet; it is accordingly taught that it

* Falling this year on the 21st of September.

is sounded to remind the people of the prophets, of the day of judgment, and to pray for the time when Israel shall be gathered. It is also said that it is intended to remind them of the destruction of the temple, of the binding of Isaac, and of the ram who was caught by his horns in the thicket, and was sacrificed by Abraham in the stead of his son, and of the resurrection of the dead, and to induce them, by its terrifying and alarming sound, to humble themselves before God.

For a month previously to this feast, the ram's horn is sounded in the synagogue each day after morning service: this is said to be done with the view of awakening the mercy of God by putting him in remembrance of the time when Abraham manifested his faith and his obedience by taking his only son whom he loved, binding him on the altar, and stretching out his hand to slay him, and when God was pleased to point out a ram caught by his horns, and to accept it as a sacrifice in lieu of Isaac. The last week in this month they set apart to special humiliation and prayer, meeting in the synagogue for these purposes at three or four o'clock in the morning: on these occasions they implore forgiveness for the sins committed during the year, and entreat blessings in the year on which they are about to enter. The last day, the day before the feast, the synagogue is opened at two in the morning, and they assemble not only again to confess, but also to remind God of the covenant which he made with their fathers, Abraham, Isaac, and Jacob.

Now we come to the day itself, the day on which it is believed that the work of creation commenced, the day on which the re-creation of the world and the reign of the Messiah are anticipated. There is renewed confession of sin and renewed prayer for mercy in the synagogue, and at the appointed time a ram's horn used as a trumpet is sounded. It is sounded three times, there being at each time four blasts, called *Tekeah*,* *Shevorim*, *Teruah*, and *Tekeah* again. We

* *Tekeah*, a lengthened sound; *Shevorim*, a broken sound; *Teruah*, a loud blast sounding an alarm.

copy the following prayer, which is repeated by the person who sounds the trumpet before he begins, from "The Voice of Israel." "May it be acceptable in thy presence, O Lord! my God and the God of my fathers; the God of heaven and the God of the earth; the God of Abraham, the God of Isaac, and the God of Jacob; the great God, mighty and tremendous; to send me the holy and pure angels, who are faithful ministers, and faithful in their message; and who are desirous and willing to justify Israel; and also the great angel Patzpetzeyah, who is appointed to represent the merits of Israel when they sound the shophar (cornet) this day; and likewise the great angel Tashbash, who is appointed to declare the merits of Israel, and confound Satan with their sound of the cornet; and the great princes who are appointed to superintend the sounding of the shophar; and the great angels Hadarneal and Sandalphan, who are appointed over our Tekeahs, who introduce our Tekeahs before the throne of thy glory; and also the angel Shamseal, who is appointed over the Teruah; and the angel Prasta, who is appointed to superintend Tekeah, Shevorim, Teruah, Tekeah, that they all may be expeditious in their errand, to introduce our Tekeahs before the veil, and before the throne of thy glory; and mayst thou be inclined to have mercy over thy people Israel; and lead us within the temperate line of strict justice; and conduct thyself towards thy children with the attribute of mercy; and suffer our Tekeahs to ascend before the throne of thy glory; and attentively view the ashes of Isaac heaped up on the altar; and remember this day unto us, his seed, his being bound on the altar; for thou, O God! art a faithful Being, and rememberest thy covenant. Blessed art thou, O Lord! who rememberest the covenant."

We have said that the trumpet is sounded three times. The first is called *Malcuth*, or the kingdom, and is accompanied with prayer that the God of Israel would reign over the whole world. The second is de-

nominated *Zechrounouth*, or remembrances ; God being thus put in remembrance of his promises to the fathers, and entreated to be merciful to their seed. The third is called *Strongshrouth*, or the trumpets, being intended to remind them of the trumpet blown on Mount Sinai, and of that which is to be blown to summon the people to Jerusalem.

When the trumpet-sound is finished, prayer is offered, and the verse repeated, "Blessed are the people that know the joyful sound." The sound spoken of by the Psalmist is, however, far more joyful than any sound uttered by Jewish trumpets on the first of Tishri, a sound more joyful than that heard in heaven when creation was finished, and the morning stars sang together, and all the sons of God shouted for joy ; a sound not like that on Mount Sinai, which terrified the people, and led them thus to address Moses, "Speak thou with us, and we will hear : but let not God speak with us, lest we die ;" this sound is no other than that of the everlasting Gospel. The Gospel-trumpet proclaims a Saviour for sinners, one who is able to save to the uttermost all that come to God by him. It proclaims in him pardon for the guilty, justification for the unrighteous, regeneration and sanctification for the depraved, and heaven for those who deserve the second death. Blessed indeed are the people who know this joyful sound ! They were once darkness, but now are they light in the Lord ; they were once children of wrath, but now they are washed, justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God. Oh that this blessedness were experienced by the Lord's ancient people ! Oh that, instead of listening to the horn of the ram, they would open their ears to the glorious Gospel of the blessed God, the true trumpet that calls them to repent, to believe, and to be saved !

R. A.

CHARACTERISTICS OF THE JEWISH RITUAL.

BY THE REV. J. VINKY.

PART I.—JEWISH RITUAL OF DIVINE ORIGIN, AND TO A GREAT EXTENT A COMPILATION OF WHAT HAD PREVIOUSLY BEEN IN EXISTENCE.

By the Jewish ritual, I understand that system of religious worship which was established in connexion with the Jewish nation, and to which, as a people, they were so remarkably attached. I am aware, indeed, that this system was very closely allied to their civil polity, and is in many instances so interwoven, that it is difficult to view it apart. As far as they can be separated, however, you will understand our business is with the former rather than with the latter,—with the ritual as distinguished from the dispensation in general, and from the polity in particular. It may still further aid the distinctness of our view, if, without entering into lengthened detail, I just observe in passing, that, according to this ritual—

1. There were to be offered six different kinds of sacrifices, viz., burnt and peace offerings—sin and trespass offerings—meat and drink offerings—each with its prescribed accompaniments. These were to be offered at the will of the party, and also in addition, daily, weekly, and monthly, and at the five annual feasts, viz., the feasts of Passover, Pentecost, Tabernacles, Trumpets, and Atonement. Besides these, there were seven occasional offerings, to be presented as circumstances might require, and as specified in the Levitical law. These, with the oblation of first-fruits, tithes, and vows, formed the staple of this singular system of worship, and constitute its sacrificial division.

2. All these sacrifices and oblations were to be presented only through the appointed media, viz., the tribe of Levi, which was set apart for this particular business, and was supported by the body of the people, &c.

3. These sacrifices and oblations were to be brought only to such places as were specifically consecrated to that object, and which were first the tabernacle, and afterwards the temple on Mount Moriah.

Thus, then, we have the ritual in its general outline distinctly before us:—its sacrifices, periodical and occasional — its priests, inferior and superior — its festivals, more or less frequent — its places of sacred worship specifically appointed, and the interstices left by those general outlines, filled up with almost innumerable directions as to the minutiae of each.

Keeping now these general outlines distinctly in view, let us endeavour to ascertain the leading CHARACTERISTICS of the ritual thus briefly sketched; and *first*, I need scarcely remind you as one of the most obvious, and at the same time most important, characteristics, that this ritual was of *Divine appointment*. As you are probably aware, this fact has not unfrequently been called in question, and the whole system has been represented as of merely human device.

Now, without for a moment giving countenance to so gratuitous an assumption, I think it can scarcely surprise any thoughtful mind that such an assumption should have been entertained. Certainly when we read through the book of Leviticus, marking the detailed observances there enjoined, the apparently trivial matters adverted to, the seemingly little things spoken of as points diligently to be observed, and when, moreover, we notice the disproportionate length of this part of Scripture to other parts which appear of far greater moment, the question is apt to arise—Can all this be *Divine*? These directions about the various parts of the animal, the skin, the legs, the caul, the kidneys—are they, can they be the utterances of God? Whatever impression, however, of this kind may arise, serious consideration cannot fail to show its futility.

For if such a system had been attempted to be imposed by mere human authority—even admitting the adaptation of many of its parts to the circumstances and conditions of the people, it is certain that so re-

bellious a nation as that of the Jews would not have generally yielded to it. This, therefore, as well as the express declaration of Scripture, proves that it was more than human—that, in fact, it was Divine. As this was the case with the system generally, so was it with respect to all its particulars. It was so with its sacrifices, for though many have entertained the opposite opinion, and have urged that sacrifices originally had their foundation in the natural religion of man independently of Divine authority, of which opinion was Chrysostom, Justin Martyr, Irenæus, Tertullian, Theodoret, Cyril of Alexandria, Maimonides, and others; yet I cannot but think,—looking at the absence of any connexion between the consciousness of guilt and the slaying of a victim, at the reference of the apostle to the faith of Abraham in connexion with what he offered, at the presentation of sacrifice even before the grant of animal food,—that although the sacred historian is silent upon the subject, sacrifices had their original foundation not in the religion of men but in the appointment of God. What was thus true, as we think, of the SACRIFICES of the system, was equally so of the SACERDOTAL ARRANGEMENT, and the edifices of sacred character. With respect to the former, says God, Numb. viii. 17, 18, “For all the first-born of the children of Israel are mine, both man and beast, and I have taken the Levites for all the first-born of the children of Israel;” and as regards the latter system, the same Divine authority, after having given a visionary model of the intended structure—“See thou make all things according to the pattern shewed thee in the mount.”

Settle it, therefore, in your minds, my dear friends, that whatever peculiarity you may find attaching to the ritual, and however it may, subsequent to its establishment, have been tarnished and spoiled, it was nevertheless of Divine original.

He who framed the system of the universe framed the system of the Jewish ritual. The same mighty Being who drew the plan of the world drew the plan of the Tabernacle. He who made man priest of

Nature appointed Levi priest of the Jews. He who formed the beasts of the field ordained which of those beasts should be offered in sacrifice, and perhaps, not without a view to that, arranged their proportions: yea, He who formed the lily of the valley and the rose of Sharon sketched the very flowers for the curtains of the sacred house and the pomegranates for the garments of the priest. How condescending the mind of Jehovah, great in its capacity, but able to stoop to that which is little!—How interested that mind in even the minutiae of worship, and how big with importance and interest that system which is thus the reflection, the archetype of the mind of God! Brethren, it is an interesting fact, and one which may well fix our attention a little longer upon the system, that in its general outline and in its distinctive features, the Jewish ritual was of Divine appointment. But—

Secondly, As another characteristic of this ritual which is worthy of observation, I would mention that, to a great extent, it was a compilation of what had been previously in existence. This, while it does not at all interfere with the fact we have just endeavoured to establish, it is important to bear in mind, as showing the true nature of the system, its correspondence with previous usages, and the unity of the Divine plan from the beginning of the world to the end. In order to make it evident to you, let me request you to bear in mind that some kind of worship had been in existence from the earliest ages of the world, and that various fragments of Scripture history suggest to us the reflection that there also had been something like a simple ritual. Thus, we have every reason to believe, the *Sabbath* had been observed from the commencement of time, and probably on the same day as the Jewish Sabbath. So likewise, as we have seen, there were *sacrifices*, and sacrifices of animals similar in their nature to those offered by the Jews—for instance, doves and lambs. For the presentation of the sacrifice, as you know, *altars* were erected—a fact which at once calls up to our recollection the piety of Abraham, Isaac,

Jacob, and Noah ; so likewise there appear to have been specific places appointed for the erection of these altars and for the presentation of the offerings, which accounts for the fact of our finding Cain and Abel together at one time, though of different occupations, and offering different sacrifices ; so likewise there appear to have been sacred persons as well as sacred places ; witness Melchizedek, king of Salem ; as well as the fact that the right of primogeniture included a right to the priesthood ; and if we suppose with many that the garments Jacob put on belonging to his brother Esau, when he surreptitiously obtained his father's blessing, were sacerdotal garments, we should then have *sacred vestments*. Now, without laying much stress upon inferential reasoning, we can scarcely think of all these incidental references to primitive usage, without arriving at the conclusion that, from the earliest time, there was in existence some kind of ritual in connexion with religious worship ; and that this simple and patriarchal system might form the elements and ground-work of the more extended and formal ritual of which now we are speaking. In suggesting this, however, I do not forget that, for four centuries between the patriarchal age and the setting up of the Jewish system, the Israelites sojourned in the idolatrous land of Egypt ; and that it may be urged, that thence they are very likely to have derived at least PARTS of that system. In reply to this I would observe, that though we admit, as I think we must do, that some of the Jewish observances were modifications of the Egyptian, this would not interfere with the fact to which we have already referred, nor to that on which we are now dwelling. If they were modifications in some individual instances of Egyptian observances, they were still a compilation ; while they would be of Divine appointment as far as the Mosaic ritual was concerned. But would the great Head of the theocracy at all permit the introduction of such observances into his worship ? I reply, He may have done so in some instances to conciliate the prejudices of his infant church, and to show that it was not the form but the spirit and the

object of worship which constitute its essence and value ; while by adopting in others ceremonies diametrically opposite, he might guard against the evil which would otherwise accrue. Upon this question, however, we must not enter now, as its complete discussion would occupy far more than the time allotted for this lecture. Bear in your recollection, then, that the Mosaic institution was to a great extent a compilation, and at the same time then you must look for its origin chiefly, not to the land of Israel's captivity, but to the abode of patriarchal simplicity, not to the residence of the mighty Pharaoh, but to the homesteads of those primitive believers who looked for a city which had foundations, and who even in the days of Seth began to " call upon the name of the Lord." Let it be remembered that it was a second edition rather than a first—a moulding rather than a creation—an arrangement into system rather than an original device ; and that as the pristine elements of the chaotic abyss were in existence before the Divine Spirit moved upon their surface, and the mandate was uttered, Let the light be, so was it here. The elements of the Jewish ritual were coeval with the patriarchal and even with paradisaical life, but were afterwards crystallised, if we might so speak, into beautiful, though, as it might in some instances appear, fantastic forms, and that when they had been arranged according to the Divine idea, the cloud resting upon the centre piece of the whole seemed to utter in almost vocal tones the original commendation, and to say "*Very good.*"

[This and the following parts constitute the substance of a lecture delivered by the author to the Young Men's Auxiliary to the British Society for the Propagation of the Gospel among the Jews.]

Review.

A Plea for the Outcasts of Israel, by Philo-Rhoma.
Second edition. Aylott and Jones. 1846.

THAT the Gypsies, a wandering race found in every country, ought to excite the compassion, prayers, and efforts of the church no one will deny, and yet they are the parties who, above all others, might adopt the language of David, "No man careth for my soul." We are pleased to see, from the little book whose title is given above, that there are some signs of a different spirit towards them; be the theory of the writer true or not, we are sure that it is true, that to them, as well as to others, the Gospel of the grace of God ought to be preached. The theory to which we allude, and which it is the principal object of the "Plea" to support, is, that the Gypsies are "the outcasts of Israel." We shall give a brief summary of the arguments adduced, and leave our readers to form their own conclusion.

Philo-Rhoma regards as erroneous the principles on which all have acted who have sought for the ten tribes, viz., that they are somewhere *locally* congregated, and that they have retained in some degree the knowledge of the God of their fathers. To disprove the first of these principles, he quotes from the threatenings of Moses, delivered in the wilderness, which were addressed to *all* the people, these threatenings showing that, if they became guilty of idolatry, or other sins, they would be *scattered* by the Lord amongst the nations; he then appeals to the history of the ten tribes after they had revolted from the house of David, to prove how grievously they had fallen into the sin of idolatry, and that therefore they had peculiarly subjected themselves to the execution of the threatenings. He further notices the fact that, when this was the case, Hosea and Amos warned them in the name of God of their approaching dispersion except they repented; the latter told them that they would be sifted among all nations like as corn is sifted in a

sieve,* and the former that they should be wanderers among the nations.† To disprove the other principle—that they have retained some knowledge of the God of their fathers, and of their former ecclesiastical rites, he reminds us that the prophets above named testified that there would be among them a famine of hearing the words of the Lord,‡ that they would become as the children of the Ethiopians unto God,§ that they were to be let alone,|| to be driven out of God's house,¶ and, in a passage which is sometimes applied to the present circumstances of the Jews, but which he thinks inapplicable to them, and intended only for the children of Israel, apart from Judah, and which he regards as implying their future entire destitution of every form of religion,—that they should abide many days without a king and without a priest, without a sacrifice and without an image, without an ephod and without teraphim.** He further asks, whether, when it is remembered that the book of the law was so recondite as to have been lost sight of by the house of Judah, the pious king Josiah, and the consecrated ministers of the temple, the priests and Levites, as it was till brought to light by Hilckiah the priest, who found it in the house of the Lord, it can at all be considered probable that the more idolatrous tribes would carry it with them into captivity.

Our author thinks that the prophecies of Israel have come to pass in the history of the Gypsies, viz., that they should return to Egypt and eat unclean things in Assyria,†† that they should tremble as a bird out of Egypt,‡‡ that as a silly dove without heart they should call to Egypt and go to Assyria, and that then the Lord would spread his net upon them and bring them down as the fowls of heaven,§§ and sift them among all nations.|||| The Gypsies, he says, bear the name of Egypt,

* Amos ix. 9.

† Hosea ix. 17.

‡ Amos viii. 11.

§ Amos ix. 7.

|| Hosea iv. 17.

¶ Hosea ix. 15.

** Hosea iii. 4.

†† Hosea ix. 3.

‡‡ Hosea xi. 11.

§§ Hosea vii. 11—12.

|||| Amos ix. 9.

but with all the characteristics of degraded and fallen Israel; he maintains that, both in their forms and features, the lineaments of their ancestry may be traced; and goes on to say, in pp. 26, 27 :—

“That this remarkable people presents a phenomenon perfectly unique in the history of mankind none can deny. The only one correspondent with it, in the main, is that presented by the dispersed of Judah. In these two families, and in these only, the Jews and the Gypsies, do we see the phenomenon of a people mixed with and wandering among all nations, and yet kept distinct from all—despised by all—persecuted by all—suspected by all—whom every nation in its turn has endeavoured to banish, if not to exterminate—against whom the statute books of every government are replete with penal enactments, which have all failed of their intended purpose—who have passed through waters which could not overflow them, and through fires which could not consume them—who have been hunted like wild beasts of the desert, driven from city to city, from country to country, and yet still to be found in every city and in every clime. Who has not seen the Jews, and who has seen any other people, except the Gypsies, presenting like them the anomalous peculiarity of being without a country, and without a home, wanderers among all nations, and yet as distinct from them as though they were of another species—whom it is impossible to exterminate, to amalgamate, to exclude, either by force or policy? No one has ever seen such another race, for none exists besides these fellow-wanderers. That the phenomenon which the Jew presents is miraculous none will deny; and who shall account for that of the Gypsy, but by a miracle also? The purpose of the miracle in the case of the Jew we know; and is not the purpose of the miracle in that of the Gypsy equally apparent? With the word of God as our guide, it would seem to be so. Without such a guide, all is involved in mystery. ‘Ye are my witnesses, saith the Lord.’ And what is the burden of their testimony? What, but that ‘it is an evil and a bitter thing to depart from the living God?’”

We add the closing paragraph, pp. 35, 36 :—

“A word in conclusion. If Israel and Judah are two distinct branches of the same family, and if the judgment of dispersion among all nations has been denounced equally on both, must not all nations among whom they wander be acquainted with them? If these two branches are to be kept distinct until the time when they shall be re-united on the mountains of Israel, is it wise to look for ‘the outcasts of Israel’ among ‘the dispersed of Judah?’ If the characteristic feature of Israel was to be ignorance of the

God of their fathers, while that of the Jew was to be 'a zeal for God, though not according to knowledge,' is it wise to look for a God-fearing people in our search after the outcasts of Israel? If the features of the Jew betoken him as a son of Abraham according to the flesh, must not the features of his brother Israelite do the same, although a peculiar cast of countenance may distinguish each branch of the Abrahamic family from the other? If no race of men exists answering to the description of Israel, as that description relates to themselves, to their brethren, to their Maker, or to the people among whom they were to sojourn, but the Zigeuners, or Gypsies, who can these outcasts be but the 'outcasts of Israel' themselves? May she who has so long been 'without mercy' (לא רחמה)* soon hear and understand the meaning of that remarkably significant name Rhoma (רחמה) 'mercy,' which the poor outcast gypsies unwittingly appropriate to themselves; when the Lord shall return and have MERCY on her that had *not* OBTAINED MERCY. And let us, 'the strangers,' who have, through mercy, been brought into the house, remember what our great apostle has told us, 'that through our mercy they also shall obtain mercy.' 'Say unto your sisters, רחמה."†

Different opinions will probably be entertained by our readers respecting this theory: they all, however, will be interested in the little book in which it is advocated, and especially will they all be ready to join in prayer that the Gypsies, whether Israelites or not, may be gathered into the fold of the great Shepherd of the sheep.

R. A.

Correspondence, Extracts, &c.

LETTER FROM B. D. ON PARADISE AND ETERNAL LIFE.

(Continued from p. 173.)

IV. The two Paradises mentioned in the preceding articles contain various orders or classes of happy souls. The Midrash Tehillim, fol. 11, col. 3, on Ps. xi. 7, counts seven orders or classes in the upper Paradise, for each of whom a separate mansion is prepared: שבע כמות דין ששון עוֹדִין לעמוד לעד לִבָּא לפני ד' וְקִים קדשא בריד הוא וכו' *g. d.* "There are *seven companies* which shall stand before the living immutable Holy Blessed One. Which is

* Hosea i. 6.

† Hosea ii. 1.

the most eminent class among them? Those who stand in the presence of the Divine Majesty; *i. e.*, the company of the just; as it is said, "*The upright shall behold his countenance.*"* And in another place (Ps. cxl. 14) it is written, "The upright shall dwell in thy presence." The words, *The upright shall behold his countenance*, allude to the seven companies of the just. For it is written (Dan. xii. 3,) "They that be wise (or teachers) shall shine as the brightness of the firmament." They shall shine as the *sun*, as the *moon*, as the *firmament*, as the *stars*, as the *lightning*, as the *lilies*, and as *torches*. The first company sits before the King, and see the King and his countenance, as it is said, "The upright shall dwell in thy presence," (*lit. before thy face*, בְּנֶכֶח); and then again, "The upright shall behold his countenance." Concerning the second company, it is written, (Ps. lxxxiv. 5,) "Blessed are they that dwell in thy house;" concerning the third company, "Who shall ascend into the hill of the Lord?" (Ps. xxiv. 3;) concerning the fourth, "Blessed is he whom thou chooseth and causeth to approach thee," (Ps. lxxv. 5;) concerning the fifth, "Lord, who shall abide in thy tabernacle," (Ps. xv. 1;) concerning the sixth, "Who shall dwell upon thy holy hill?" (*ibid.*;) concerning the seventh, "Who shall stand in his holy place?" (Ps. xxiv. 3.)

It must, however, not be supposed that our author stands alone in his assertion, and that his opinion may be a mere isolated opinion; for, that this was held and received by the orthodox Jews, may be proved from other works; and we deem it sufficient merely to refer the reader whom it may concern to the orthodox authority of the book *Nishmath Chayim*, fol. 26, col. 1, 2, chap. 10 of the first Maama; also the book *Vayikra Rabba*, fol. 163, col. 1, Parasha 30; and the book *Avodath Hakkodesh*, fol. 46, col. 1, chap. 29, entitled *Chelek Haavoda*.

As the upper and lower Paradises are alike in their arrangements, though only as to character and not as to degree, it must naturally be supposed that the latter of these contains likewise seven classes or companies. These are described in the book *Nishmath Chayin*, fol. 27, col. 2, ראשונה דרוגי מלכות וכו', *q. d.* "The first company consists of the דרוגי מלכות (*harugai malchuth*),† as Rabbi Akiba and his companions;‡ the second, of

* Eng. vers., "His countenance doth behold the upright."

† Lit. *slain of the kingdom*, a designation for those who freely give up their lives for the public safety and the glory of God, that by their death the *מלכות*, *kingdom*, *i. e.*, the state or the church, might be preserved.

‡ R. Akiba was the head of the academies of Lydda and Jafna, disciple and successor of Gamaliel. He died a very cruel

those who have been drowned in the sea; the third, of R. Jochanan ben Zachai and his disciples, &c.; the fourth, of those upon whom a cloud had descended and had covered them; the fifth, of the penitent (and in the place where the penitent stand the just cannot stand); the sixth, of the unmarried, who never tasted the taste of sin during their life; the seventh, of the poor, who have been occupied with the law, the Mishna and an honest walk, of whom also Scripture says (Ps. v. 12), "Let all those that put their trust in thee rejoice, let them ever shout for joy!" And the holy blessed God sits in the midst of them explaining to them the law, as it is said (Ps. ci. 6), "Mine eyes shall be upon the faithful of the land, that they may dwell on it with me."

The following quotations are also worthy of notice, as they are apparent contradictions to what has been stated above. In *Zohar chadash*, fol. 34, col. 2, it is said, כל שבב יש לו מדר בשבי עצמו, *q. d.* "Each tribe [of the twelve tribes] has a separate mansion in Paradise." And again, *Talm. tract Shabbath*, fol. 151, col. 1, it is stated, כל צדיק שישן לו מדר לוי כבודו, *q. d.* "For each of the just a separate mansion is prepared according to his dignity." This, however, may be easily reconciled by the supposition that these form sub-divisions in the above-mentioned seven larger divisions.

(To be continued.)

THE HIGH-PRIEST DID NOT OFFER PRAYER IN THE MOST HOLY PLACE.

MANY have asserted, that on the great day of atonement the high-priest of the Jews, when he entered the Holy of Holiest offered an intercessory prayer for the people. And this practice is considered typical of the intercession of our great High-priest in the heavenly world.

But assertion appears to be unsupported by historical proof. On all hands it is allowed that the inspired records are silent on the subject; and thence it may be fairly concluded, that if the

death by order of the emperor Adrian, for having partaken in the revolt of Barchocheba, the pseudo-Messiah; and although the latter was finally proved to be an impostor, yet so great is the partiality of the Jews for this, in other respects, great man, R. Akiba, that he and his partisans are considered martyrs for the truth's sake. For something more of this Rabbi's history, see my translation of Peter Beer in the "Voice of Israel," vol. i. p. 181, sq.

practice did obtain, it was no part of a Divine institution, and of course we have no warrant for considering it typical.

We are, however, referred to the Mishna, or text of the Talmud, compiled in the second century of the Christian era. Granting that the Mishna may be a faithful record of practices which obtained in the later ages of the Jewish church, the proof of Divine institution would still be wanting. But, in fact, that work holds out no ground for the assertion. The only passage which I can discover, as at all referable to the subject, is in Joma, cap. 5. In this passage is described the first entrance of the high-priest into the most holy place, on that memorable day. Having entered through the veils, and deposited the burning frankincense on "the stone of the foundation," which, during the second temple, occupied the place of the ark, he retired backwards, still keeping his face towards the supposed seat of the Divine Majesty. Then "he prayed a short prayer in the outer house, i. e. the holy place. He continued not long in prayer, lest he should occasion alarm to Israel." Such is the only testimony on the subject, which obviously implies the contrary of the assertion that it is brought to support.

Bartenora and Maimonides, the most approved commentators on the Mishna, give us reason, in their illustrations of the place, to suspect that even this was the custom of degenerate days. They profess to give the prayer which was offered in the outer house. "May it please the Lord our God, that if the ensuing year be hot, it may also be showery; and that the sceptre may not be removed from the house of Judah; and that thy people the house of Judah may not want food; and that the prayers of travellers may not be acceptable in thy sight:" for the last paradoxical petition, this reason is assigned, "that travellers always pray for dry weather." For the conciseness of the whole prayer Maimonides gives the following reason:—"For if he had continued long, the Israelites would have feared that he was dead; since many high-priests have died in the most holy place when they either unskilfully or presumptuously altered the prescribed manner of offering the incense. It is therefore desirable that preachers and writers should no more appeal to the intercession of the high-priest under the law as an illustration of the intercession of our exalted Mediator in the heavenly world. We have the warrant of Divine inspiration for considering the high-priest's offices, on that memorable day, as a type of the mediation of our Lord; but there appears nothing analogous to what is commonly understood as the intercession of Christ in heaven. On this great subject it were to be wished that some judicious divine would present the church with a clear and scriptural view, disencumbered of human systems and unauthorised analogies.

Congregational Magazine.

THE JEW.

(From Blackwood's Magazine.)

TALK of pedigrees, forsooth! tell us of the Talbots, Percys, Howards, and like mushrooms of yesterday! Show me a Jew, and we will show you a man whose genealogical tree springs from Abraham's bosom, whose family is older than the decalogue, and who bears incontrovertible evidence, in every line of his oriental countenance, of the authenticity of his descent through myriads of successive generations. You see in him a living argument of the truth of Divine revelation; in him you behold the literal fulfilment of the prophecies; with him you ascend the stream of time, not voyaging by the help of the dim, uncertain, and fallacious light of tradition, but guided by an emanation of the same light which, to his nation, was "a cloud by day and a pillar of fire by night:" in him you see the representative of the once favoured people of God, to whom, as to the chosen of mankind, he revealed himself their legislator, protector, and king; who brought them out of the land of Egypt, out of the house of bondage. You behold him established, as it were, for ever in the pleasant places allotted him; you trace him by the peculiar mercy of his God, in his transition states from bondage to freedom; and by the innate depravity of his human nature, from prosperity to insolence, ingratitude, and rebellion; following him on, you find him the serf of Rome; you trace him from the smouldering ashes of Jerusalem, an outcast and a wanderer in all lands; the persecutor of Christ, you find him the persecuted of Christians, bearing all things, suffering all things, strong in the pride of human knowledge, stiff-necked and gainsaying, hoping all things, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob."

Intelligence.
**BRITISH SOCIETY FOR THE PROPAGATION OF THE
GOSPEL AMONG THE JEWS.**

EXTRACTS FROM MISSIONARIES' JOURNALS.
From Mr. D. A. H.'s Report.

"I was visiting Mr. G., an infidel Jew, who does not believe that *all* is truth which is written in the Bible, and met at his house his son, who is deaf and dumb, who was in an institution at Berlin, where he learned to talk a little. When I was arguing with his father on the fulfilment of the prophecies in Christ, and his father had become angry, he, aware of my conversion to

Christianity, and seeing that I was opposed in the maintenance of truth, produced one of his German prayer-books which he had brought with him from Berlin, and read to his father a passage out of it, which was as follows :—‘ As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life.’—John iii.

“ I was taken by surprise when I heard this; and turning to the young man, asked him—‘ Do you believe in Jesus, and do you love him?’ He replied in the affirmative, and said, ‘ I would not read this book if I did not believe in Jesus.’

“ I asked his father how his son came to the knowledge of Jesus; and he gave me the following account of his son’s conversion.

“ ‘ When my son was eight years old, I sent him to Berlin to a deaf and dumb institution, where he remained nine years. In this institution there was a Mr. L——, a baptized Jew, who became his teacher. My son, being but a child, did not know much about Judaism, and therefore was easily led to believe in Jesus, because Mr. L—— always pressed it upon his mind. I must say that my son is really a child of God, for he does not care for anything in this world; he says ‘ it is all vanity.’ He likes to sit by himself when he has time, and to read in his German prayer-book. His only thought is heaven; and when I sometimes tell him that he is too religious, he answers me in such a way that I am soon silenced. But what surprises me most of all is, that he still says he is such a great sinner; and surely if he does still complain that he is a great sinner, I do not know any one who is free from sin.’

“ I rejoiced to hear such a testimony from an unbelieving father, of his own son’s conversion. I am sure that every believer in Christ will rejoice to hear this, and will praise the Lord from whom all blessings come. It is pleasing to hear, that here and there one of the lost sheep of Israel has come to the knowledge of Him who is the Shepherd of Israel. I think it an encouragement for us in our efforts. May the Lord grant, that this young man may be a blessing to his father, as his teacher was to him !”

From Mr. N.’s Journal.

“ During these two days I met with a number of old acquaintances with whom I conversed about the truth as it is in Jesus, and, what was more pleasing, I found that some, who formerly wished as a matter of curiosity to hear of Christ, are now in a state of earnest inquiry, and some who were previously inquiring are now anxious to be saved. Several wished me to take them under my care; as I could not comply, they determined to go to the London Institution, and although I was grieved to be obliged

to lose sight of them, I was thankful that my humble labours had not been in vain in the Lord."

From Mr. R.'s Journal.

"I called upon Mr. A. I fully believe him to be convinced and in earnest about the conversion of his soul to God. He knows and I trust feels the value of the fundamental doctrines of our holy faith; it is his decided purpose to give himself to God."

FREE CHURCH OF SCOTLAND.

PESTH.

THE work is advancing here in such a manner as to furnish bright hopes for the future. The Rev. A. Thompson informs the secretary that they have many callers who exhibit the most anxious apparent concern, and though some, after a day or two, disappear, there are others of a much more hopeful character; this is especially the case with two young men who have waited upon the missionary for instruction almost daily for the last two months: another person has visited him in the same manner for several weeks, whom he regards as a sincere inquirer. It is gratifying to know that the wife of this man seems equally interested with her husband."

PRESBYTERIAN CHURCH IN IRELAND.

Extracts from the Fourth Annual Report of the Jewish Mission, presented July, 1846.

DURING the past year the missionaries of the Assembly have continued to labour amongst the Jews in Damascus and Hamburg.

Damascus.—The missionaries write that, during the last six months, they have had a stated service in Hebrew every Saturday. The attendance of Jews is small and fluctuating, and they frequently turn the meetings into discussions on the doctrines and evidences of Christianity. There are seven or eight Jewish synagogues and sixteen Jewish schools in Damascus; these the missionaries occasionally visit. A considerable number of Hebrew Bibles and of Psalm-books in Arabic have been circulated; also Hebrew tracts and the New Testament have been given whenever we had reason to hope that they would be read. The missionaries are not, however, privileged to report that any Jews have been converted through their agency.

Hamburg.—The great number of foreign Jews who spend a few days here on their way to and from England furnish a very interesting class. These are often ready to visit the missionary, and are grateful to find any one who will converse kindly with

them. The desire to learn English brings a few members of Jewish families resident at Hamburg to call on Dr. Craig, and the Doctor takes every opportunity to visit Jews in neighbouring towns. He has not been permitted personally to receive any into the church by baptism, but four who were for a time under his instruction have been baptized by others.

AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

*Extracts from the Twenty-fourth Annual Report, presented
May 13, 1846.*

New York.—Mr. Forrester has resigned his post as a missionary. During the three years of his engagement, he distributed some 20,000 tracts, and nearly 400 copies of the word of God. Not a single instance has come to the knowledge of the missionaries, where a Bible had been given and the gift had been parted with or abused. The Rev. John Lichtenstein has been appointed superintendent of the mission-house, where he instructs the inmates and inquirers, and preaches every Lord's day. He also devotes himself, during the week, to the visitation of the families of Israel.

Baltimore.—The Rev. Nehemiah Altman having returned to his former duties at Circleville, Ohio, the Rev. John Neander has been appointed his successor. He is to divide his labours between Baltimore and Charleston, and occasionally to make short missionary excursions into the country, south of the former city. Since the report was adopted, Mr. Neander has been appointed by the board, to Philadelphia, as well as Baltimore and Charleston. In addition to these arrangements, Messrs. Bonhomme and Bernheim are instructed to act as general travelling missionaries and agents. As to past results, the report states that the churches have been aroused from that torpor of indifference, if not of despair, in regard to the whole subject that had for many years oppressed their energies, that some thousands of Jews have heard the Gospel, many of them for the first time in their lives, that the Jewish mind has been extensively, and at various points, aroused to the examination of the truth, as it is in Jesus, and that thus backsliders have been warned and reclaimed and souls converted and saved. The report concludes with the announcement of the monthly concert of prayer for Israel which is arranged to take place at the same time as the prayer meeting of the British Society, viz., the third Wednesday evening in every month.

GENERAL JEWISH INTELLIGENCE.

GERMAN REFORMED JEWS.

DRESDEN.

(*Extract of a Letter from a Clergyman, dated June 3, 1846.*)

"I ATTENDED twice the place of worship of what are called the Reformed Jews—alas! how painfully emphatic is the application of the term Ichabod. I could not refrain, though I struggled powerfully against it, from shedding bitter tears, while looking on hundreds, and almost thousands I may say, intent on forsaking the fountain of living waters and seeking for broken cisterns without water. Their service in German, and not in Hebrew, is formed after the models of the Christian mode of worship—psalmody, formulary of prayers, and a sermon; but, as in the Roman Catholic churches, the service is intended for effect to captivate the senses,—the loud-pealing organ, a choir of the choicest vocal performers, lights, flowers, and everything to produce a theatrical and dramatic effect. The doctrine taught is naked and abstract.

"I have possessed myself of their formularies, and purpose, God willing, to publish them. My impression is that a great infidel compact is about forming in Germany between different parties; 'the friends of light,' as they call themselves, a body of men most numerous, and, I grieve to say, increasing in the bosom of the Lutherans and Reformed church; the German Catholics and the Reformed Jews. The public press appears to be preparing the way for such an unholy alliance. I have taken great pains to ascertain the creed and character of the so-called 'German Catholics.' I am grieved to say they are, as a body, infidels,—they wage war against Rome, but at the same time also against the Lord and his Christ. I have their printed creed and formulary, which are decidedly infidel. I put myself in communication with their leader and apostle at Berlin, the very centre of the movement. He candidly owned that, in coming out of the Romish church, they disown all further bondage, whether of Scripture or church authority, and constitute themselves a community to be guided by reason, and to interpret Scripture on that ground and by that rule."

Evangelical Alliance.—It has been the honour of the British Society for the Propagation of the Gospel among the Jews to associate, in the prosecution of its grand object, Christians of all denominations. Believing that their union will remove one obstacle in the way of Jewish, as well as Gentile conversion, we cannot but rejoice in every effort to unite them in closer bonds: we record, therefore, with sentiments of peculiar gratitude to

God the formation, during the past month, of the Evangelical Alliance, a society constituted for the purpose of manifesting and promoting Christian union. About a thousand ministers and others from every part of the world, and from every evangelical denomination in the church, have met together in the spirit of prayer, have recognised each other as brethren in Christ, have declared their agreement on some of the most important points of Christian doctrine, and have prepared the way for future vigorous co-operation. Would that all our readers could have been present at the public meetings held in connexion with this movement! The disciples have met with one accord, in one place; the presence of God has been felt, and we doubt not that it is an earnest that a second Pentecostal effusion of the Holy Ghost will soon be experienced in every part of the visible church. The Lord hasten it, and to him shall be the praise!

Assembly of Rabbies at Breslau.—Twenty-six rabbies of the Reformed party have been holding their conclave. The assembly met on the 13th of July. The first question submitted was the change of the Sabbath to the first day of the week; the debate on this point continued till the 15th, when the proposal for deferring its observance was negatived by a majority of seventeen to nine. The next debate was on the abolition of the second day's festivals; this would, it is thought, be adopted.

Proposed Assembly of Orthodox Rabbies.—Dr. Frankel, the chief rabbi of Dresden, has issued an appeal for an assembly of orthodox Jewish theologians. This appeal has been responded to, and the first meeting is likely soon to take place. Whatever (says "The Voice of Jacob") be the powers or the fruits of the proposed meeting of theologians, the general voice has demanded that it be held; and surely it is not the pastors of our scattered flocks, who should be insensible to those premonitory signs, which are exhibited by the universal cry for unions, or rather re-unions, in Israel.

Poetry.

CHRISTIANS SHOULD CARE FOR THE JEWS.

(*For the Jewish Herald.*)

WHY should we not care for the Jews?
 They once were the fav'rites of God;
 The Omnipotent did not refuse
 In their temple to fix His abode.
 The glorious Shekinah was visible there,
 The Urim and Thummim gave answers to prayer.

Why should we not care for the Jews?
 The records of truth were their own;
 And they the blest page could peruse,
 To all but themselves quite unknown.
 When darkness o'erspread all the nations beside,
 The word of the Lord was their lamp and their guide.

Those oracles given of old,
 For us they preserved with great care,
 And now in our Scriptures enrolled,
 With joy the rich treasure we share.
 What peace through our bosoms those writings diffuse,
 O let us remember they come from the Jews.

Grave patriarchs and sages of old,
 Derived from this stock their high birth;
 And their seers in rapt vision foretold
 Things fulfilling but now on our earth.
 The holy apostles were Israelites, too,
 Yea, Jesus, our Saviour, himself was a Jew.

Then sure we should care for the Jews,
 And grieve when their woes are rehearsed;
 Because they the Saviour refuse
 They are scattered, and peeled, and dispersed.
 But widely o'er earth as they wander abroad,
 They are witnesses still to the truth of God's word.

Yet Israel shall not always live
 Thus estranged from her Shepherd and King;
 Oh, no! the blest day shall arrive—
 Faith hails its approach while we sing—
 When they our Messiah shall claim as their own,
 Seeking pardon and peace from his merits alone.

Then, Christians, we'll pray for the Jews,
 When we bow at our Father's high throne;
 The petitions he will not refuse,
 Offered up in the name of his Son.
 Soon, soon may that name through the earth be adored,
 And Gentile and Jew become one in the Lord.

E. W.

Nottingham.

The Jewish Herald.

No. X.

OCTOBER, 1846.

VOL. I.

CHARACTERISTICS OF THE JEWISH RITUAL.

BY THE REV. J. VINKY.

PART II.—JEWISH RITUAL REQUIRING FREE-WILL SERVICE, SUBSERVING DIVERSIFIED OBJECTS, AND TYPICAL IN ITS CHARACTER.

THIRDLY. Looking upon the Israelitish ritual now before our minds, we cannot but be struck with the fact that it required free-will service.

When the tabernacle was to be erected, Moses said to the congregation, Ex. xxxv. 5, &c., "Take ye from among you an offering unto the Lord : whosoever is of a willing heart, let him bring it, an offering of the Lord ; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red ; and badgers' skins," &c. ; and ver. 21, "They came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments."

And not only was the tabernacle **ERECTED** by free-will offerings, but its worship was in like manner sustained. True, indeed, a **COMMAND** was given that the priests should be maintained partly by sacrifices and oblations, and partly by the grant of land ; but let it be remembered, that even these grants were free in a certain sense, for if any Israelite refused them, he was amenable to none but God. With regard to the tithes,

one-tenth of which were for the priests, and nine-tenths for the other Levites, the payment and appropriation of them, Moses left to the consciences of the people, without subjecting them to judicial or sacerdotal visitation.

Now, then, think of the costly materials employed in this ritual—The gold that was used being “twenty and nine talents, and seven hundred and thirty shekels after the shekel of the sanctuary.” Ex. xxxviii. 24. “Silver an hundred talents, and a thousand seven hundred and three score and fifteen shekels, after the shekel of the sanctuary.” ver. 25. “Brass seventy talents, and two thousand four hundred shekels.” ver. 29. An amount altogether equal to £190,000. Think of the expense of its support,—sacrifices every day—every week—every month. Think of the sustentation of the separate orders of individuals appointed to minister in its holy things. Think, too, of the comparative poverty of the people, but a few years before captives in Egypt, and now but a wandering tribe. Think of the instinctive love of the Jewish mind then, as now, for trinkets and for wealth, and the consequent unwillingness to part with it. Think of all these things, and then as you observe the people offering willingly; the women their brazen looking glasses, Bezaleel and Aholiab their labours and skill, and the people generally their substance and their treasures, so that at the first erection the command had to go forth—“Let neither man nor woman make any more work for the offering of the sanctuary,” Exodus xxxvi. 6, for the people brought much more than enough: and you cannot fail to see an indication of the fact that real love to religion is a powerful motive to liberality and devotedness.

Fourthly. As another characteristic, allow me to remind you that the Jewish ritual secured simultaneously many and diversified objects. No one who has studied the Divine government, but must have been struck with the fact that this was the case in many of its departments. A finite mind is compelled to compass

one thing after another. The Infinite Mind accomplishes many purposes at once. This was strikingly exemplified in the ritual now before us, for how many purposes did it secure! Do we look at its establishment? We have just seen the way in which it called forth the liberality and industry of the people; diverting their minds from those circumstances of which they were so often ready to complain, and stirring them up to a wholesome emulation in connexion with the service of God. Do we look at its subsequent operations,—great were the benefits both moral and physical which it was calculated to convey. As we have already intimated, it was in many, at least, of its observances directly opposite to Egyptian idolatry, and to the usages of the nations around, a fact which would have a great tendency to preserve the worshippers from falling into idolatrous practices, and to make them feel that they were a peculiar people.

Not only so, but how well calculated must the constant recurrence of the worship have been to keep before their mind their obligations and responsibilities, as well as those great and important truths which were so frequently symbolised. The guilt of the offerer—his desert of punishment—the possibility of the transfer of his guilt to another—the necessity of purity not only ceremonial, but spiritual—his need of a Mediator, a great High Priest, the recognition of God's authority in even the smallest instances, and such like truths, would be thus continually set before his mind, and great, very great, must thus have been the moral benefit of the institution. Nor probably was the physical benefit small. Think, for example, of the constant ablutions, the prohibition of certain meats, many of which would have been prejudicial to health, the *activity* that would be rendered necessary by their peculiar modes of worship and sacrifice, the purifying influence of the fire and smoke of the sacrifices to prevent pestilence and contagion, and you will see that while the moral tendency of the system was great and important, the physical

advantage was not overlooked. Nor forget the civil and domestic advantages that were secured. How greatly must such a ritual have tended to connect the nation, and to make the people feel they were children of one common Father, and that Father *Divine* ! How advantageously must it have promoted intercourse amongst the nation, by bringing its various parts frequently together, and at least three times in the year, giving them an opportunity of associating in worship ! How greatly must it have promoted a spirit of patriotism when all felt that they had one common and divine institution existing in their land, distinguishing them from all the other nations of the earth ! How mightily, too, must it have tended to strengthen all civil institutions, since, the government being a theocracy, it was necessarily greatly interwoven with the secular arrangements, so that the body politic and the body ecclesiastic could never be dissevered ; and neither Moses nor Aaron could with efficiency have acted alone ! And, then, as regards domestic circumstances, how great the influence of the sensible and visible mode of worship upon the minds of the young, for the gratification of whose inquisitiveness express commands were given ! When now, my brethren, you think of all these benefits, the moral, physical, civil, and domestic, which were secured by their polity—when you think of these as continually existing, becoming habitual, growing in their influence and increasing in their strength, you cannot fail to perceive the fact, that the system was vastly important, and secured a variety of purposes at once,—that it was not an isolated benefit. Like all the appointments of our great God, it had a variety of aspects, and each one pleasing and useful. It was a fountain sending forth many streams, and each one refreshing and valuable. It was as a sun shining in the midst of the darkness around, and casting its beams on every hand ; a diamond sparkling at each angle in the sunlight of heaven ; and, like its great Author, diffusing a sacred influence upon the evil and

the good, and causing a light to shine upon the just and the unjust.

But, fifthly, this ritual was also typical.

In glancing at it thus far we have regarded it chiefly in its immediate connexion with the people, to whom it more especially pertained. Here we have it placed before us as bearing upon the future, and as being typical of that which was to come. "A type," says Mr. Alexander, (p. 383,) is a representation of spiritual truth, by means of actions or objects placed before the senses, and calculated to convey through them to the mind a lively conception of the truth which they are designed to represent." Taking this view of the matter we can have no hesitation in considering a large part, at least, of this ritual as typical of coming events. "The law," says the apostle, "had a shadow of good things to come;" and, says the Redeemer, "All things must be fulfilled that are written in the law of Moses concerning me." Such being the case, then, we have at once an explanation given to us of many things which might at first sight appear futile and vain, whilst, at the same time, we have an importance attached to the whole system, which otherwise it would not have possessed. Nor, my friends, in thinking of the typical character of the Jewish institution, can we fail to perceive its adaptation to the condition and circumstances of the people. The church at that time was in the infancy of its history; abstract truth would, therefore, have been unsuited to its capacity. It needed tangible representation; not only from the general character of the human mind, which is always more impressed by visible than spiritual objects, but likewise from the peculiar weakness at that time of its *spiritual* perception, and being thus necessary, it was, therefore, vouchsafed.

In looking, then, at the object which is now before us, fail not to bear in mind that whilst it was symbolical, it was also typical. Do you glance at the tabernacle in its various parts, "the holy of

holies, and the ark of the covenant?"—you feel that it was symbolical of Jehovah's residence among the people; for, said he, Ex. xiv. 8, "Let them make me a sanctuary that I may dwell among them;" and that it was also typical of the Redeemer's humanity, and of the merit of his work, for "He tabernacled among us, and God hath set him forth as the propitiation or mercy seat." Do you glance at the sacred festivals?—you see in them symbols both of rest and of restitution. Remember, however, to view them likewise as types of that eternal rest which remains for the people of God. Do you think of the purification and sacrifices, and view them as symbols of the purity of the church?—let them guide you likewise to the great sacrifice and to the renewing of that Holy Ghost whose influences are compared to water. Do you gaze upon the priest of the old dispensation?—fail not to think of Him who is the great High Priest of our profession, and whose intercession avails with God; and thus, as you look at the whole system, ever bear in mind that it not only symbolized first existing truths, but that it was a shadow of good things to come. It was eminently suggestive. It pointed to the future. It was a finger-post to Christianity. Its object was to guide to those better times of which it was but the forerunner; and as the sacrifices were offered year by year continually, not being able to make the offerer perfect, they seemed to say, and with a voice which to spiritual minds would be audible and distinct, "Behold the Lamb of God which taketh away the sin of the world."

THE PAST AND PRESENT DEALINGS OF GOD WITH THE JEWS.

It is the sentiment of an old divine, that God never proceeds to extremities in punishing a nation, till he has first given warning. "He never strikes but he doth threaten first. For he doth therefore strike once, that he may not strike again; so he doth therefore

threaten at the first, that he may not strike at all. He promises that he may fulfil, but he threatens that he may not fulfil." The same writer figuratively represents the successive dealings of God with the impenitent, as three different houses; "the house of instruction," "the house of correction," "the house of destruction." Sinners are first placed in "the house of instruction," and there they are warned of the consequences of their transgressions; if the warning be in vain, they are placed in "the house of correction," where they are visited with chastisements of various kinds; and if chastisement be in vain, they are at length sent to "the house of destruction," where they are destroyed, and "that without remedy."

Now, the Jews before the coming of the Messiah, may be regarded as in the "house of instruction," with occasional corrective discipline: they are at the present time, in "the house of correction;" and it is to preserve or rescue them from the "house of destruction," that among kindred institutions the "British Society for the Propagation of the Gospel among the Jews" has been formed. The object is a noble one, and must commend itself not only to the judgment, but to the heart of all whose feelings are in unison with those of Jesus of Nazareth, who, after dealing out, in vain, though with unerring skill, promises, threats, and strokes, wept over Jerusalem, exclaiming in an agony of grief, into which no breast but his own can fully enter, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" He wept as he spoke. It must be an occasion of great import which can draw tears from the manly eye, from the wise, and the great; what then must have been the occasion when Jesus wept! Shall not his followers sympathise with him? Ah! they have never yet sympathised. Instead of feeling with him in his tender compassion for this now afflicted, scattered, and peeled people, few have been the men who have not scorned and despised, and fewer still

who have not wholly neglected them. If, in the days of Zechariah, the Lord was sore displeased with the heathen for helping forward the affliction of his people, when he was but a little displeased with them,* can we suppose that he is less displeased with his professing Christian church, for her heartless unconcern about their welfare, especially as she ought to know that they are still beloved for the fathers' sakes, that there are glorious blessings still in store for them, and that greater spiritual good than any yet enjoyed, will accrue, from their accession to the church of Christ, to the whole Gentile world?

The Jews were once in the "House of Instruction," and how ample were the advantages which they enjoyed there! There they received the law which was given by Moses; there, prophet after prophet was raised up, and there symbolical rites were instituted, the sacrifices of which at once taught the necessity of an atonement, and typified more clearly than under the patriarchal rule, *that* one great sacrifice, by the offering up of which, the justice of a violated law was to be satisfied, and a way opened for the consistent exercise of Divine mercy. That the amount of instruction was fully adequate to secure a heartfelt peace to those who received it, is evident from the numbers who died in the faith of the promised Messiah. All had the same measure of light afforded—every Jew was bound thrice a year to present himself in the place appointed by God, there to learn his revealed will, to present a typical offering, and to renew vows of allegiance.

But did the Jews, as a nation, profit by the means afforded? Did they not, though warnings were mingled with precepts, and threats with promises, disregard them all, and lapse into the God-dishonouring sin of idolatry? Warnings being disregarded, Jehovah at length struck; he struck *once*, and consigned the nation to a captivity of seventy years; he needed not to strike *again* for *that* sin—his one stroke was

* Zech. i. 15.

effectual to their outward renunciation of idol worship; but though idolatry was at an end for upwards of three centuries before the birth of the Messiah, their religion as a nation, appears to have degenerated into a mere system of external observances, destitute of vitality; a compound of blind pharisaism and of spiritual pride.

It was then that further light was vouchsafed, and that there dawned upon them the first rays of a bright gospel day: the harbinger appeared, directing all eyes to the glorious rising of the Sun of Righteousness, destined to gladden all expectant hearts.—*All expectant hearts, do I say?* Alas, how few were waiting for the consolation of Israel!

The moment of the brightest manifestation of the Divine glory to man had arrived; the moment when all that was obscure in previous dispensations, was to be made clear; when he who before had daily and annually offered the type, might behold the antitype; when all shadowy rituals were to be for ever done away, and the one, the predicted, the adequate, the indispensable sacrifice was to be offered once for all.

Joyful indeed we might have expected that moment to have been, and that from one anxious mind to another would have thrilled the deep emotion communicated by the words of mighty import, "We have found the Messiah," "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Surely every eye must have sparkled, every ear been eager, every pulse beat quick, every heart throbbed while exclaiming, "Is it he? Is it he?" The welfare of every soul hung on the reply, "Come and see." But how few they were who thus felt, who came, and saw; and seeing, heard, and hearing, believed!

His instructions, indeed, were accompanied with a Divine evidence of their truth; such proof of superhuman acquaintance with the heart and character, as bore along with it an irresistible conviction that this was indeed the Son of God. Nor were his instructions confined to his immediate disciples. For three years

were they delivered through the length and breadth of the land, so that it is scarcely a question, whether there was any single Jew living in Palestine who had not the opportunity of either seeing or hearing him. Be this, however, as it may, all might have heard of the decease he accomplished at Jerusalem; all beheld the darkness which was not only over the whole land, but if we may credit profane writers, also over adjacent countries; all might have inquired, and all might have believed. They had ample means of instruction; but, as a nation, rejecting their mercies, hardening their hearts against reproofs, and receiving with apathy and cold neglect the touching appeal reiterated in their ears, they incurred the awful doom of those of whom it is said, "Whoso being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

But justice yet lingered, and forty years of respite were granted. And he it remembered, that these forty years were marked by the enjoyment of rich privileges. The instructions of most of the apostles in turn, blessed this interval—the large increase to the church of Christ which could not have been effected without considerable stir, ought to have led to inquiry; but though many thousands believed, the nation as a body continued impenitent, till at length justice would wait no longer, and wrath was poured out. The records of history unfold the awful particulars connected with their national overthrow; yet were they not consumed, but scattered, a by-word and a reproach: they are among all nations, and from their dispersion till now we have to view them in the second house, named—the "*House of Correction*."

And what pen shall depict the *horrors* of that house, physically or mentally, intellectually or morally, individually or nationally? We can all imagine what fines, imprisonments, persecutions, tortures, death are; we can all understand what wounded pride suffers; what contempt, debasement in intelligence and principle incurs; what agonies the severance of social and national ties inflicts; but all these combined are but light, com-

pared with the inflictions of the judicial wrath of an offended Deity. To have been the people selected from all the nations of the earth as the monuments of the special care and love of Jehovah, and be hurled from this pinnacle of Divine favour and friendship, and made the victims of the malice and hatred of the meanest and most worthless of the human race; to have cherished ardent, albeit false, anticipations of possessing an earthly kingdom which should be paramount to all the kingdoms of the world; and now not to own, but on sufferance, one single foot of land in the whole universe, to have enjoyed alone the only visible symbol of the Divine presence, the only oracles of God, the only temple in which it had been his will to be worshipped, and the only religious observances of his own appointment; and now, to see that glory departed, that temple razed to the ground, their ancient mode of worship rendered impracticable, and their sacred books with additional documents containing the laws and instructions of him whose very name they execrate, in the hand of every Gentile child, to feel every hour of their existence, that though they once wore the mark of being God's peculiar treasure and possession they now bear the mark of "the curse of Cain upon them," the curse which they invoked on themselves and their posterity, when they cried out, "his blood be on us and on our children;" to feel all this, and yet with sullen pride to forbear to yield to this corrective discipline, and to neglect to inquire wherefore God thus contends with them; to feel all this, and yet still to gnash their teeth at the name of Him concerning whom, despite their wilful obstinacy, they cannot but have many secret misgivings lest he should prove to be indeed their long-looked for Messiah. Think what must be the agony of that internal warfare which every thinking Jew must suffer! Political influence will not calm it, the accumulations of wealth will not assuage it, worldly associations of the highest kind will not destroy it,—the poisoned barb is deeply lodged in the very heart's core; it rankles there; and soon the awful, the dreaded

moment will arrive which shall cause a cessation in that warfare, while the agony attending it will be unutterably increased by the unwelcome reality bursting on the disembodied spirit, and sinking it to the abyss of eternal and irremediable woe. But shall they be left to fall into this last house—the *house of perdition*? Once there, none can snatch them thence: “As the tree falls so will it lie.” Countless myriads have passed into eternity since the solemn events of Mount Calvary took place, and these are beyond the sphere of all hopeful influence; but many now living are still within the reach of pardon, and are not beyond the boundaries of hope. Ought not this thought to stimulate the church to arouse all her energies in seeking their salvation?

Some efforts have been made, we are aware, and here and there a solitary conversion has tended to keep alive the little spark which would otherwise have died away after a few flickering attempts at revival,—but what has yet been done in any way adequate to the call?

The Society which has been recently formed, appears to have caused some little sensation. Compassion for the Jews, long dormant in many a breast, has assumed a form; it is no longer a morbid, inert sensation; it now expands in warm feeling, it raises its voice in ardent prayer, it employs its energies in calling forth those of others, it extends its arms in accents of pathetic tenderness to its elder brethren, and it beseeches them “for Christ’s sake to be reconciled to God.”

We wish it all success, and we believe it will have it. We admire the nature of its constitution, applaud the oneness of its aim, approve the simplicity of its mode of operation, and most fervently pray that it may be kept in singleness of heart to carry out all its plans; to be enabled to effect what its largest desires may aim at; and in humility to ascribe all its success to the gracious blessing and operation of Him, whom in this work of faith and labour of love it seeks to serve.

CH. K.

Review.

The Sweetness of Christianity : a Narrative of Joseph Philip Cohen, a Converted Jew. Aylott and Jones.

JOSEPH PHILIP COHEN is a native of Prussia, and was induced, contrary to the wishes of his mother, to visit England. When he arrived in this country he found that his cousin who had invited him, was gone to America ; learning, however, that a fellow townsman was living in London, by his advice he purchased articles to vend ; but, being ignorant of the English language he experienced considerable difficulty, and at a public-house was shamefully treated. This induced him to take a partner, who was honest and upright for a time, but at length absconded, and robbed him of his all. In these circumstances of difficulty he met a Jewish missionary, who asked him whether he read the Bible, and who urged him, when he said that he read chiefly the books of Moses, to study carefully the *whole* Bible, and especially the 53rd chapter of Isaiah, and told him that he would then find Jesus of Nazareth to be the true Messiah. He thought that he could never believe in Jesus, whom he had been taught from his childhood to hate, that he would rather die than believe in Jesus, but he was led to read the Scriptures and was much struck with the fifth verse in the 53rd of Isaiah, "He was wounded for our transgressions," &c. He knew that the Jews sometimes applied it to Isaiah, but he could not avoid the conclusion that it must allude to one more than man, because the wounds of a mere man could never expiate our transgressions. He left London, and began to try again to obtain his livelihood by the sale of small wares ; but when at Worthing he was taken to prison for selling without a license. After his release, one of his brethren who was in good circumstances, offered to employ him, but he objected to his reading the Bible, saying that many Jews had lost their senses through reading it, that they had left Judaism and embraced Christianity. As he could not

give up studying the Bible, he left his new friend, and felt then like an outcast. He thought that God had laid too much punishment upon him, but he feels now that it was all in mercy, that if he had not been afflicted, he, perhaps, might never have known the love of Jesus. In his distress he called to the Lord, and coming to Swansea, he found a townsman who kindly received him. It was the anniversary of the great day of atonement, and as he was reading the 17th chapter of Leviticus and the 11th verse, "It is the blood that maketh atonement for the soul," he thought that a sacrifice must be offered at Jerusalem; but reading other passages, he found that God hid his face from sacrifices of bulls and goats as victims offered for the expiation of sin. He then asked himself, "Is there no way to be saved?" not yet knowing that Jesus shed his blood on Calvary, and that he was a sin-offering made without the gate. He felt so much distress of mind that he thought of the converted Jew who had first advised him to read the Bible, wishing that he could give him instruction in the religion he praised so much; but that gentleman was far away from Swansea; he was recommended to a lady who kindly received him, and introduced him to her minister. The minister, the Rev. T. W. reasoned with him from the Scriptures, and asked him to compare the New Testament with the Old. He hesitated at first about reading the New Testament, but thought, afterwards, that it could do him no harm just to look into it. The first verse on which he fixed his eye was this, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He immediately put the question to himself, "Can he mean that I who have rebelled against him should come? Can he ever pardon my sin, one who has rejected him so long, who has trampled his blood under foot?" Jesus now became sweet unto his soul, and by comparing the Old and New Testaments, he saw that there was no contradiction between them; the one prophecies—the other fulfils. He renounced Judaism, and embraced Jesus as the Messiah. For Christ's sake

he endured many persecutions, and was baptized on the 12th of January, 1845.

Mr. Cohen has fully detailed the circumstances briefly related above, and concludes the interesting little book with an affectionate address to his unconverted brethren, whom he longs to persuade to embrace the glorious gospel of Christ; and finally, with an exhortation to Christians to remember what they owe to the Jews. We cordially recommend the "Narrative," and hope that it will have an extensive circulation.

Extracts, Correspondence, &c.

LETTER FROM B. D., ON PARADISE AND ETERNAL LIFE.

(Continued from p. 220.)

V.—In the preceding articles on these subjects we have been permitted an insight to the ideal Paradise of the Rabbis, with its arrangements and splendour, the divisions and partial delights of its happy occupants. In all this we have to deplore both the carnality of its inventors, and the perversion of Scripture, employed by those to whom the oracles of God had been committed, in order to give validity to their strange dreams. There is one point, however, which exceeds all the preceding in carnality and extravagance; it is the great feast, which God is said to prepare for his chosen people in the world to come.

It would exceed the bounds of this publication to quote all which is extant, in order to prove the actual existence of this doctrine among the Rabbis, and we therefore confine ourselves to the following two quotations. In the book *Rabboth* in *Vayikra rabba*, fol. 146, col. 2, it is stated, R. Berachiah has said, in the name of R. Isaac: "The holy blessed God will in time to come prepare a feast for his righteous servants, and every one who has not eaten of a dead carcase in this world, will be counted worthy to see the world to come." In *Bamidbar rabba*, fol. 205, col. 2, we read, "At a future period, the holy blessed God will prepare a feast for the just in Paradise, and they shall want neither balsam nor the most precious spices, but the north and south winds will sweep together, [the odoriferous things,] and all the spices of Paradise will flow and give forth their odour. This is what is written, [Songs iv. 16,] 'Awake, O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out.'"

The first dish to be served up at this feast is to consist of fish,

viz., the great fish *Leviathan*. It is the female Leviathan, which God is said to have slain and salted long ago, and to reserve for the just in the life to come. This is plainly stated, and backed by Scripture quotations in *Talm.* tract Bava bathra, fol. 75, col. 1, "Rabba says, R. Jochanan has said, The holy blessed God will prepare a feast for the just from the flesh of the Leviathan;" as it is written [Job xl. 30, Eng. version, xli. 6,] "The companions *רֵעֵי עָלָיו*, i. e. shall make a banquet of him;" the word *נָדָה* signifying a banquet, as it is said [2 Kings vi. 23,] "And he prepared a great banquet for them, *וַיַּעַן לָהֶם כֶּדַּי וַיֵּשְׂאוּ*, and they ate and drank." By *companions*, *רֵעֵים*, none else is to be understood than the disciples of the wise, as it is said, [Song viii. 13,] "Thou dwellest in the gardens, the companions hearken to thy voice: cause me to hear it."

We have stated that the Leviathan reserved for that great occasion is the female. Her sad fate, and the cause of her separation from her monster mate, are thus described in *Yalkut Shimoni*, on Isaiah, fol. 46, col. 4, taken from *Talm.* tract Bava bathra, fol. 74, col. 2, "All that the holy and blessed God created in his world he created male and females, so Leviathan the fleet serpent, and Leviathan that crooked serpent [Isa. xxvii. 1,] he created likewise male and female. But had they [been allowed] to have intercourse, they would have destroyed the whole world. What did the holy blessed God? He disabled the male, and slew the female, and salted her for the just in a future state, as it is said [ibid.] "and he slew the dragon in the sea."

As for the male Leviathan, he is, according to *Yulkut Shimoni*, fol. 25, col. 3, reserved to fight one day with the Behemoth or the monster ox to be mentioned hereafter; they are to kill one another, and their flesh to be likewise served up on that great banquet.

(To be continued.)

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

WILL THE CHURCHES HELP?

HITHERTO the operations of the British Society have been chiefly confined to our own country. Missionaries have been employed in London, Bristol, Manchester, Birmingham, and Liverpool; but beyond the translation and publishing of tracts in Dutch, nothing has been done by the Society for the Jews abroad. Other

societies, indeed, have been labouring efficiently in different parts of the world, and amongst these we may mention in particular the London Society and the Free Church of Scotland, but the field abroad is so large that it is as yet very inadequately occupied. Vast multitudes of Jews—nay, the great majority—are still utterly neglected. We cannot then, as we think, be doing right to confine all our energies to England, and to lend no helping hand to the institutions which are labouring for the masses who, though living in other countries, have the same claim on our compassion, our prayers, and our efforts as the Jews in our own land.

The Committee have now very favourable openings on the Continent, without interfering with the operations of other societies, and at the same time, the prospect of obtaining individuals eminently qualified for missionary labour there; they ask the churches, they ask all the friends of Israel, whether they will sustain them in taking advantage of these circumstances,—circumstances which appear to them a clear call in Providence to go into the field and work? They are quite sure that their friends will reply, “Go, and God be with you.”

Further, the experience of the Committee has convinced them of the importance of providing preparatory instruction for their missionaries before employing them in the important work of preaching the Gospel to Jews: it has been found that converted Israelites make the best missionaries to their brethren, but without some preparatory instruction it will be readily supposed that new converts cannot be well fitted for the post, and that, without they be fitted for it, their employment might prove a hinderance to, rather than a promotion of, the great object in view.

But to enter on Continental work, and to make provision for the education of pious young Israelites, will involve a large increase of annual expenditure, and the Committee can only venture upon it in faith that the claims of the ancient people of God will excite more attention from the churches than they as yet have drawn forth. Only let Christians remember what they owe to Israel; only let them remember that their Lord and Master was himself an Israelite according to the flesh; only let them remember that the Israelites are still beloved of God for the fathers' sake, and that there is peculiar blessing promised to those who bless them; only let them remember that the conversion of the Jews will be a blessing not to them only, but to the church and to the world, and we shall have funds enough and to spare for much more work than this.

A BRIEF HISTORY OF SOLOMON HARRIS, WHO WAS BAPTIZED AT MANCHESTER ON THE 5TH OF AUGUST, 1846, BY THE REV. MR. GRIFFIN.—WRITTEN BY HIMSELF.

I WAS born at Obersitzko, near Posen: when only four years of age my parents began to instruct me in the Hebrew language, but as I did not make very rapid progress they soon relinquished the

task. Providentially, my grandfather came to reside with us at this time, and shortly afterwards establishing a school, I became one of his pupils.

One day I heard the elder scholars conversing among themselves about Jesus Christ, of the miracles which he wrought, and the means he used for this purpose, which they said was by a writing he had taken out of the temple. I listened with attention, for of these and other things I had never before heard.

Soon after my poor grandfather died, and the school was broken up. I was then sent to a boarding-school at Posen, where I remained about two years; there the Lord, who knows the end from the beginning, visited me with the rod of affliction, under which I suffered six months. Nevertheless, in his loving-kindness he spared me, and did not cut me off in my sin. Oh, how little did I know then what the Lord had done for us in the provision of his dear Son!

I was now removed to another school at Shwerzenz, where I attended regularly for nine years. One day I heard a Christian girl reading by herself, and on listening was struck with the words, as coming from the lips of a Gentile child, "Let us go to Zion, and there be refreshed."

At length the time arrived at which my father had decided to apprentice me to the cabinet-making, which business I now follow. And here, though to my shame I say it, Satan, the enemy of souls, led me into bad company, by means of which he ensnared my soul and drew me into sin at his will. But the Lord, whose mercy endureth for ever, visited me once more with a severe trial, by removing from me my mother, by the hand of death; this I felt very humbling, for I thought my sinful life was the cause of her death, and that the Lord had punished her for my sake. With that stroke all my affection for home ceased, and I began to think of going to England, but was prevented by my father, who sought every means to detain me; his absence, however, soon after affording me an opportunity, I obtained a passport; and in November, 1842, after a safe voyage of three weeks, I landed at Hull. My money was now nearly exhausted, but having a friend in Staffordshire, I informed him of my arrival, and he invited me to come and stay with him; but work being scarce I travelled to Manchester, where, meeting with an opulent friend, I soon obtained full employment. At this time I went to reside with a pious widow, a member of the Rev. Mr. Fletcher's church, who soon began to inquire about the state of my soul, when I told her I was a Jew by birth, but was sorry to add, regardless of religion. Alas! I did not know how far I had wandered from the sheep-fold and caused the Shepherd of Israel grief. She tried to persuade me to go with her to chapel, which I repeatedly promised to do, but never went. In the mean time a town missionary visited the house, and upon inquiring about me, was informed that

I was an Israelite. He did not speak to me, for which I am thankful, having at that time such an enmity against Christian missionaries. He, however, sent Mr. Naphtali, the Jewish missionary, who began at once to converse with me from the Scriptures, convincing me of sin, of righteousness, and of judgment to come. And here I must acknowledge the sense of gratitude which I owe to Mr. N. for his untiring solicitude on my behalf, as well as for the Hebrew, English, and German Bibles which he gave me, and a great number of tracts. But yet for all this, my heart was so hard that on one occasion I told Mr. N. his labour was in vain, and he might spare himself the trouble of visiting me any more; but he persisted, and would take no denial. And now the enemy again triumphed for a while. A countryman of mine began to associate with me, and it so happened, one Friday evening, while Mr. N. was with me, the individual alluded to came in, and Mr. N. at once appealed to him with such power that he could not reply, persuading him at the same time to flee to Jesus; but instead of this he took offence, and I foolishly listened to his counsel and returned all the books and tracts Mr. Naphtali had given me. I thus deprived myself of the means for taking heed to my steps. Notwithstanding, the Lord, who has now remitted my sin through his precious blood, did not leave me entirely in the hand of the enemy, for though absent, Mr. N.'s words followed me, and at length my heart turned to the Lord. I then desired Mr. Naphtali to resume his instructions, and return me the books, which he cheerfully did,—and so eighteen months rolled on. I was recommended to our esteemed friend, the Rev. Mr. Griffin, whose place of worship I attended for some time, and under whose pastoral care I became edified and refreshed, and by whom I was baptized on the 5th of August, 1846; and I am thankful to our heavenly Father, that in his great mercy he sent his messenger to warn me to flee from the wrath to come, and to have peace with him, through Jesus Christ, his well-beloved Son.

We subjoin the account of the baptism in the words of the missionary, Mr. Naphtali.

As the Rev. Mr. Griffin appointed the evening of the 5th to administer the sacred ordinance of baptism to Mr. Solomon Harris, I called upon my Jewish brethren, Messrs. Salmon, Arensberg, Woolf, Simon, Cohen, Prase, Rosenberg, Abraham, Jacobs, Isaacs, Socolowsky, Joel, and many others, to invite them to the solemn service. In the mean time I had some conversation with each of them. Early in the afternoon Messrs. Solomon Harris, Moses, Jeremiah, and others, called upon me, and we had a comfortable tea party, after which I read with them the fifth chapter of the first epistle of John, and explained it at some length, and then concluded with prayer. I trust the engagement will prove, as was expressed by some of them, to edification.

We then went in company to Rusholme-road Chapel, when our

worthy friend, the Rev. Mr. Griffin, called upon me to pray; and having read a portion of the word of God, and sung a hymn, he proceeded with the solemn service, and administered the holy ordinance in the presence of his church and a numerous congregation. Thus has the Lord once more blessed us and caused joy among the angels in heaven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

MISSIONARIES' JOURNALS.

Extract from Mr. B.'s Journal.

"While conversing with a young German Jew, on the identity of the Son of God with the Messiah, another Jew, who is reputed to be a good Talmudist, happened to pass by, and the young German immediately told him the nature of our conversation, and at the same time desired him to refute my arguments. When the Talmudist heard that reference had been made to the second Psalm, he said that none but ignorant Gentiles would have thought of applying the words of this Psalm to the Messiah, and he was surprised that one who was born a Jew should endeavour to give to such an absurdity the colour of truth. I replied, that, in this instance at least, the wise rabbies entertain the same opinion as the Christians. This he denied with great indignation. I then told him, that if we could obtain the loan of the tractate 'Succah,' I might easily prove to him the truth of my assertion. After some time the required volume was procured, and we read the following passage:

"Our rabbies have taught that the Holy One, blessed be his name, will say to the Messiah, who shall be revealed speedily, Tell me what thou desirest, and I will give it thee; for it is written, 'I will declare the decree, the Lord has said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee,' &c. &c. ! Seeing that the Messiah, the Son of Joseph, has been slain, he, the Messiah, the Son of David will reply, Lord of the universe, I ask nothing from thee but life; as it is written, 'He asked life, and thou gavest it him,' &c.

"The Talmudist, on reading this passage, was rather staggered, but quickly calling sophistry to his aid, he said that the Messiah has not yet come, and the words, 'thou art my Son,' &c. will only be said to him at the time of his coming. I had no time at present to enter on the proofs of the Messiah's past advent, and, therefore, merely kept to the point in question, that the rabbies agree with the Christians in referring this quoted passage of the second Psalm to the Messiah; the only difference is, that the latter do so in a simple manner, while the former advance the same sentiment, but under the form of a preposterous legend.

"Conversed with ——— on the various erroneous ideas entertained by the Jews. Among others I pointed out to him the

fallacy of believing that everlasting life could be procured for the soul of man by the charitable offering of a few pence, shillings, or pounds. Being unwilling to admit that such a notion was entertained by his co-religionists, I translated for him the following prayer, which is used on most festivals and in all the synagogues :—

“May God remember the soul of —— who is gone to his (or her) home, for the sake of the charitable offering which I now make in his (or her) behalf. On account of this (offering) may his (or her) soul be joined to the number of the living, with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and with the other saints in Paradise, Amen.”

“I reminded the individual alluded to of the horror with which the Jews regard the practice of the Roman Catholics in reading masses for the benefit of the dead, and yet they themselves are guilty of the same thing, for there is no essential difference between the mass and the above Jewish prayer. I then endeavoured to convince him that the intercession of one sinful man cannot possibly merit anything for the soul of another, and that it is, therefore, our duty to seek the means of salvation whilst we are permitted to remain in this world.

“I had a long conversation with one of my brethren, who had frequently refused to listen to me, and who, I am grieved to add, does not even believe the truth of the Old Testament. Of this I was convinced only to-day, when he said, that it was useless to hear me speak on the contents of the New Testament, when he has every reason to disbelieve those of the Old.

“I replied, that the several miracles and prophecies performed and predicted by Moses and the prophets ought to be sufficient evidences of the authenticity of the Old Testament.

“He asked me, What proof have we, then, that these miracles were performed, and that these prophecies were fulfilled ?

“I answered, that the truth of the words of Moses is attested by certain rites and ceremonies which he instituted and which are observed to this very day ; and the fulfilment of several prophecies we may gather even from profane history.

“He replied, that he was aware certain events are pretended to have been foretold ; but what guarantee is there that these so-called prophecies were not written after the events which are said to be predicted had already taken place ? I answered, that there can be no doubt on this point, since the prophecies have been in our possession long before the events predicted occurred. But were you even inclined to dispute this fact, the present condition of the Jews would alone be sufficient to prove the truth of the prophetic writings, for you surely cannot fancy that these were written last week, or within the last century. Farther, when we find that the prophets have foretold the downfall of four different powerful and successive empires, how can it be imagined that the predictions were written after the events had taken

place? Besides, what interest could the Jewish prophets have had in writing anything concerning other nations, unless they had had the special command of God to do so?

"The individual alluded to then said, that he had another reason for doubting the truth of the Old Testament, namely, that the prophets contradicted each other. On being desired to point out the supposed contradictions, he produced his Bible, and referred to that part of Jeremiah where it is said, that Zedekiah would see the king of Babylon, that he would die in peace, and be buried after the manner of his ancestors:—whereas Ezekiel says, that Zedekiah will *not* see Babylon, and yet that he will die in that place. I could not at first perceive the fancied contradiction, but when I did so, I showed him that both prophets spoke the truth, and that there is no contradiction in their words. For Zedekiah *did* see the king of Babylon, (as Jeremiah said,) but having been deprived of his eyes, he could *not* see Babylon, (as Ezekiel said;) that he died no violent death, and had all due honours paid to him, (as Jeremiah foretold;) but the place where he died was Babylon, (as was predicted by Ezekiel;) consequently there is not only an entire absence of contradiction, but there is also a complete fulfilment of the prophecies of both."

Extract from Mr. E.'s Journal.

"I called upon Mr. A. C., with whom I have before conversed, when he was of opinion that every man can work out his own salvation, hence there is no need of a Saviour; but now I found him in a different state of mind; he begins to see that no one can be justified by his own good works, and that, therefore, a Saviour is needed. I proceeded to show that Jesus of Nazareth, whom our forefathers have crucified, is the Saviour.

"Mr. C. said this was rather too much for him to believe; he would agree with me on the necessity of a Saviour, but would not acknowledge Jesus to be the one. I asked him if he could find another who so fully bore the marks of similarity to the predictions relative to Messiah's coming, as Jesus.

"He replied, that God himself will be the Saviour, as it is said, 'Be strong, fear not; behold, your God will come with vengeance, he will come and save you.' I then said, that this verse which he had quoted refers also to the Messiah, who is the second person in the Trinity; for we find from the following verses, predictions the accomplishment of which are evidently the office of the Messiah; viz., to open the eyes of the blind, to unstop the ears of the deaf, &c., and all these were fulfilled in Jesus; hence, he must have been the promised Messiah, the Saviour of the world, as we cannot find any one else in whom they were fulfilled. Mr. C. seemed to be very much pleased with our conversation, and invited me to come again.

"Called upon T. D. He was of opinion that our Lord Jesus

Christ came only to the Gentiles to give them a religion, because they had not any; but to the Jews he need not, nor did he come, although God gave him permission to work miracles.

"I replied, in the first place we see that he came, at first, exclusively to the Jews, and preached the Gospel to them only; that when he sent his disciples to heal the sick, &c., he commanded them not to go to the Gentiles, 'but rather to the lost sheep of Israel;' but the Jews would not acknowledge him as their Messiah; on this account has the Gospel been spread even to the Gentiles.

"As to Mr. D.'s remark, that God gave Jesus permission to work miracles, I said that this would not have been consistent with the character of God; he would not allow the use of his name in performing miracles, if the person who does them had not been an upright man, or rather, he would not have allowed him to do miracles, especially to such an extent as Christ has done, if he had not been sent by God, and been what he professed to be.

"I conversed with Mr. N. about the new covenant. He said that he could not believe that God would ever change one covenant for another. But when I read to him from the word of God that gracious promise, 'I will make a new covenant,' &c. &c., he was quite astonished, and confessed that he had never seen nor heard of this passage before. In consequence of my urgent request, he promised to make the word of God his diligent study. And I am inclined to hope that he will keep his promise."

Extract from Mr. M.'s Journal.

"I called upon Mrs. A——, and found her at the time deeply concerned about the future state of her soul. She began to put various questions to me on the subject; I endeavoured to point out to her that she, as a sinner, is in an undone condition, through the enmity of her nature towards God; that all his laws she has broken, and is, therefore, under the curse.

"I gradually brought her to see the need we have of a sacrifice to take away our sin, and then pointed her to the Messiah, who to this end was to be revealed. On reading the 53rd chapter of Isaiah to her, she seemed astonished at the solemnity of its contents, and when I arrived at the verse where it is said, 'He is despised and rejected of men, a man of sorrows and acquainted with grief,' she came nearer where I sat, and said, 'Is this really in our Old Testament?'

"I endeavoured to explain the verses separately, to which she listened with deep attention, and afterwards desired me to fold down any page of the Bible where other predictions relating to the Messiah occur."

The reports of the female Scripture reader, made to the Ladies' Committee, continue to afford pleasing evidence that her humble and persevering labours are silently introducing the light of the Gospel into the hitherto cheerless habitation of many a Jewish

family. We can hardly attach too much importance to the fact, that fifteen Jewish individuals have subscribed to her their small weekly sums in order to obtain for themselves copies of the *entire* Scriptures. Eleven have been already supplied, and appear to value as their own, *the Book of God*.

EASTERN COUNTIES LADIES' ASSOCIATION IN AID OF THE
BRITISH SOCIETY.

Extracts from the second Annual Report.

"Instead of numbering *twenty-two* collectors as in the report of last year, *forty-one* are now engaged in the work. The following towns have joined us during the year: Barton, Braintree, and Bocking, Dunmow, Fakenham, Hadleigh, Lynn Regis, Needham-market, Peasenhall, Rendham, Rochford, Saffron Walden, Sudbury, Wattisfield, Wells, and Woodbridge; and from Stowmarket, Diss, and Hitchin, donations have been received." "To one subject especially your attention is earnestly entreated—the subject of united prayer on behalf of the Jews. But very few stated prayer meetings have been held amongst the churches for this object. Will you not exert your influence for their establishment in your several localities? The work is the Lord's. It is to be effected by the might of his Spirit. Whilst we prophesy to the dry bones, it is for him to put breath into them that they may live; but this will be in answer to prayer. When we contemplate the present condition of the ancient people of God, when we remember the debt we owe them, magnified as it is by past years of spoliation, injustice, and neglect; when we consider all that hangs upon their conversion, blessing for themselves, and blessing for the whole earth, can we refrain from praying first in the closet, and then in the social meeting,—from praying continually and without rest, 'Return, O Lord, how long? and let it repent thee concerning thy servants. Come now and with great mercies gather the people whom, for a little moment, thou hast forsaken, and let the recovery of Israel from unbelief be *life from the dead* to a faithless church and a revolted world.'"

NORTH WALES.

"At the North Wales Association of the Calvinistic Methodists, held at Pwllheli, Sept. 10 and 11, 1846, it was moved by the Rev. John Phillips, seconded by the Rev. Henry Rees, and passed unanimously,

"That this assembly would testify its pleasure in hearing Mr. Naphtali, the converted Israelite, preaching the spiritual interests of Israel; and that we would recommend our friends to give him a favourable reception in his present visit to parts of Wales, and support the Society that he represents, viz., The British Society for

the Propagation of the Gospel among the Jews, in the manner they will deem most proper."

Extracted from the Minutes of Conference.

ROGER EDWARDS, Secretary.

Since that time an Auxiliary Society has been formed at Pwllheli, and one at Carnarvon,—the Committees consisting of ministers and others of different denominations.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

BERLIN.

The Rev. R. Bellson thus writes: "On Sunday, June 14th, I baptized a very promising young Jew. I had instructed him during five months regularly, and have also continued to do so after his baptism. God has given him much grace, so that he has very sound views of gospel truth, and if he is preserved by that grace which has so far led him, and grows in it, he is likely to become a useful member of the church of Christ." We learn from a letter which this interesting youthful convert has addressed to Mr. Bellson, that he was born in Dombrowa, in Galicia, in the year 1819, that he was the only son of orthodox parents, who destined him from his cradle to become a rabbi, and that he was brought up and educated accordingly. He formed a friendship after the death of his parents with a young man who was led to renounce the Talmud; this young man convinced him that the Talmud with all its commentaries was the work of man and not of Divine origin. He says, that as the result, his former simple childlike faith was gone, and with it his peace of mind; he had discovered a fallacy, but he felt that he was still not free from error, for his conscience did not cease to rebuke him, his mind was distracted, and all satisfaction had entirely forsaken him. The conflict became severe, and at this time several infidel works were put into his hands which led him to disbelieve everything. He thought that he had at last discovered the right thing, but it gave him no peace of mind; on the contrary, he became more wretched than ever. Several years thus passed on, till circumstances occurred which threw him into the way of the missionaries in Cracow, whom he visited merely from curiosity. Mr. Huff lent him Frankel's "Confessions" to read, which had a very beneficial influence on his mind. His conscience was awakened, and he argued thus with himself: "This man has found in Christ what he has sought in vain in philosophy, and his confession is grounded on the Old Testament; therefore, Christians acknowledge the Divine origin and obligation of the Old Testament, while the Jews discard it," alluding to himself and other rationalist Jews. He resolved to examine closer into the matter, and received from Mr.

Huff, when he next saw him, a New Testament, and some tracts. He was now, in his own language, "internally torn asunder" with doubts; but though he wished that he had been born a Christian to be relieved of these doubts and severe struggles, yet he felt totally unable to embrace Christianity publicly, through the fear of being considered an apostate by the Jews; and he adds, that the distrust and suspicion shown towards Jewish proselytes by many Christians was a great hindrance to him at that time.

Months elapsed, during which this conflict continued, when Mr. Huff invited him to be present at the baptism of a Jew from Cracow on the preparation of the day of atonement. Of this occasion he thus writes:—"There were many Jews present. Mr. Huff spoke on the typical nature of the day of atonement, and its true fulfilment in Christ. I had often heard this subject spoken of, but this time it seemed to me to be immediately spoken by the Spirit of God, who reproved me for delaying so long to embrace salvation. But, thanks to my Saviour, it was, indeed, a day of atonement to me. Never before had I felt my sins as I did then; but never before, that I need not despair on account of them, for I saw my Saviour on Golgotha, and believed that he had there atoned for all my transgressions. It was indeed a time of victory of light over darkness. I was overcome, and yet I could triumph. From that moment I saw Christ as the true Messiah, and believed in him. It was the dawning of a bright day to my soul, my heart rejoiced within me, and I now perceived the end and purpose of my being. It was a blessed day, for I felt the nearness of Christ my Lord. Never can I forget it. I had now courage enough not to care for the judgment and opinions of the world. But the knowledge of these things no longer sufficed; I wished at once publicly to confess what I felt and believed and experienced of the goodness of God." Soon after this he was removed in the course of providence to Berlin, and at the end of five months was baptized.

FREE CHURCH OF SCOTLAND.

CONSTANTINOPLE.

A very interesting letter from the Rev. W. Owen Allan is inserted in "The Home and Foreign Missionary Record" for September. On Sabbath, the 12th of July last, the young disciple, Mendal, was admitted by baptism into the Christian church. Mr. A. writes, "It was a season of deep interest, of joy and trembling to me. He is the first to whom I have administered that rite. Oh, I hope that Jesus has baptized him with the Holy Ghost! I preached in German on the occasion from Isaiah lii. 15. Our chapel was crowded, stairs and windows. There could not have been fewer than one hundred people present, and more than the half Jews. They observed not only a marked respect, but a deep and universal earnestness. I was told that during prayer many

were melted into tears; and after the close of the service, eight signified their desire to have Christian instruction. I was not a little gratified in having my pulpit surrounded by a numerous group of Armenians, headed by their young pastor, upon whose head, along with the Armenian brethren, I had laid my hands the previous Wednesday. They all knew Mendal, and gave him this testimony, "He loves Jesus." These Armenians were among the first to give him a most cordial welcome into the Christian church.

On the 21st of June, Sarah, who had long been a sincere inquirer, was on her way to the place of worship, when she was carried off by force, and being accused of madness was conveyed to the chief Rabbi, the Jews wishing to obtain his authority to send her to the lunatic asylum; he refused, and she was committed to the custody of one of his own officers, where she was detained. When accused of being possessed of the devil she undertook to demonstrate that she was not, and thus came to the proof, "The devil is an enemy of God, but I love God, therefore I have not the devil. Again, the devil is the god of this world, and leads men to seek after this world; but I seek not after this world as I formerly did, but after another world; therefore I have not the devil." She was eventually released, through the interference of the missionaries, who presented a petition to our excellent representative, Sir S. Conway, and was admitted to the ordinance of baptism on the 19th of July. Two others were to be baptized on the following Sabbath.

GENERAL JEWISH INTELLIGENCE.

NUMBER OF JEWISH CONVERTS IN BERLIN.

(From the Jewish Intelligence.)

We have often had occasion to notice the great number of Jews now residing in Berlin, who have been convinced of the errors of modern Judaism, and have been led to renounce them. Our remarks on this subject are confirmed by one of the correspondents of a respectable Jewish periodical, the "Israelite of the Nineteenth Century," who dates his communication from Berlin, and laments the continual increase of defections from Judaism in that city, and estimates the number of those who have left Judaism at 2,000. He mentions the names of well-known and highly esteemed individuals of the house of Israel, as instances of the gradual transition of whole families from Judaism to Christianity.

PALESTINE.

A letter received in Trieste represents a grievous famine to prevail throughout Palestine, in consequence of the drying up of rivers and other waters. In Saphet, where many Jews reside, several have died of actual starvation.—*Voice of Jacob.*

The day before yesterday letters arrived here stating that there are four millions of Jews in the East Indies, twenty days' journey from Sangale, who have four large synagogues.—*Jewish Chronicle.*

Poetry.

ISAIAH xxxv. 10.

"The ransomed of the Lord shall return and come to Zion with songs," &c.

I GAINED the summit of a neighbouring mount,
 And turned me to behold; at my left hand
 I saw, uprising slow, the glorious fount
 Of mid-day splendour; morning breezes fann'd
 The trembling leaves, and chased to distant far
 The floating clouds, that lightly had obscured
 The azure firmament; the last pale star
 Had disappeared; the joyous day allured
 The feathered warblers, and their matin song
 Was thrilling rapture; but I saw, I heard,
 What far excelled; God's holy promise long
 Had *seemed* to slumber; now awaked, his word
 Rode forth victorious; Israel's chosen band,
 Though scattered wide for ages,* now returned
 To their most holy city.† Hand in hand
 Advancing, loud they shout, and ardent burned
 With emulating rapture, all the throng.
 The glory of the Holy One shone round
 In dazzling splendour; and the swelling song
 Rose from celestial instruments of sound.
 A pillar of bright glory, beaming wide,
 Guided their steps, and rested o'er the spot
 Where One of old, in dying accents cried,
 "Father, forgive them!" That kind prayer was not
 Unheard, pardon to them was granted now;
 And on that mountain they began to rear
 Another temple, where the tribes might bow
 In holy worship, where a sacred fear
 Of Him who filled the place, might well pervade
 Each humble suppliant heart. Glorious shall be
 That finished edifice, for there, arrayed
 In living light, shall dwell the sacred Three.

ANNETTE.

* Lev. xxvi. 44, 45. Ex. xxxvi. 24.

† Zech. xiv. 11. Zech. viii. 7, 8.

TO CORRESPONDENTS.

We have to thank our friends for several interesting articles received during the month. Some are necessarily deferred for want of room.

The Jewish Herald.

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NOVEMBER, 1846.

VOL. I.

CHARACTERISTICS OF THE JEWISH RITUAL.

BY THE REV. J. VINEY.

PART III.—THE JEWISH RITUAL IMITATED IN THE
RITUALS OF IDOLATROUS NATIONS, AND ONLY OF
TEMPORARY DURATION.

FURTHER—allow me to remind you that this ritual became pre-eminently a pattern. This, I am aware, may be regarded as scarcely worthy of being called a characteristic of the system; at the same time it cannot fail to interest every thoughtful mind. It is impossible to glance over the various ceremonies that have been observed by different nations and in different ages of the world, without being struck with the great similarity existing between them and those of the Jews—a fact, be it remembered, which, while it tends to illustrate the latter, gives also a pleasing evidence of their Divine and authoritative nature. To begin with the priests: according to the Jewish ritual, as you know, nothing was considered a greater source of impurity to the priests than contact with a corpse, and they were forbidden thus to defile themselves, even for their father or their mother. Such, too, was the case amongst the Romans, for says Servius—"It was the custom of the Romans for persons polluted with funeral rites to abstain from offering sacrifices;" and in another place—"It was a Roman custom to put a branch of cypress before the house where a dead body lay, lest any chief priest

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entering it should, through ignorance, be polluted." The Jewish priests were likewise forbidden to take wine or strong drink when engaged in the service of God; and, says Porphyry, of the Egyptian priests—"Some drank no wine at all, and others drank very little, assigning as the reasons that it injured the nerves, caused the headache, obstructed invention, and excited libidinous desires." The Jewish priests were likewise forbidden to officiate with unwashed hands or feet, and says Hector, in Homer—"I dread to pour out generous wine in libations to Jupiter with unwashed hands;" while Hesiod observes—"Never in the morning with unwashed hands make libations of generous wine to Jupiter or the other immortals." There was also believed to be a defect in the ministrations of every priest who had anything placed between his feet and the pavement of the court, which at once illustrates the fact that the Levites ministered barefoot, and the commandment, "Put off thy shoes from off thy feet, for the place where thou standest is holy ground." This was imitated by Pythagoras, whose third injunction as to offerings is—"Sacrifice and adore without shoes on your feet." Again, like ceremonies were observed in the Jewish SACRIFICES and those of the HEATHEN. Both salt and wine were much used by the Jews, corresponding with which fact we find Virgil saying—"And now the dreadful day was arrived, the preparations to sacrifice were commenced, and the salted meat was ready;" of which the following explanation was given by Servius—"Salt and barley, called salted meal, with which they used to sprinkle the forehead of the victim, the sacrificial fire, and the knives;" and says Ovid—"Goat, gnaw the vine, yet its produce will be sufficient to be poured upon thy horns when thou shalt stand before the altar;" and again, Virgil—"Then first the priestess places four black bullocks and pours wine on their foreheads." Further: the Jewish shew-bread was to be placed on a table, and we find dedicated tables served the purpose of altars among the heathen, for says Macrobius—"Tables and altars are

usually dedicated on the same day;" and while herbs and spices were often presented by the Jews, "green herbs, flowers, and leaves, garlic, onions, and poppy, apples, nuts, and acorns, almost all kinds of fruits, with honey, milk, and water, were the heathen in habit of offering to their deities."

Thus, too, was there a striking correspondence in the selection of victims. Nothing was to be offered among the Jews having any kind of blemish, a caution observed by both Greeks and Romans; for says Porphyry—"Animals which have been deprived of their tails are not slain in sacrifice, nor is anything that is not perfect ever offered to the gods;" and Virgil—"They slay sheep chosen according to custom," which is explained by Servius as meaning perfect, for says he—"It was customary to choose for sacrifices sheep that had no defect:" and Lucian observes—"They crown the animal with garlands, and having first carefully examined whether it is perfect, that they may not immolate those which are improper, they bring it to the altar and slay it in the presence of the god." Age was also taken into account, victims not being suitable for sacrifice among the Jews till they were full seven days old;" in connexion with which fact, it is observable that Pliny says—"A young swine is pure for sacrifice on the fifth day, a sheep on the eighth, a bullock on the thirtieth;"—and says the author of the book Siphra—"Animals of four or five years old may lawfully be used for sacrifices, but from motives of honour they offer not those that are old." Amongst the Jews holocausts, or burnt-offerings, were on certain occasions to be presented; so were they amongst the idolaters of the heathen. Xenophon observes—"When they were come to the sacred place they offered sacrifices to Jupiter and *burnt* whole bulls to the sun." The consecration of victims by prayers said just before they were slain was also common among the heathen, but was not accompanied by the imposition of hands enjoined upon the Jews, traces of which custom are found in the poets, as is observed by Vossius—"First the priest,

brought the victim to the altar leading it with his hand. Then in a preconceived form of words he consecrated the sacrifice to the god. Seneca in *Thyestes* says—“The priest with a loud voice chants the death-song in a fatal prayer. He stands before the altar, and the victims devoted to death he himself seizes, places in order, and kills.”

When the animal was slain his blood was to be then sprinkled upon the altar ; to a custom similar to which Lucian refers, who introduces a priest pouring the blood upon an altar.

ABLUTIONS likewise were practised by the heathen, for says Porphyry :—“No one they say should go into a city or into his own house without having first washed his clothes and his body in some stream or fountain.” So also were sacrificial prayers offered up, of which we have many instances, the following being one—“Father Janus, as on raising this pile I have well addressed thee in good prayers, for the sake of this very thing vouchsafe to accept inferior wine.” Another form is—“O Jupiter, while presenting this cake I address to thee good prayers, that, being honoured with this cake, thou wilt deign to be propitious to myself and my children, to my house and family.”

Thus likewise the heathen seemed to have some idea of the design of sacrifice and the nature of vicarious offering. Cæsar observes in his account of the Gauls—“The whole nation is very much devoted to religious rites ; and for that reason, those who are afflicted with grievous diseases, and those who are going to battles, or are involved in dangers, either sacrifice other human victims or vow that they will sacrifice themselves ; and the ministers employed by them in these sacrifices are the Druids, because they believe that the majesty of the immortal gods cannot be propitiated unless the life of man be sacrificed for the life of man.”

Now, without particularising further, is it not worthy of notice, that such a coincidence should exist between many of the religious ceremonies of the heathen and those of the Jews ? and how is the fact to be accounted

for?—did the Jews copy from the heathen? This were impossible, for most of those referred to bear a subsequent date. Was it mere chance? Surely that will not be affirmed. Whence, then, could it arise but from the traditional knowledge handed down from generation to generation, commending itself to the notice of the heathen? and, if so, how strikingly does it prove to us the fact that the Jewish ritual had an existence as far back as accords with the declaration of the inspired historian that its character was such as he has described it—that its influence was very wide—and that there was much in it to commend it to the notice and IMITATION of others!

Once more let me observe to you—that *this* ritual *was but temporary*—for where is it now? It was, indeed, deeply interesting, and of vast importance to the age in which it existed, securing, as we have seen, various and important purposes; but where is it now? Where is the tabernacle, with its curtains, the bars, and the pins? Where is the temple with its glory and its splendour? Where are the priests, the sons of Levi, with their cities? Where is the ark with its propitiatory and its sacred court? Where is the urim and thummim glistening with symbolic meaning? Where is the candlestick giving light to the inner sanctuary? Where is the shew-bread so regularly renewed? Where is the altar of incense, by which the angel once stood? Where are they all? Echo answers, Where! The system has passed away: no longer does the silver trumpet sound the notes of jubilee. No longer do the waving branches betoken the feast of tabernacles, or the slain lamb the feast of the passover. No more do the white-robed Levites, passing the people like celestial visitants, shed a holy and edifying influence. No more does the high priest lift the mystic veil on the great day of atonement. All, all is gone—and it was meant to go. It has not faded by the natural course of time: it has not mouldered by the lapse of ages. No! it was intended to depart.

When that which was perfect had come, then that which was in part was done away. That which is

comparatively perfect is come : the great High Priest has appeared upon the earth ; Aaron may, therefore, lay aside his garments and his vest. The Lamb of God has appeared, the sacrificial victim is thus needed no more : because the sun has risen in his meridian glory, we may be well content to take leave of that which was but the dawn and the twilight, and which had no glory by reason of the glory that excelleth.

I have thus, my dear friends, endeavoured to place before you some few of the characteristics of the Jewish ritual. We might easily have extended our observations, and glanced at several other features of interest connected with the sacred institution : for example,—its merciful character ; its tendency to prevent undue aristocracy of feeling ; its arrangement with respect to proselytes ; its singular connexion with the number seven—seven days, seven weeks, seven years, seven times of sprinkling, and so on ; but let these suffice as topics worthy of greater attention and as suggestive of others of equal interest and importance.

In now taking leave of the ancient ritual, and not even waiting to compare it with the sadly trivial rites practised by the Jews now, let me urge upon you, as I would upon myself, a greater attention to the nation whose ritual we have thus reviewed. Very much, my friends, do we owe to the Jewish people ; and if we are a debtor to the Greeks and to the Barbarians, more especially are we so to the Jews ; and how shall we best discharge the obligation under which we are placed ?—Partly by studying their history, familiarising ourselves with their ancient usages, and endeavouring to understand their true genius and character—partly by circulating information among them, and endeavouring to bring them to a due regard to their civil and religious interests—partly by conciliating them to a better opinion of Christianity, and in order to this, avoiding everything that would stir up animosity and strife : but chiefly by seeking to turn them from darkness to light and from the power of Satan to God. Yes, my friends, pure religion is the

same in the case of the Jew as it is in that of the Gentile. We have been considering their splendid and interesting ritual, but never let us forget *spiritual* religion is one and the same, for God is a Spirit, and requireth spiritual worship; and let us remember whatever modes and administrations there may have been, there is but one way of salvation—repentance towards God and faith in our Lord Jesus Christ. To him, while grateful for spiritual light, let us seek to turn the Jew. In doing this let us use all compassion towards those prejudices, the strength of which however they may *seem* futile, we can but little conceive. Let us exercise all dependence on the Divine influence to which the heart of Jew and Gentile is equally accessible. Let us be urged to duty by the assurance that all Israel shall be saved, and by the conviction that, till the nation is converted, the fulness of the Gentiles will not be brought in; and let us too, look forward to that time when Jew and Gentile, barbarian, Scythian, bond and free, shall all form one church, one holy fellowship, and after manifesting the power of religion on earth shall together enjoy that world where no ritual will ever more be required, where they need no sun, no moon, no temple, for the glory of God lightens it, and the Lamb will be the light thereof.

THE YOUNG JEWS.

As we traverse the streets of the great metropolis, and scan those striking lineaments which tell us that we are gazing on the features of a descendant of the friend of God, the scroll of their history becomes, as it were, unrolled; and while we think on the sad destinies of a people once so glorious, yet now so prostrate, an emotion is evolved akin to that melancholy sensation which is experienced when we behold the ruins of a once magnificent and far-famed edifice. When, however, we trace the physiognomy of a youthful Jew, marked by unspeakable vivacity and kindliness, and indicating that

the cares of this world have not commenced their corroding work—how much our interest is deepened ; and we are constrained to inquire ; Do any seek after his spiritual interests ? or might he utter that most touching reproach, “ No man careth for my soul ? ” Is it true that he has never once heard of Jesus from the grateful lip of a Christian, and knows him only as the despised Nazarene, one on whom scorn and contumely may be fitly lavished ?

The young Jew occupies the most melancholy position. From his birth he is led to view Gentiles, if not as his oppressors, at least as those who profess a creed alien from the faith of his fathers, and the reception of which would stigmatise him as an apostate, and cut him off from those social charities which are dear to all : his religious education is thus of the most isolating character. Trained, moreover, so to misinterpret the wondrous revealings of prophecy as to imagine that the foreshadowings of Him who is “ God over all, blessed for ever,” merely refer to glories like to those of earthly potentates, the Bible becomes to him a sealed book, and its spiritual beauty lies hid in impenetrable darkness. The fatal results of such an education soon become apparent ; hereditary obstinacy is transmuted into individual rebellion, and the national hatred of Jesus groweth into personal rancour ; and it becomes as true of him as it was of Paul, that he “ verily thinketh that he ought to do many things contrary to the name of Jesus of Nazareth.”

Now ought there to be no special effort on behalf of young Jews before these awful consequences are developed ? “ Preach the Gospel to *every* creature,” was the command of Christ ; the injunction surely including the class of whom we are speaking. To whom, indeed, can the joyful message be more fitly conveyed ? If it be an ascertained fact, that the larger proportion of converted Gentiles are added to the flock of the Good Shepherd before contact with the world has deadened the susceptibility of religious impression, might we not hope much if the Gospel were proclaimed to the

youthful Jew? The susceptibilities of the Gentiles to religious impressions are not naturally greater, nor is the heart of the Jew naturally more impenetrable. We admit that it is the work of the Spirit to convert; but who will affirm that the Spirit of God would not bless labour bestowed on the youthful Jew, after he hath so amply blessed it when expended on young Gentiles?

But is there anything doing specially for the conversion of young Jews? Hear it with shame, ye that sigh over the sins which have laid the once consecrate people low in the dust—*Nothing!* The task, it is true, is beset with difficulties: but what missionary work has not to contend against obstacles? Surely we have not so learned the will of God as to conceive that the mere existence of impediments is a sufficient reason for the abandonment of a good work; but rather that the sense of our own weakness should teach us to look for the assistance of Him whose “strength is made perfect in weakness.”

Let prayer be offered and faith exercised, and light will spring up and illuminate the darkest path. Might not, for instance, classes for youthful Jews be established in connexion with many Sunday-schools? Or could not, in some cases at least, day-schools be organised, which, while not neglecting secular education, should make it their business to testify of Christ in his two aspects, as the “Man of sorrows,” and as the Ruler of that kingdom for the advent of which he taught us to pray? Doubtless the task of collecting young Hebrews together would not be easily accomplished. Yet we are all too apt to magnify difficulties, and to say in the language of sloth, “There is a lion in the way, a lion is in the streets;” and the poor Hebrew outcast has felt the effects of this sloth more than any other people.

But in this case, many of the obstacles to success might be counteracted by judicious management. Suppose, for example, that the *Old Testament* Scriptures were alone used in such classes or schools; much of the parental prejudice would abate. Nor should we

be guilty of any dereliction from principle by such procedure; for what Christian believes any doctrine, the germ of which cannot be traced in the Old Testament? The new covenant, indeed, reflects great light upon the old, and gives a key to the meaning of many obscure passages; yet still the elements of the truths taught by Jesus and his apostles, are clearly to be found in the doctrines communicated by the teachers of the Jewish dispensation. No writers describe the finished work of the Redeemer more plainly than does Isaiah; and none speak in such glowing terms of the glorious final victories of Him who, having "drank of the brook by the way, shall, therefore, lift up the head." We would not ask the Jew, then, to believe any doctrine which he cannot trace in his own beloved Scriptures, but only such as he finds evidently revealed therein. The result of his inquiries, could he be induced to make them, can scarcely be doubted: he would find, as the Bereans and as Timothy found, that the Old Testament is "able to make wise unto salvation through faith which is in Christ Jesus." Besides, Scripture seems fully to warrant the mode of procedure suggested. Paul became a Jew unto the Jews that he might gain the Jews; thereby implying that he did not unnecessarily offend the prejudices of those whom he panted to save, and that he was not guilty of the folly of supplying babes with aliment which men could alone digest.

But, whatever be the means adopted, something ought to be done for the young Hebrew. If Gospel truth be solemn fact, not a mere metaphysical theory, the Jew is perishing while we are delaying; and, whilst we are discussing proprieties and modes, he is either dropping into the grave unsaved, or growing up into vigorous manhood with his heart increasingly alienated from Christ through the power of strengthening prejudice. We would, however, hope better things now that the church is aroused to the necessity of preaching Christ to Jew as well as to Gentile, and has learned the great fact that, in the midst of fallen Israel, there is a

remnant who shall be saved. A period will surely come, when the streets of the long-desolated city shall re-echo with the hymn of praise, and when Jerusalem "shall be full of boys and girls playing about the streets." Blessed era that, when the pilgrim encamped amid the hills of Palestine shall find the whole land resonant with holy joy, and see inscribed on the very "walls of the houses, 'Holiness to the Lord!'" Nay, even blessed is it now, in the day of Israel's gloom and adversity, when the Christian feels it a privilege to plead for his elder brethren, and to tell them that he has found Him "of whom Moses in the law and prophets did write!"

E. J. H.

JEWISH FASTS AND FESTIVALS.

NO. V.—THE DAY OF ATONEMENT.

AMONG the institutions of the law of Moses, the day of atonement takes a very important and prominent position; it was the only day on which the high priest was permitted to enter into the most holy place in the temple; the whole of the ceremonies of the day were solemn and impressive, and they still retain their interesting character to the Christian because they so distinctly typify the great truths of the Gospel. It was a day of humiliation to the high priest and to all the people: the high priest is arrayed not in his splendid garments, but in more humble, yet in holy apparel; clothed simply in white linen, he takes a bullock for a sin offering for himself and a ram for a burnt offering, and he takes two goats for sin offerings for the people and a ram for their burnt offering, and presents them before the Lord. He now first slays the bullock which is to make atonement for his own sins, and then taking the golden censer in his hand and placing live coals upon it from the altar of burnt offering, and filling his other hand with sweet incense beaten small, he enters

within the veil, and as soon as he enters he puts the incense into the censer containing the live coals, and immediately a cloud rises, covering the mercy-seat and filling the most holy place, the cloud partially obscuring the glory of the shekinah and preventing it from overpowering the priest. Leaving the censer within the veil he comes forth and takes in a vessel of the blood of the bullock which he had slain, and going back into the holy of holies he sprinkles the blood on the mercy-seat and seven times before the mercy-seat. Having thus made expiation for his own sins, he is ready to act as mediator for the people: he calls for the two goats, which are their sin-offering, and, casting lots, he selects one to be slain in sacrifice, and leaves the other to be afterwards used as the scape-goat. He kills the one selected for sacrifice and takes the blood within the veil, sprinkling it as he did with the blood of his own sin-offering. Coming out of the most holy place, he sprinkles the blood of the bullock and goat mixed together, on the tabernacle and the altar, and this that the tabernacle and the altar might be purified from the defilement occasioned by the transgressions of the people. All this being done, the high priest lays both his hands on the head of the living goat, and confesses the iniquities of the children of Israel, thus putting them on the head of the goat, and then sends the goat bearing away the transgressions of the people into the wilderness. There is a tradition that a piece of crimson wool was tied to the horn of the goat, and that, as it went away, the piece turned white, as a pledge to the people that their sins were pardoned. The high priest now puts off his white robes, and clothes himself in the splendid garments of his office, and in these garments offers on the altar of burnt offering the two rams, one for himself and the other for the people: in the mean time the bodies of the bullock and the goat which had been slain in sacrifice, are carried without the camp and burnt there: the priest closes the whole by pronouncing a blessing on the people.

Was not all this a type of Christ? The great High Priest of the Gospel, when he would make an atonement for sin, laid aside his own proper glory and put on the humble garment of humanity; the garment, though humble, was holy, for he was perfectly free from the depravity and pollution of human nature: he had not, indeed, need to offer any sacrifice for his own sin, for he was without sin; he was as really pure as Aaron was typically so when he entered on the duties of his mediatorial office; he was a holy priest when he offered himself a sacrifice for our sins, and having offered himself, he ascended into the true holy place—heaven itself; there he presented as incense the prayers of his people, ascending from broken and contrite hearts, and made to arise by the fire of the Spirit's influence; there, too, he presented, as it were, the blood of his sacrifice, appearing as the Lamb slain from the foundation of the world. The sacrifice being offered, he has put off his humiliation and is arrayed in glory, too bright to be borne by mortal vision; in his glory he presents our sacrifices of thanksgiving and praise, and in his glory he pours down the richest blessings on his saints. The goat slain for a sin-offering, also typifies him who was victim as well as priest; the goat was without blemish, and this typified his perfect innocence; the goat was slain by the priest, slain for all the people, and was rendered efficacious by the sprinkling of its blood; and so he laid down his life of himself, laid it down as a ransom for all, and it is by the sprinkling of his blood on the conscience, that the conscience is purified from dead works to serve the living God. The scape-goat typifies the blessed result of his sacrificial offering; if after the one goat was slain the other took away the sins of the people, the Lord Jesus, after he had offered himself, removed the transgressions of believers from them as far as the east is from the west; though their sins were as scarlet, they are made white as snow, though red like crimson, they are made as wool. Were the bodies of the victims burnt without the camp, it was to indicate the contempt with which the imputation

of sin deserves to be treated: and was not our Lord Jesus Christ treated with ignominy when our sin was imputed to him, and who, because it was imputed, he suffered without the gate? The type then was erased, but we have the anti-type; the figure is gone, but we have the reality.

The day appointed for the ceremonial observances of which we have been speaking, was the tenth of the seventh month of the ecclesiastical year, or the first month of the civil year, the month Tishri, (falling this year on the 30th of September.) Modern Jews observe the ten days, from the first to the tenth of Tishri, as days of penitence. They believe that God, during these ten days, sits in judgment on human actions and pronounces a sentence at the close of the tenth, determining with regard to each individual, whether his life shall be spared for another year, or whether he shall die during its continuance. They fancy that, till the sentence is pronounced, it is alterable, and that penitence and prayer may be the means of procuring an alteration. Accordingly, they set apart a portion of each of the ten days to special religious exercises; this is particularly the case with the ninth day, at the close of which, they kill, in every family, a fowl. There is an interesting description of this ceremony in the "Narrative of a Mission of Inquiry to the Jews," published by the Church of Scotland, in 1839, from which we learn that, during the repetition of a certain form of prayer, the Jews move the living fowl round their head three times, that then they lay their hands on it as the hands used to be laid on the sacrifices, and immediately afterwards give it to the Jewish *shocket*, or slayer, who goes round from house to house, to put the fowls to death. As they move the fowl round their head, they repeat this form, "This be my substitute, this be my exchange, this be my atonement; this fowl shall go to death and I to a blessed life." The Rabbies, however, maintain that this is not an atoning sacrifice, and that it is efficacious to obtain forgiveness only because it is an act of obedience to the traditions

of the elders. From sunset till sunset, or during the whole of the tenth day, the Jews abstain from all food: they assemble the first evening in the synagogue, in their grave clothes, and continue in prayer for about three hours; some remain in the synagogue all night, and the rest assemble very early in the morning and continue in devotional exercises the whole day. We give a specimen of the prayers offered, extracted from the "Voice of Israel." After various prayers of an historical rather than a devotional nature, they say, "*Happy are the eyes which saw all those things, but verily to hear only of them afflicts our soul. Happy the eye which saw our temple and the joy of our congregation, but verily to hear only of them afflicts our soul. Happy the eyes which saw the scarlet twist turn white, but verily to hear only of it afflicts our soul. Happy the eyes that saw the continual offerings that were offered in the gate of the temple that was thronged by the congregation, but verily to hear only of them afflicts our soul. But the iniquities of our fathers have caused the desolation of the temple, and our sins have prolonged the period of our captivity. Oh, may the rehearsal of these things procure forgiveness for us, and the awakening of our souls be the means of our pardon. Thou hast, therefore, in thine abundant mercy, given us this day of atonement, and this day of pardoning iniquity, for the forgiveness of iniquity, and for the expiation of transgression.*" Just before the sun sets, their prayers are peculiarly fervent, as they imagine that, if they do not obtain forgiveness before the stars appear, they have no hope of obtaining it for that year; the trumpet is sounded and all is over; they depart to their respective homes with great joy. Oh that they saw in Jesus their true High Priest and their true Sacrifice—they would no longer mourn that the shadow was gone, that the type was departed, for they would find that they had the substance instead of the shadow, the anti-type instead of the type.

R. A.

Review.

The History of the Jews : from the taking of Jerusalem by Titus to the present time. By James A. Huie. Second Edition, revised and enlarged. Edinburgh : Oliver and Boyd. London : Simpkin, Marshall, and Co.

WE have long felt that the almost total ignorance which so generally prevails on the subject of the history and present condition of the Jew, is one of the main obstacles with which we have to contend in the prosecution of our endeavours. Such a history, therefore, of this remarkable and much maligned race as should at once combine the elements of popularity, without being superficial, and of succinctness, without degenerating into bare recital, we have often thought would prove a most potent auxiliary to our enterprise. On these accounts, (especially when we learned from the title-page that the work had reached its *second* edition,) it was not without considerable interest, that we took up Mr. Huie's volume. It is by no means all that we could wish, still it has done something, and for that the author deserves and has our best thanks. Though his compilation has its defects, it has also many excellences, and we hope *will do*, as we have reason to believe it *has done*, good service to the cause which, it is plain, he has much at heart.

Our author shall state his motive, plan, and sources of information in his own words. We extract the two first paragraphs from his preface :—

“The very peculiar interest at present taken in the conversion of the Jews, and the recent movements in their favour, have led the writer of the following pages to conceive that a succinct narrative of their fortunes, from the destruction of Jerusalem by Titus down to the present time, will not be unacceptable to the public. This period at once suggests itself to the mind as essentially distinguished from the preceding portion of their history, by their continued exile from that land which, by a Divine dispensation, was bestowed upon their fathers.

“While the author has to acknowledge his obligations to the

well-known volumes of Basnage and Milman, he has derived much additional information from other sources, especially from the learned work of M. Depping on the Jews of the middle ages, which has furnished him with many valuable facts connected with their condition and literature in modern times. With regard to the present state of this remarkable people, he has availed himself, not only of publications which, like the journals of Dr. Wolff, and the sketches of Dr. McCaul, bear an exclusive reference to them, but, also, of incidental notices contained in many books of travels, periodicals, and miscellanies not generally accessible."

Mr. Huie had done well, if, in addition, he had made freer use of Josephus and the early ecclesiastical writers, especially the apologists, and particularly if he had refreshed his pages with proofs of a more extensive acquaintance with the present advanced state of historical criticism, especially as cultivated in Germany. Of equal importance had it been, if he had furnished his readers with the results of *personal* converse with the literati of the Jews themselves, with those of the middle ages and of more modern times. With our limited space, we cannot follow the course of his narrative at any length. The utmost we can do will be to furnish our readers with an example of his general mode of treating his subject. We select a memorable passage in the history of the "devoted city."

"Before he (Julian the 'apostate') set out on the Persian campaign, he gave orders to rebuild the temple at Jerusalem, vainly thinking that he would be able to thwart the accomplishment of the prophecies regarding the final destruction of that building. His other projects for the suppression of the Gospel, and the restoration of paganism, had failed of the success which he expected, but he anticipated that, in this instance at least, he would triumph, relying on the united zeal of heathens and Jews, who now combined in fierce opposition to the faith of the Redeemer. He intrusted the execution of this to his intimate friend, Alypius of Antioch, formerly lieutenant in Britain, and ordered the governor of the province to co-operate with him in the enterprise. The Jews eagerly thronged from all quarters to assist in a work which promised to realise their fondest expectations; the rich augmented the treasures collected for the costly service, and the poor, unable to make pecuniary contributions, enthusiastically offered the labour of their hands. A vast quantity of materials

was collected, and a multitude of workmen assembled. Everything seemed to promise a successful issue to the undertaking, and the Jews, as if the work had been already accomplished, began to scoff at the Christians, and ask if they would not co-operate in this glorious enterprise. Some of them even went so far as, with daring flattery, to call Julian the Messiah. Several of the faithful regarded the mighty preparations with astonishment and dismay; but Cyril, the pious bishop, remembered the prediction as to the final destruction of the temple, and felt assured that God would never suffer such an impious opposition to His will to prosper. We may easily believe that, previously to the commencement of the undertaking, many fervent prayers were offered up to the Lord by the devout members of his church, imploring that this unhallowed attempt to impugn the truth of the Gospel might be defeated. These petitions were not unanswered. As the workmen were proceeding to lay the foundations, balls of fire burst from the ground, which scorched the men and destroyed their tools. This terrific phenomenon occurred several times, till at length Alypius was obliged, though most reluctantly, to abandon all thoughts of rebuilding the temple."—pp. 35, 36.

With this extract our notice of Mr. Huie's volume must conclude. It is our earnest hope that some "friend of Israel" will, before long, give himself in right earnest to the narration of "Israel's wanderings, wrongs, and woes." It is a harassing but instructive tale. And what a moral! Meanwhile we can heartily recommend this *second edition* of Mr. Huie's volume, as worthy of our reader's patient and attentive perusal.

T. W. D.

Correspondence, Extracts, &c.

LETTER FROM B. D., ON PARADISE AND ETERNAL LIFE.

(Continued from p. 244.)

The *second* dish, in the feast which God is said to prepare for his chosen people in the world to come, is, according to the Rabbis, to consist of the flesh of the great wild ox, who daily feeds off thousand hills. A positive testimony to this doctrine may be read in *Pirkai Rabbi Eliezer*, chap. xi. : נשתי ודציא כן דאין דבמה שדחא רבון : פירקאין רבי, q.d. "On the sixth day he (God) brought forth from

the earth the *Behaimoth*, who lies upon thousand hills. He also daily feeds off a thousand hills, the grass of which springs up again of itself in the night, as if he had not touched them, as it is said [Job xi. 20,] 'The mountains bring him forth food.' The water also of Jordan is there to supply him with drink; for the water of the Jordan encompasses the whole land of Israel, half of it on the earth, and the other half under the earth, as it is said [Job xl. 23,] 'he trusteth that he can draw up Jordan into his mouth.' And he is appointed for the great feast of the just, as it is said [v. 19,] 'he that made him will lay his sword upon him.' "

Not only is this doctrine confirmed by the Talmud tract *Bava Bathra*, fol. 74, col. 2, but it is even cited by Yarchi, in his comment on Ps. l. 10: "The cattle (*Behaimoth*) upon a thousand hills," on which he observes: *והוא יאכלם למחרת למחרת* *q. d.* "It is he who is appointed for the future feast, who every day feeds off a thousand hills, which daily grow again."

The *third* dish is to consist of the flesh of the bird *Bar yuchneh*, or *Ziz*, who vies in monstrosity with his companions, the Leviathan and Behaimoth. The following quotations will give the reader an idea of his proportion. The Talmud writes in tract *Bava Bathra*, *אמר רבה בר רב הונא* *q. d.* "Rabbah," the grandson of Chanah, has said, "We once went in a ship, and saw a bird, which stood to his ankles in the water, and his head reached to the firmament of heaven." "Then," we said, "the water is not deep, let us go down and cool ourselves. But a *Barhkol* (voice from heaven) came, and said to us, "Descend not into that place, for seven years ago a carpenter dropped his axe there, and it has not reached the bottom; not because there is so much water there, and it is so very deep, but because the water is so turbulent." Rabbi Ashi has said, "That (bird) is the *Ziz* of the field, of which it is written [Ps. l. 11,] and *Ziz*, [Eng. vers. *wild beasts*] of the field is with me." To this agrees the Chaldee paraphrast on the verse just quoted, when he renders: "The wild cock, whose ankles are upon earth, and his head reaches to heaven, sings before me."

In *Vayikra rabba*, fol. 155, col. 4, we read: *אמר ר' יוחנן בן שמעון* *q. d.* Rabbi Jehuanah, son of Simon, has said, "When he spreads out his wings, he darkens the sun," and it is this which is written, [Job xxxix. 26,] "Doth the hawk fly by thy wisdom, and stretch her wings toward the south?" Why is he called *Ziz*? Because he has the flavour of many things.

The finishing stroke to the enormity of this bird, is afforded us in the Talmud tract *Bechoroth*, fol. 57, col. 2, *אמר ר' יוחנן* *q. d.* "Once an egg of *Bar yuchneh* fell from his nest, and inundated sixty cities, and broke 300 cedars. But how came

he to throw it away? Is it not written, [Job xxxix. 12,] 'The wing of the [bird] Renanim rejoiceth?' Rabbi Ashi saith, (the egg) was bad and rotten."

(*To be continued.*)

THE HIGH PRIEST DID NOT OFFER PRAYER IN THE MOST HOLY PLACE.

TO THE EDITOR OF THE JEWISH HERALD.

DEAR SIR,—In the September number of *The Herald* is an article from the Congregational Magazine, entitled "The High Priest did not offer Prayer in the Most Holy Place;" which showed that the idea that the high priest did offer up prayer when he entered the Holy of Holies, was unauthorised by the inspired word, and unsupported by historical proof.

I cannot, however, think that, because no prayer was offered, no type exists. The presence of the high priest before the mercy-seat, was the intercession he made, and this is typical of the intercession of our heavenly High Priest, who appeareth before God for us.

The following quotation is from notes of Discourses on the Hebrews, by the late Rev. William Orme, and I think will satisfactorily show that there was an intercession of the High Priest, which typified that of Christ himself; it is as follows:—"It is a remarkable consideration, that the idea of intercession is never connected with any view given of the priestly office under the Old Testament dispensation. No instructions were given to the priest under the law to intercede for the people; it was necessary that everything should be done in the most *literal* manner. The only intercession the priest made, was his appearing before the mercy-seat in the most holy place. Perhaps a mistake somewhat similar, is entertained respecting the intercession of our Lord Jesus Christ. We are in danger of supposing something like an advocacy carried on, from the term sometimes employed, as if the blessings were thus wrung from the Father, and bestowed in consequence of the supplication of his beloved Son. I apprehend that no such idea is correct. Our Lord's intercession corresponds with the fact to which we have adverted, in reference to the high priest appearing in the presence of God; the intercession of the priest of old was his appearance, the intercession of the Saviour in heaven is his appearance there as the 'Lamb that has been slain;' while he is there in our nature as one slain for us, all is done that is necessary

to secure every blessing we can require, for the dispensing of those blessings is placed in his hands by the appointment of the Father.”

Yours truly, R.

IS THERE NOT A SHAKING AMONG THE DRY BONES?

(See *Ezekiel xxxvii. 7.*)

We make the following extract from “The Voice of Jacob,” one of the organs of Rabbinical Judaism:—

“It is admitted on all hands, that a strong movement is now agitating the mind of Israel. In every direction—from the straits of Gibraltar to the Bosphorus, from the banks of the Thames to the shores of the Neva—the murmur of an unusual current is heard. A tide of new opinions and views has set in, sweeping away many things that were once considered sacred and inviolable, and threatening to sap the foundations even of the ancient and venerable building of Judaism itself, which has triumphantly resisted the destructive hand of forty centuries.”

JEWISH CALENDAR,

FROM SEPTEMBER 21 TO DECEMBER 31, 1846, OR FROM THE 1ST OF TISHRI, 5607, TO 12TH OF TEBETH.

September	21.	Commencement of year 5607,	1st of Tishri.
“	23.	Fast of Gedaliah,	3rd “
“	“	Judgment on the Israelites for apostacy	7th “
“	30.	Day of atonement	10th “
October	5.	Feast of Tabernacles	15th “
“	6.	Sacred day of Feast	16th “
“	11.	Festival of Branches	21st “
“	12.	Feast of the eighth day	22nd “
“	21.	Beginning of month Hesvan	1st of Hesvan.
November	20.	Beginning of month Kislev	1st of Kislev.
December	14.	Feast of the Dedication of the Temple	25th “
“	20.	Beginning of month Tebeth	1st of Tebeth.
“	29.	Feast of Tebeth	10th “
“	30.	Commencement of the siege of Jerusalem	11th “

Intelligence.**BRITISH SOCIETY FOR THE PROPAGATION OF THE
GOSPEL AMONG THE JEWS.****MISSIONARIES' JOURNALS.***From the Journal of Mr. J.*

"DURING the past month I had intercourse with sixty-nine Israelites, and only on religious subjects, among whom I distributed a number of tracts, which were by many carefully read; and the result of it was, that a spirit of inquiry was excited in many a mind.

"I visited Mr. G. and Mr. L.; they received me with much joy, and expressed great sorrow that I was prevented from calling upon them before. They were very ready to hear what I had to say respecting our great High Priest, and whilst I taught them the way of salvation through a crucified Saviour, their hearts were drawn out. Mr. G. especially, was greatly affected, and the tears were in his eyes. I spoke to them for nearly two hours, and they would willingly have listened to me much longer. Mr. G. called upon me in the afternoon, and I had again with him considerable conversation. When leaving, he asked me to lend him a German Bible. A few days afterwards, I visited them again; they were very pleased to see me, and it was cheering to my soul to find that their desire to know the truth was increasing; they already seem to have a glimpse of the glory of Jesus, their confidence in Rabbinical Judaism is beginning to shake, and they are beginning to feel the pains of that chain which has so long kept in bondage their hearts and consciences. I spoke to them of Christ; they listened with eagerness to the truths I declared, and evidently felt more than they were able to speak. What could be more cheering than such a sight? What could give the heart greater joy? 'We believe,' was the import of what they said, 'We believe that the words you speak are truth, and that we have been in error.' In the evening, Mr. G. called again upon me, and said, 'Mr. J., I come this evening to tell you that since you have called upon me and spoke about the Messiah, I have been led closely to investigate the prophecies of his coming and sufferings, and especially those in the ninth chapter of Daniel, and I am now firmly convinced that the Messiah, for whom our nation is still waiting, is already come, and that the Christians are right in acknowledging Jesus as the Messiah. It is my intention to go to town, where I shall continue to study the prophecies, and, with the help of God, I hope to become savingly acquainted with the truths of which you have been speaking to us. My mind (he added) has been lately greatly disturbed, but still more so this morning when you were speaking to us of our dangerous condi-

tion, I have had no peace, and even now am greatly distressed.' He could scarcely speak, being almost ready to burst out into weeping, the words appeared to come from a broken and penitent heart. What my feelings were when he thus spoke I cannot describe, my soul was lifted up to God in praise and thanksgiving. I spoke to him for a considerable time, telling him of the blessed Saviour, who sticketh closer than a brother, and encouraging him to trust in that Saviour for those blessings which he has promised to impart to those who sincerely seek his face."

Of Mr. B——, of whom mention has been made in former journals, Mr. J. writes :

" Mr. B—— called upon me. We had a long conversation, and found it very pleasant to talk of that glorious grace which visited us in our low and feeble state, and which led us to participation of the consolations which are treasured up in Christ. My joy was great to find Mr. B—— continuing in the faith, stedfastly following his Lord and Saviour. His compassion is great for the souls of his brethren, and zeal for the cause of Christ is burning in his heart; it is his desire to be spent in the service of the Lord, to declare unto his brethren how good and compassionate the Lord is, and to bring them to that Saviour who is the hope and consolation of Israel. My heart was lifted up with gratitude to God for his kindness to this Israelite, and that he has in him shown me a token of his love, his soul having been given me for my hire.

" This morning I visited Mr. L——. When a few months ago I had a conversation with this Israelite about Christianity, he was exceedingly hostile, breathing out as it were hatred and malice against the Lord of light and glory, and against me his unworthy servant: though I admonished him in love and gentleness, and faithfully entreated him not to shut his eyes against the truth, all my talking was vain, and he left me in great wrath. I was therefore, greatly surprised to find him friendly this morning; he not only conversed with me freely, but listened with great attention whilst I pointed out to him the errors of modern Judaism, and showed him how the Jewish nation have forsaken God the fountain of living waters, and have hewn out unto themselves broken cisterns which could hold no water. He confessed that there are many errors prevailing among them, and lamented that they adhere so much to the precepts of their Rabbies."

From Mr. L.'s Journal.

After relating many interesting cases, some of which would have exceedingly gratified our readers, had it been expedient to publish them, Mr. L. adds :

" I have conversed with many other sons of Judah here, and,

on the whole, I think them as accessible to argument and offers of Gospel truth as in London. Everywhere, however, there is need of the continual aid and guidance of the Holy Spirit in every attempt to sow the seed of life; and as this is to be obtained by the prayer of faith, let me have an interest in the constant petitions of Christian brethren at the throne of Divine mercy, and may the name of our Lord be glorified! Amen."

AUXILIARY SOCIETIES.

Auxiliary Societies have been formed at Amwlch, Langeſin, Bangor, Menai-Bridge, Holyhead, Beaumaris, Conway, Mold, Wrexham, Holywell, and Chester.

FOREIGN AGENCIES.

The Committee have engaged a colporteur for Holland, and he is just entering on his labours among the Jews in Amsterdam, under the kind supervision of J. Da Costa, Esq.

The Committee are happy in having also secured the valuable services of Mr. Hermann Stene, of Frankfort, as missionary to the Jews in that city, and in Bavaria. In accepting the office assigned him, Mr. Stene thus expresses himself;—

"The boon has been conferred upon me of seeking and saving that which is lost, of diffusing the light in order to form 'children of the light,'—a noble destination, for the attainment of which I daily pray that the Lord may grant me his gracious aid, and that I may enjoy his illuminating influences while diligently studying his holy word."

The Committee hope to present much interesting information from the continent in the Number for December.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

PRUSSIAN POLAND.

Extracts from a Letter of the Rev. B. W. Wright.

"In the province of Posen are 80,000 Jews, in every stage and gradation of belief and spiritual knowledge, pondering and fermenting in their minds; hoping, seeking, doubting, trusting, either to be guided by influences of happiness and truth long lost

to Israel, or else to be doomed to perish and drawn away into the fatal torrent of infidelity. When the duchy of Posen came into the possession of Prussia, the great bulk of its inhabitants were very ignorant and in a state of prædial slavery; but, under the influence of a more enlightened and vigorous government, and an improved judicial system, the condition of the inhabitants is much altered for the better, and owing to the growing dissatisfaction which all men feel, as they advance in civilisation, towards former superstitions, the foundations of Rabbinism are being shaken, and the minds of the Jews being disenchanted of the long-presiding charm of this ancient system of error. The compulsory establishment of Jewish elementary schools, is the second great means which is beginning to tell effectually upon the Jewish mind. Not a few of the Jewish schoolmasters have been educated at public seminaries; and others, although self-educated, have had to pass through the ordeal of an examination, and thus a new style of schoolmaster has appeared upon the stage. The Christian missionary is a third means through which the downfall of Rabbinism in Posen is being hastened. There is scarcely a village in the province containing any considerable number of Jews, which has not at least once been visited by the travelling missionary. By the exertions of a number of missionaries of the London Society, as well as those of two missionaries from the Berlin Society, many of the children of the captivity have been brought from nature's darkness into the marvellous light of the Gospel: Rabbinism is tottering to its fall, and the transition is either to life-giving Christianity on the one hand, or to hopeless infidelity on the other. Oh, let the prayers of the multitudes of England who wait for Zion's joy be heard within the veil!"

CHURCH OF SCOTLAND.

THE Presbytery of London have instituted a mission in Halkin Street, in the extreme west of London, six miles from the Church of England Jewish Mission, three miles from the British Society, and two from the chapel of Mr. Herschell. Mr. Douglas, the missionary, writes: "Not a day passes without Jews calling on me. On Saturday last, I had eight Jews with me; and nearly every day I receive proofs that my preaching is accomplishing its design in this neighbourhood."

FREE CHURCH OF SCOTLAND.

PESTH.

THIS favoured station continues to manifest every encouraging appearance: the little church at Pesth, chiefly gathered out from

among the lost sheep of the house of Israel, still gives evidence of its Divine birth by its faith, love, zeal, and patience in many trials from within and without. The lists of inquirers, or catechumens, numbers twenty-three adults; among these, are three fathers of families, whose wives and children will all be instructed as soon as family arrangements can be made for it. The catechumens embrace several classes of society, one public Jewish teacher, a surgeon and his wife, private tutors and tradespeople, a Jewess who is a servant, and another Jewess who is married to a Protestant. The surgeon and his wife, another father of a family, and one or two others, are in a hopeful state.

JASSY.

A medical mission has been instituted, which, whilst it has been of the greatest service to the afflicted bodies of poor Jews, has been the means of giving vastly increased facilities for conveying to them the bread of everlasting life. On the occasion of a visit to Sculini, a village of Jews, about eleven miles from Jassy, the dispensary was crowded with Jews and Jewesses from all quarters; and after the closing of the dispensary, Mr. Edersheim preached to about 100 Jews and Jewesses, from the 53rd chapter of Isaiah, and was listened to with great patience and attention.

BERLIN.

A Jewish woman had heard much from the children in the school, about the Gospel of Jesus, and thereby she has been awakened to see her transgressions and guilt. With many tears she has confessed herself to be a sinner, and has gratefully accepted a Testament, adding that her husband was in the same state of mind with her. The missionary gives a melancholy picture of the present state of many of the Jews, who have thrown away not only the traditions of men, but the Word of the living God.

AMERICAN SOCIETY.

New York Mission.—Four new inmates have lately been received into the Jews' Mission House; one, a young proselyte, introduced by a ministerial brother of the Presbyterian Church.

Baltimore City Mission.—The daughter of a learned Jew, with whom the missionary, when in Germany, had had many discussions about Christianity, is now at the house of a German friend. He was greatly surprised to see her, and as soon as she saw him her eyes filled with tears, and thus she spoke: "What my ears had heard for some years from you about Christ, and what I would not at

that time consent to believe, those tidings are now precious to my soul, and my heart's desire is to confess Christ openly."

South-Western States.—Mr. Bonhomme has given the following statistical information respecting the numbers of the Jews. The calculations are the nearest approach to accuracy that he was able to make. Philadelphia, 4000; Baltimore, 1300; Richmond, Vir., 500; Petersburg, Vir., 40 or 50; Savannah, Geo., 100; Charleston, S. C., 1000; Colombia, S. C., 60 families; New Orleans, several thousands; Mobile, 100; Cincinnati, from 2 to 3000; Louisville, 2 to 300; St. Louis, 100. Besides these, there is no town of any size that Mr. B. has visited in the Southern or Western country, where he did not find numbers of this ancient race.

Connecticut.—The missionary has received a letter from an unconverted brother, the first in twenty-six years. The brother writes, "Think not that I have forgotten you, I think frequently of you, and my heart beats for you." May the Lord hear the prayers of the missionary on his behalf, and thus give him double joy!

GENERAL JEWISH INTELLIGENCE.

Meeting of the Assembly of Theologians.—This meeting was to take place at Dresden, on the 21st of October and following days.
—*Voice of Jacob.*

Palestine.—Ten thousand Russian Jews were expected to arrive in the Holy Land to settle there. This number will add about a third to the present Jewish population in Syria and Palestine.—*Jewish Chronicle.*

Trinity Chapel, John Street, Edgeware Road.—Our esteemed brother, the Rev. R. H. Herschell, has commenced a course of lectures on the prophecies of Isaiah, on Thursday Evenings at seven o'clock.

Day of Atonement.—The chief Rabbi delivered a discourse in the English language, at the Great Synagogue, Duke's Place, between the morning and *musaph* services, selecting for his text the soul-stirring exhortations of the prophet Isaiah xlvii. 14. The Rev. Dr. Adler, after analysing the appropriate text, concluded with an impressive prayer. On the same day, the Rev. D. W. Marks delivered two discourses at the West London Synagogue, Burton Street, one during the morning, and another during the afternoon service. We think (says the Editor of the Jewish Chronicle) a good Lecture a useful substitute for a mass of prayers in which few of the congregation join, and which still fewer understand.

Algeria.—The younger Israelites have nearly all exchanged their Eastern costume for that of the French, and dress with much taste. Young Israelites are met in all branches of the administration, and in all offices and commercial houses. Many of them serve as interpreters, and have in this capacity rendered very important services to the French. They also exercise all kinds of handicrafts; they are tailors, shoemakers, jewellers, lithographic printers, &c.; others are labourers, bricklayers, carriers of water; in fact, they care not how hard the labour, so that they earn a livelihood. They have numerous schools in which Hebrew, the Talmud, and a little Arabic are taught; these schools are generally situated in unwholesome localities, and the method pursued in them is very defective. There exists, however, a French school for Jews, established and supported by government, which is in a flourishing state; the pupils learn Hebrew, Arabic, and French; the latter they understand and pronounce so well, that they might be taken for natives of France.—*Voice of Jacob.*

Poetry.

“I will bring your land into desolation,” &c.—LEVITICUS xxvi. 32, 34, 35, 43.

ON Israel's soil behold a blight,
 No tillage there is known;
 The stranger wonders at the sight,
 And, musing, passes on.
 For briars, thorns, and thistles grow
 Where once the vine was seen;
 And now no trace is left to tell
 Of that which once had been.
 In vain the alien seeks to till
 The face of Israel's land;
 It will not yield a small return
 To any *stranger's* hand.
 But soon o'er all its wasted scenes
 A smile shall brightly shine,
 When Judah's sons and daughters flock
 Again to Israel's shrine.

W. F.

NOTICE.

Our readers will remember the history of the life and conversion of Mr. S——, inserted in our first number. Mr. S. has continued steadfast to the end, and has died in the faith and hope of the Gospel. We hope to be able to furnish some particulars in our next.

Several articles are necessarily postponed for want of room.

The Jewish Herald.

No. XII.

DECEMBER, 1846.

Vol. I.

JEWISH FASTS AND FESTIVALS.

NO. VI.—THE FEAST OF TABERNACLES.

THREE times in the year every male amongst the Jews was required to appear before the Lord at Jerusalem, viz., in the feasts of unleavened bread, of weeks, and of tabernacles. To this last feast we propose briefly to direct the attention of our readers.

It commenced on the fifteenth day of Tishri, answering this year to the fifth of October. Booths or tents were erected on the tops of their houses, or in other convenient places, where they dwelt for seven days; and they carried branches of palm and other trees in their hands, singing "Hosanna" (Save, I beseech thee.) It is called the feast of tabernacles, because they were required to live in tabernacles, and this to commemorate the forty years during which, as their fathers passed through the wilderness, tents or tabernacles were their only dwellings. Thus they called to mind all the way by which their ancestors had been led from Egypt to the promised land, the sins which they committed and the judgments which followed, the goodness too displayed by their God, and his miraculous interpositions when they were in trouble; these remembrances would humble them, fill them with a salutary dread of sin, and remind them where they must look for help when new sorrows sprung up. Nor would their temporary tabernacles simply recall the past to remembrance; they would teach them to compare their own circumstances

with those of their forefathers, and thus fix their thoughts on the land which God had given them, and on the conveniences and comforts which they enjoyed there ; in this way a spirit of gratitude would be excited for what God had done for them, and seeing the proofs of his fidelity to his promises, they would trust him for the accomplishment of what yet remained to be fulfilled.

The first day of the feast was observed as a sabbath ; no servile work was allowed, and there was a holy convocation. Appointed sacrifices were offered each day in the temple, and on each day there was great rejoicing ; on the seventh day especially they manifested their joy ; this day is called "Hoshanna rabba," (the great salvation ;) modern Jews believe that their restoration will take place on this day, and that the eighth will be spent in rejoicing over their deliverance ; it is also called the Festival of Branches, because on this day they go round the synagogue seven times carrying the branches with the fruit of the citron, and chanting Hosannas. Maimonides considers that these branches were intended as a sign of the joy of the people on account of their deliverance from the desert, a place destitute of fruits and seed.

The feast is not only called the feast of tabernacles, but also the feast of ingathering. But a learned writer remarks, that a close examination will make it probable that this was the separate object of the eighth day, which was added to the seven, for it was only during the seven days that the people were to dwell in booths. This eighth day is called the great day of the feast ; like the first, it was to be kept as a sabbath, all servile work being laid aside, and the people meeting in solemn assembly. The vintage was completed, the fruits of the earth were all gathered in, and it was, therefore, appropriate that the goodness of God should be acknowledged, and joy and gratitude expressed. On this day water was drawn from the pool of Siloam and poured into a golden pitcher ; it was drawn with such rejoicing that it was a common saying amongst the

Jews, that the man who had not seen the joy of that drawing of water did not know what joy meant. The water carried in procession to the temple, and there mingled with wine, was poured out on the sacrifice as it lay on the altar. Referring to this custom, the Jews say in their writings, "Why is it (Siloam) called the place of drawing? Because from hence ye draw the Holy Spirit; as it is written, 'And ye shall draw water with joy out of the wells of salvation.'" It was, as this water passed by on the eighth day, the great day of the feast, that our Lord Jesus Christ stood and cried, "If any man thirst, let him come unto me and drink." It is as though he had said, "See that water; it is the type, but I have the antitype; it is the shadow, but I have the substance; it is the figure, but I have the reality; if any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." "This spake he of the Spirit, which they that believe on him should receive."

With the exception of the sacrifices, the assembling at Jerusalem, and the drawing water from the pool of Siloam, modern Jews keep the feast of tabernacles, and the feast of ingathering, as in former days. They build tabernacles in their gardens, or in the court-yards of their houses, and cover them with branches of trees; here they take their meals if the weather will allow for the seven days, and in warm climates they live in them entirely. The first and the eighth days are kept as sabbaths; they meet in their synagogues, carry branches and the fruit of the citron, crying "Hosanna," listen to the reading of the law, and offer appropriate prayers and thanksgivings.

A ninth day has been added by the rabbies; it is called the festival of the law. In the "Narrative of a Mission of Inquiry to the Jews," we find the following interesting account of its observance:—"After a short prayer, the persons were called up who were to engage in the procession, to each of whom was entrusted a roll of the law, which he carried in his arms. They are

called up according to the alphabetical order of their names, he who presides saying in Hebrew, as he names each, 'Give honour to the law.' The first company being then called up and arranged, the old rabbi began the dance. The signal for commencing was given (somewhat profanely) in the words of Exodus, "Speak unto the children of Israel that they go forward." Immediately they began to move slowly round the synagogue, all present chanting a prayer. Soon the singing became louder, and their movements more rapid. They clapped their hands, shouted, and finally danced with all their might, dandling the rolls of the law in their arms. When one company had danced till they were weary, others were called up to form a second, until all the members of the synagogue had shared in it. Such is a specimen of 'the procession of the law.'"

If it were good for the Israelites to remember their past history, their past unfaithfulness, their past afflictions, their past mercies, it is also good for us : let us often think over that part of our pilgrimage which has already come to an end, humbling ourselves because of our past iniquities, seeking to derive benefit from the trials we have endured, and remembering with gratitude all that the Lord our God has done for us. If it were good for the Israelites to rejoice over the settled home which was given them after their wanderings, let us anticipate the better home which awaits us when our wanderings are finished ; oh, how great the joy with which we shall keep as it were the feast of tabernacles in the heavenly world ! let us think beforehand of that joy. If the Israelites celebrated the ingathering of the fruits of the earth, let us look forward to the period when we shall celebrate the ingathering of that fruit which is the result of the travail of the Redeemer's soul, and with which when he sees it he will be fully satisfied. If the Israelites rejoice over the law, how much more reason have we to rejoice over the better and more glorious dispensation of the Gospel ! The law was the ministration of condemnation, but the Gospel is the ministration of righteousness ; the law was made glo-

rious, but it had no glory in this respect, by reason of the glory that excelleth. In Christ believing, let us rejoice with a joy unspeakable and full of glory.

Our readers will find the days of the Feast of Tabernacles specified in the Jewish Calendar (page 277). In consequence of a typographical error, the "second" day of the feast is erroneously designated the "sacred" day; and the 13th of October, or the 23rd of Tishri, is omitted; it should have been described as the "law festival." There is another typographical error in the Calendar: the 29th of December is represented as the "feast" instead of the "fast of Tebeth."

R. A.

THE PROPHECIES RESPECTING THE FUTURE CONVERSION OF ISRAEL.

It may be said that some even of these prophecies were fulfilled on the return of the people from Babylon. If so, it was a very partial fulfilment, and very unlike our Heavenly Father's general dealings. The Jews did at that time cease from idolatry, but they had not the new heart.

Again, it may be said,—“These are promises which belong to Christians.” I believe that many of them do, inasmuch as through the fall of the Jews we have obtained mercy; but the promises were given primarily to Israel, and a special property in them may still be pleaded by every believing Jew.

Well, then, *these poor Jews are very dark and wilfully ignorant.* They shall be light:—“And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall inherit their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also

that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (Isaiah xxix. 18, 19, 23, 24.) "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. xi. 25.) "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away." (2 Cor. iii. 14—16.)

They are living far off from God—but they shall return:—"And it shall be said in that day, Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation." (Jeremiah xxv. 9.) "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God." "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after. (Jer. l. 4; xxx. 17.) "Afterward shall the children of Israel return, and seek the Lord their God, and David their king: and shall fear the Lord and his goodness in the latter days." (Hosea iii. 5.)

They are unfeeling and impenitent: but the heart of stone shall melt:—"They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born." "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach

of my youth." (Jer. xxxi. 9, 18, 19.) "That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." (Ezek. xvi. 63.) "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations." (Ezek. xxxvi. 31.) "And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled: and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God." (Ezek. xx. 42—44.)

They are full of enmity against Christ, and will not come unto him that they might have life. But they shall bow down to Jesus; and looking to him they will mourn. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." (Zech. xii. 10.) "In that day there shall be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. And the land shall mourn, every family apart." (Zech. xii. 11, 12.) "Surely shall one say, In the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." (Isaiah xlv. 24, 25.)

It is said *that they are deceitful* :—a better character awaits them.

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." (Zeph. iii. 13.) "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." (Isaiah lx. 21.) "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain." (Zech. viii. 3.)

They are mere formal worshippers. The time will come when the law shall be in their hearts, and they will worship in spirit and in truth. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. xxxi. 33.) "And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." (Jer. xxxii.) "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. xxx. 6.) "In that day there shall be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar." (Zech. xiv. 20.)

Are they bigoted and unsocial? It will be far otherwise. "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Isaiah xi. 13.) "Until the Spirit be poured upon

us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." (Isaiah xxxii. 15.) "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping, they shall go, and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. l. 45.) "Come, and let us return unto the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up." (Hosea vi. 1.) "And many nations shall be joined to the Lord in that day, and shall be my people ; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." (Zech. ii. 11.) "In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations ? And I said, Thou shalt call me, My Father ; and shalt not turn away from me." (Jer. iii. 1, 8, 9.)

Their religion will be the fruit of the Holy Spirit's direct influence. "Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols, will I cleanse you. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezek. xxxvi. 25, 27.) "For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring ; And they shall spring up as among the grass, as willows by the water courses." (Isaiah xlv. 3, 4.) "As for me, this is my covenant with them, saith the Lord ; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of

the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (Isa. lix. 21.) "Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God." (Ezek. xxxix. 29.)

Once more, *have they been spiritually, as well as nationally, a curse?* Hear what the love and power of God will render them. "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing." (Ezek. xxxiv. 26.) "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." (Zech. xiv. 9.) "I will heal their backslidings, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." (Hosea xiv. 4—7.) "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." (Micah v. 7.) "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing: fear not, but let your hands be strong." (Zech. viii. 13.)

They shall be heralds of Divine mercy to the world. "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." (Isaiah lxvi. 19.)

Has it not been so? Who were the first missionaries? Whose were the first Gospel tracts?

Let me invite my brethren in Christ to ponder in prayer and faith these passages, and such as the following:—"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called The city of Righteousness, The faithful city." (Isaiah i. 25, 26.) "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." (Isaiah iv. 3.) "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified." (Isaiah lx. 21.) "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Thus saith the Lord, Again there shall be heard in this place, which ye say shall be desolate, without man, and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts, for the Lord is good, for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness." (Jer. xxxiii. 8, 9, 10, 11, 16.) "And I will

give them one heart, and I will put a new spirit within you : and I will take the stony heart out of their flesh, and will give them a heart of flesh : That they may walk in my statutes, and keep mine ordinances, and do them : and they shall be my people, and I will be their God." (Ezek. xi. 19, 20.) "Neither shall they defile themselves any more with idols, nor with their detestable things, nor with any of their transgressions, but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their God." (Ezek. xxxvii. 23.) "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts iii. 26.) "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings. Thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron : I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders ; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee ; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down : neither shall thy moon withdraw itself : for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." (Isaiah ix. '15—20.) Let us then rejoice in hope of Isaael's brighter, holier days.

When these promises are fulfilled, we shall see the Jew again as he lives now in the page of sacred history ; no more a by-word and a reproach, but an ornament of our nature, a people of whom Jehovah

will say, 'This is a people I have formed for myself : ' such men as Abraham and Moses, Samuel and David, Isaiah and Josiah, will be found again—their faith and meekness, their integrity and devotion, their sublimity and their glowing piety shining with increased brilliancy, because under a brighter dispensation. And then will the Christian Israelite emulate the love, and ardour, and perseverance of John, and Peter, and Paul, and the earlier members of the Christian church. Holiness to the Lord shall be written on them.

Brethren, we must keep our eye on these promises. They furnish us with something specific to ask for the Jews. And they direct us to something specific to be done for the Jews. Whether the people are literally to return to Jerusalem or not, they are, according to these and many other promises, to obtain pardon of their sins, through looking by faith unto Jesus. By the influence of the Holy Spirit they are to become a penitent, believing, holy, and joyful people. What they will be ultimately as a nation, they may be now, (as in every age of the church they have been,) *individually*, "saved in the Lord with an everlasting salvation." Again would I, dear Sir, through you, invite Christians to specific prayer on behalf of Israel for the spiritual blessings which God has *promised* to bestow, and to use and encourage all the agency by which we have reason to believe that our gracious God will accomplish his purposes to the Jews who are passing along by our sides into eternity. "O thou that bringest good tidings unto Jerusalem, lift up thy voice, with strength lift it up, be not afraid, say unto the cities of Judah, Behold your God." "Behold the *Lamb of God* that taketh away the sins of the world."

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

"Ye that make mention of the Lord keep not

silence, and give him no rest, till he establish and till he make Jerusalem a praise in the earth."

"Pray for the peace of Jerusalem, they shall prosper that love thee."

Correspondence, Extracts, &c.

LETTER FROM B. D., ON PARADISE AND ETERNAL LIFE.

(Continued from p. 276.)

The *fourth* and last dish to be placed before the blessed in the world to come, is to consist of fatted geese. This is plainly to be deduced from a matter of fact related in the Talmud tract *Bava bathra*, fol. 73, col. 2: אמר רבי ברי בר חנה וימנה ודמה דמה קא: *q. d.* "Rabbah, grandson of Chanai, said, We once went in a desert, and we saw geese whose feathers fell out on account of their fatness, and streams of fat flowed behind them. And I said to them, Have we a part in you in the world to come? Then one raised her wing, and another her leg," [to indicate the portions which should fall to their lot].

It is very natural to expect that with such a meal, the wine should not be forgotten; but to prove this, alas, one of the most comforting passages of Scripture is cited, viz. Isa. lxiv. 4, "For since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." We allude to the Talm. tract *Sanhedrim*, fol. 99, col. 1: מה עין לא ראתה ואמר ר' ל: *q. d.* "What is meant by the words, *neither hath the eye seen?* R. Jehosha, son of Levi, said, The wine preserved in its grapes from the days of the creation of the world."

However puerile the idea in itself, and however far from the contents of the verse just quoted, we may be told here, as in many of the like fables, by the votaries of the Talmud, that it is but an allegory, though we do not now understand its precise meaning. That, however, such is not the case with this doctrine, but that it forms one of the hopes held out by the Rabbies, is evident from the same expression being found and used by the Chaldee paraphrase of Cant. viii. 2, where it is said, יאירק מלכא משיחא וכו' *q. d.* "I will lead thee, O King Messiah, and bring thee into my temple, and thou shalt teach me to fear the Lord and to walk in his ways. There we shall likewise partake of the feast of Leviathan, and drink the *old wine which is preserved in its grapes from the day*

when the world was created, and eat of the pomegranates and fruits which are prepared for the just in Paradise."

Do we, finally, cast a glance upon what the rabbies say about the virtues of these meats, we are led to judge them out of their own mouth. In *Shulchan arba*, fol. 9, col. 2, we are told, *q. d.* "The virtue of these meats is very great, to sharpen the understanding and to purify the heart, like the manna with which the generation of the desert has been favoured, which was like a cake with honey, and derived from the superior light." If then the virtue of these meats is not greater than that of the manna in the wilderness, which, with all its efficacy, could not preserve them that ate thereof from sin and death, as it is said, "Their carcasses fell in the wilderness:" so surely will be the end of those who have no better food in prospect and know not the true manna which is Jesus Christ, "the living bread which came down from heaven: if any man eat of that bread he shall live for ever: and the bread that he gives is his flesh, which he has given for the life of the world."

B. D.

PROPOSED RABBINICAL SEMINARY.

(From the "Jewish Intelligence.")

ONE of the most remarkable features in the history of Israel is found in their unwearied, unabated attachment to sacred literature. The most severe sufferings, and most distressing poverty, have not quenched the thirst for knowledge, which has prevailed, and does prevail, most strongly in the hearts of thousands and millions of Jews. During successive ages they have spent their days and their nights in meditating upon the law of their God. They have, alas! been perverted by the traditions of men; but though perverted, they have not lost their love for the sacred treasure of revealed truth; and while they have been despised as if they were the most sordid and avaricious of mankind, they have thought no sacrifice too great to promote the knowledge of that law which they have so diligently studied.

The recent changes which have been introduced in many things long considered sacred in Israel, have not abated their ardour. In the eager pursuit after reform, they have lost sight of some things that are good, while they have got rid of much that is useless and injurious. But they have not ceased to be an intellectual, inquiring people; they show, as they always have shown, that they are eminently an "understanding people;" and that, though grievously turned aside for a season by the doctrines and precepts of men, their attachment to that which they consider sacred, will be found still to qualify them most eminently for their high and holy

vocation as witnesses for God's truth, as those to whom were committed the oracles of God, and by whom they have been proclaimed to the world.

We have a remarkable instance of this attachment to the study of sacred literature in the proposal contained in the "Zion's Wächter," for July last, for the establishment of a new Rabbinical Seminary. Such institutions have abounded among the Jews, have been maintained by most liberal contributions, given readily by many who could scarcely have been expected, from the amount of means at their command, to aid in such undertakings; and we see the same zeal, the same liberality on the present occasion.

Several of the proposed regulations well deserve notice.

"It is intended that one-half of the students admitted shall be boarded, and lodged, and instructed *gratuitously*."

"Great care is to be taken that every student shall obtain a thorough knowledge of the Rabbinical system; for although every candidate on admission must show on examination, that he is thoroughly acquainted with, 1st, the Hebrew Bible; 2nd, the best commentaries on the same, especially *רמב"ם* 3rd, Hebrew grammar; 4th, That he possesses such a knowledge of the Gemara as will enable him to understand and explain any part that may be selected for examination, as well as the chief commentaries on it *רמב"ם* and *רש"י*; and 5th, have made some progress in the study of the Rabbinical decisions *מקדמות*, together with a knowledge of German, mathematics, history, and geography; *the course of study is to last eight years*. During this long period there are no vacations except on the sabbath-days, and on those days kept holy by the Jews."

"The students are to be instructed *nine hours daily*, six in the Jewish religion, and three in general knowledge."

"The Gemara is to be the chief subject studied."

Thus, then, we have another example of that great diligence and immense labour, assisted by the benevolence, which have so long distinguished the Jews.

No doubt the health of the body must suffer from such long-protracted, unremitting study. After listening to the instruction of the teachers for nine hours every day, and attending to the studies indispensably necessary as a preparation for the lectures, the physical powers must be exhausted; and every one who has known a considerable number of Talmudical students, must have often noticed the painful results of such excessive exertions.

The simple truth is, tradition is a hard master; it has seized upon and vitiated that which was most noble and most excellent. We think of the stupendous exertions of our Jewish brethren in the study of their Rabbinical system, with respect for the intensity of purpose and the ardour of mind which are displayed in the pursuit; and with earnest prayer that speedily the happy time

may come, when they shall all be led to turn this energy of mind to the noblest purposes, and, drinking of the pure waters of God's holy word, shall be refreshed themselves, and teach others in its purity and its power, that which they have so long held fast, even while under the influence of many serious errors.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

AMSTERDAM.

In our last number it was announced that the Committee had engaged a colporteur for Holland (Mr. Cohen.) The Secretary has received a letter from him dated October 29th, 1846, from which we make the following extracts:—

“Mr. Vos, Dr. Capadose, and Mr. Da Costa, have consulted together and have come to the resolution that for the present I should remain in Amsterdam, where there is a vast field for labour. There are about thirty-six thousand Jews in this city, for the most part, living in the Jews' quarter: the bulk of these are in rabbinical bondage, and are very ignorant and bigoted. The rabbies have prohibited the Jews from accepting tracts from any Meshumad (for so they call every believing Israelite); I am, therefore, obliged to watch for opportunities when I can find them alone: two days ago I happened to give a tract to one who showed it to some others, and I was immediately surrounded by a crowd, and I was obliged to enter a shop for shelter; this, however, does not discourage me, as I know for whom I labour, and pray fervently to my Lord and Saviour to be with me and to preserve me from the hands of the benighted Jews. I have visited some in their houses, and am sometimes well received, and at other times insulted. Mr. Da Costa is well pleased with the contents of my journal, which I show him every Monday; the next time I write I will send you an abstract of it.”

Extracts of a Letter from Mr. Vos, dated Amsterdam, October 20th, 1846.

“The following day we attended the meeting, when, after the discussion of one or two topics, the establishment of a Netherland Society for the Propagation of the Gospel among the Jews, was proposed by Dr. Capadose; the motion was generally well received. We have made final arrangements with Dr. Da Costa, who has agreed to take the oversight of Cohen, with the help of the Committee, which is to be formed in connexion with their own society. The Rev. Mr. Jamieson, the episcopal minister at Amsterdam, is very kind to Cohen, and we may expect the co-operation of Christian friends in Holland. I think it cause for joy that the

exertions of our Society should have stirred up the Dutch to wipe away the stain of national indifference towards the Jews."

Extracts of a Letter from Dr. Capadose, dated October 17th, 1846.

"I avow to you, very dear friends, that your zeal, your ardent desire to be useful to the children of Abraham, have awakened in me a very deep and lively emotion: you have excited in me a holy jealousy. No! I cannot suffer that this shame should remain upon the Christians of Holland, that it should be our brethren of England who pray, work, and send forth labourers into Holland, while we content ourselves with seeing you in action. We must absolutely wipe off this disgrace. We hope to be able to announce to you that all is in activity amongst us in this respect; every month we shall have a prayer meeting for Israel, a colporteur will be employed by ourselves, and I beg you to aid us by your counsels, your prayers, your tracts, in order that our little Society scarcely born may increase."

ENGLAND.

Missionaries' Letters and Journals.

From Mr. J.

"There is a great stir amongst the Jews here in consequence of L.'s conversion to Christ. Many and great have been their attempts to draw him aside: they have twice by force dragged him before the Rabbi, and tried with great earnestness to persuade him to renounce the faith which he has embraced. Every possible inducement has been set before him,—money has been offered in large sums, but all their devices have availed nothing. The language of Mr. L. was, 'I dare not sell the truth for money; I cannot sell my hope, my soul, my body, and my God, for perishing and vain things; no, the truth is better than gold and silver, and all the riches of the world are not to be compared to it.' He added, 'I have found Jesus to be the true and only Saviour, and in him alone I trust for the salvation of my immortal soul.' This faithful testimony to the truth stirred up rage against Mr. L. in the minds of all the Jews here, and they sent for him on Saturday last, as they were anxious to have another conversation with him, and they requested that he would bring his Bible: he went rejoicing in the opportunity of speaking to his brethren about Christ. When he arrived they again pressed him to renounce Christianity, and placed great temptations before him, but he told them that he would rather suffer hunger and thirst for righteousness' sake, and endure all manner of persecutions for Christ's sake than return again into error, sin, and ignorance. After some further conversation they all fell upon him, beat him most shamefully, tore his clothes, and scattered the few shillings he had all

around the room: his face was much swollen when he came to me, and he was suffering great pain. I went to a magistrate, who advised an appeal to the law, but Mr. L. thinks with me, that it would do harm. 'I am willing (he said,) to suffer all for Christ's sake.' It is cheering to hear this Israelite, and to see him so steadfast in the faith. Pray for him."

From the Journal of Mr. S.

"During the last three days I have experienced that the Lord has graciously heard my prayers. A Polish Jew in whom I have taken much interest, has, by searching the Scriptures, come to the conviction that Christianity is from God. When I first conversed with him, he was very prejudiced against Christ, but now prejudices are removed, and the truth seems to have made a deep impression on his soul. I believe him to be sincere, and he has a great desire to inquire further after the truth."

From Mr. D.

"Since about the beginning of the preceding month, four individuals of my brethren according to the flesh applied and expressed a desire to devote part of their time to an inquiry into the truth as it is in Jesus. Two of these are thorough Talmudists, and men of good sense; a third, though less learned, exhibits more indications of the work of Christ in his soul."

AUXILIARIES AND ASSOCIATIONS.

Mr. N. has been making a tour in North Wales, for the purpose of calling attention to the Society. He thus writes:—

"During my journey in Wales, I met with three solitary Jewish families, who were much pleased by hearing me speak to Christians on behalf of Israel. I conversed with them, and gave them tracts, and they manifested willingness to receive instruction. And now, by way of acknowledgment for the kind reception with which I met from the North Wales Christians, let me bear my testimony that the Bible is the rule of their life, prayer the exercise of their soul, and the house of God their place of refuge. The Sabbath is strictly kept, and morality everywhere esteemed. The pastors and teachers labour with their hands, and with their mouth they preach the Lord Jesus. They had been praying for some time for the salvation of Israel, and they regarded my visit as an answer to their petitions. In seven weeks I was enabled to form fourteen auxiliaries, and if time had permitted, I could have formed as many as there are towns in North Wales, besides which I could have had recommendations to South Wales. The Lord in his kind providence has thus enabled me to lay a good foundation. We have had large meetings, and the same Lord who has given me grace to plant, will I am sure give the increase."

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

HOLLAND.

The Rev. C. W. H. Pauli found a number of Jews who were soldiers on board a steamer, to whom for four hours he had the privilege of preaching Christ, proving that Jesus is the only name given whereby we can be saved. The Jewish soldiers, intelligent and well-behaved young men, paid extraordinary attention, and received with gratitude a number of tracts for themselves and their friends. Mr. Pauli has had an interesting interview with a celebrated Jewish physician, who is deeply read in Talmudical literature, is a good classic, and a man of extraordinary mental powers: this man is not far from the kingdom of God. On the day following the day of atonement no less than twelve Jews called on Mr. P. to converse with him on the sermon they had heard the evening before. They asked almost with one voice, "How can we sinners find forgiveness for our sins? and how can we appear as justified persons in the sight of God?" Mr. P. has admitted an Israelite to baptism: he has been for above five months under instruction, and has given up good worldly prospects for the sake of the truth, and the desire of glorifying Christ his Saviour.

JERUSALEM.

Two inquirers called on the Rev. F. C. Ewald, and remained with him for several hours; they are secretly reading the Old and New Testaments. They told him that if any one should attempt to read the Bible in the Jewish college, he would be put down as an infidel. Mr. Ewald thus writes on the importance of the missionaries visiting the Jews at their own homes:—

"I have always considered it as a part of the missionary work, and, indeed, as the most important part of it, to go about amongst the Jews, calling at their houses, synagogues, and market-places, and to speak to them of Jesus Christ. Else if we wait till they call on us, we might often wait very long, and, even if we are visited, it is always only a few, while the larger part of the people remain ignorant of us, and of our work. By going amongst them, and speaking to them, many who know nothing at all of Christianity, hear what the religion of Christ is, and others who have false notions respecting it are corrected. But I confess, though it is an important part of our work, yet it is not the most agreeable part. Our patience is tried,—often tried to the utmost; we hear words that we would rather not hear; we must bear and forbear;—all these make us more prayerful, and lead us often to the foot of the cross, to pray for the benighted sons and daughters of Abraham."

FREE CHURCH OF SCOTLAND.

PESTH.

MR. SMITH has written a very interesting letter, in which he refers to various cases where he has reason to conclude that saving impressions have been made; he dwells in particular on one in regard to which there can be no doubt that the power of the Spirit has been manifested. On this man a powerful impression was produced by the baptism of Mr. Saphir; it awakened and unsettled his mind: this led to inquiry, and ultimately to the conviction that Jesus is the Messiah. In this state he remained for a long time, convinced intellectually of the truth, and uneasy in conscience for refusing compliance with it. A constant and heavy burden lay on his spirit. At length he felt that he could bear it no longer, he broke through the barrier which had restrained him, and offered himself for formal instruction. Not long after this there appeared symptoms of a gracious dealing with him. The truth began powerfully to affect his mind. Mr. S. says that he scarcely ever saw a case in which the whole heart seemed more to melt down under its influence. By no case has he been more forcibly reminded of Zech. xii. 10 than by his, for seldom is the name of Jesus mentioned but tears flow down from his eyes, and the spirit of supplication has been largely shed on this son of Abraham.

Mr. Smith gives a pleasing account of Philip Saphir's labours among the young. The Lord put it into his heart, when confined to a sick bed, to assemble a few children round his bed-side to give them daily instruction chiefly in the Scriptures. For the first week three or four Jewish children attended. Shortly after they increased to fourteen—all Jews, with a few exceptions: the room being too small, he was provided with means for a more suitable locality, and now the daily attendance is between forty and fifty, of whom but a very small proportion consists of Gentiles.

JASSY.

The Rev. J. Edersheim writes, that the majority of the population here are Jews, (about forty thousand,) and that their numbers are daily swelling by refugees coming mostly from Russia. They all wear the Jewish dress, and are most scrupulous in the observance of Talmudic commandments. Mr. Edersheim had been anxiously expected. His brother missionary had been long labouring in faith and prayer, and he was now decidedly of opinion that the Spirit of God was beginning to work amongst the people.

CHURCH OF SCOTLAND.

JEWISH MISSIONS IN LONDON.

Mr. Douglas writes, "There are several Jews who have been receiving instruction from me for more than six months, who are willing to be baptized; but I shall not hasten the performance of that solemn rite unduly, as an immense amount of harm has been done to the cause of the Gospel by the premature baptisms of professing converts, and I am most anxious not to add to the stumbling-blocks of either Jew or Gentile."

GENERAL JEWISH INTELLIGENCE.

Proposed Conference of Jewish Theologians.—We announced in our last that this meeting was to take place at Dresden, on the 21st of October, but the time proposed having been found inconvenient for several reasons, the conference is deferred till next spring.

Literary Pursuits of Jews.—It is surprising to see how many Jews in Germany devote themselves to learned pursuits. Thus we read in *Der Jude* that there are at present in the single university of Breslau 84 Jewish students: of whom 7 study law, 48 medicine, and 29 philosophy and theology.—*Voice of Jacob.*

Rome.—The new Pope. Dr. Frankel makes the following observations in his *Jewish Periodical*:—"With the ascension of Pius IX. to the pontifical throne, a brighter prospect for the Jews of Rome is breaking forth through the dark clouds of bigotry and oppression. For centuries past Rome has offered to her Jewish inhabitants nothing but misery and degradation. The Ghetto of Rome, situated in the lowest part of the town, mostly exposed to inundations from the Tiber, and beyond the walls of which, derision and disgrace await the Jews—the Ghetto of Rome is the notorious seat of the most appalling wretchedness. And to pine away their lives in such a place, the Jewish community have annually to pay 6000 scudi (£1200)! whilst the permission for such a residence must be begged from year to year at the commencement of the carnival, in the presence of a crowding mob at the Capitol. The new pope has, however, friendly received a Jewish deputation, extended his charitable dispensations to the Jewish poor, and has, as we hear, given permission to some to leave the Ghetto."—*Jewish Chronicle.*

Poetry.

THE HEBREW'S PRAYER.

LORD ! thou canst make the meanest soul
 An object of thy care ;
 Regard the feelings of my heart,
 And hear a Hebrew's prayer.

The Saviour died upon the cross,
 My sins and griefs to bear ;
 For his sake, Lord, turn not away,
 But hear a sinner's prayer.

I was a helpless Hebrew boy
 That knew not Christ before
 God took me from my parents' arms
 His mercy to adore !

My lot seem'd hard, yet was ordain'd
 Thy faithfulness to prove ;
 For I was carried far from home
 To learn a Saviour's love.

Mine was a wretched state ; expos'd
 To men and angels' view,
 Slave to the world, a slave to sin,
 A slave to Satan too.

In darkness long my soul remain'd,
 A rebel bold was I ;
 But love subdued my rebel heart,
 And proved that God was nigh.

And if thy Son hath made me free,
 Then am I free indeed ;
 My soul is rescued from its chains,—
 For this did Jesus bleed.

Lord ! send thy word to that far land,
 Where my poor brethren dwell ;
 Teach them the way, the truth, the life,
 That saves from sin and hell !

O that my father, mother dear,
 Might there thy mercy see ;
 Tell them what Christ has done for them,
 What Christ has done for me !

Whose god is like the Christian God ?
 Who can with him compare ?
 He has compassion on my soul,
 And hears a Hebrew's prayer.

Lord Jesus, thou hast shed thy blood
 For thousands such as me ;
 Many despise poor Hebrew boys,
 But I am lov'd by thee.

In heaven the land of glory lies ;
 If I should enter there,
 I'll tell the saints, and angels too,
 Thou heardest a Hebrew's prayer.

JOSEPH THOMSON MOZERT.

PRAYER FOR THE JEWS.

FATHER of faithful Abraham, hear
 Our earnest suit for Abraham's seed ;
 Justly they claim the tend'rest prayer
 From us, adopted in their stead—
 Who mercy through their fall obtain,
 And Christ by their rejection gain.

Outcasts from thee, and scatter'd wide
 Through every nation under heaven,
 Blaspheming whom they crucified,
 Unsav'd, unpitied, unforgiven :
 Branded like Cain, they bear the load,
 Abhorr'd of men and curs'd of God.

But hast thou finally forsook,
 For ever cast thy own away ?
 Wilt thou not bid the murderers look
 On Him they pierc'd, and weep, and pray ?
 Yes, gracious Lord, thy word is pass'd ;
 All Israel shall be saved at last.

Come then, thou great Deliverer, come :
 The veil from Jacob's heart remove :
 Receive thy ancient people home ;
 That, quicken'd by thy dying love,
 The world may their reception find
 Life from the dead for all mankind.

C. WESLEY.

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THE
JEWISH HERALD,

AND

Record of Christian Effort

FOR THE SPIRITUAL GOOD OF GOD'S ANCIENT PEOPLE.

"Publish ye, praise ye, and say, O Lord, save thy people, the
remnant of Israel."

VOL. II.

LONDON:

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The Jewish Herald.

No. XIII.

JANUARY, 1847.

VOL. II.

TO OUR READERS.

IN commencing the second volume of our little periodical, it seems appropriate to take a brief survey of our past labours, as well as to say something of our intentions for the future. The Magazine has been hitherto divided into five compartments, consisting of Original Essays, Reviews, Correspondence, &c., Intelligence, and Poetry. Under the first head we have not confined ourselves to essays containing reasonings and arguments with regard to our duties to the Jews, but have inserted important information respecting their ritual, festivals, fasts, and other observances. Much yet remains to be told of their manners and customs; these will form topics for several essays, as also will the differences existing amongst them both as to opinions and practice; in addition to which, we hope to be enabled to direct the attention of our readers both to the facts and to the philosophy of their past history. Our Reviews have been solely of works having reference to the Jews: it will be our endeavour to increase the interest of this compartment by attending more, than we have hitherto done, to the literary and other works of unconverted Jews. Under the head of "Correspondence and Extracts," the

B

letters of B. D. have occupied a prominent place ; they give a melancholy picture of the superstitious views taught in the Talmud, and received by Rabbinical Israelites : we expect that B. D. will continue to favour us with his assistance, and that, with the help of other correspondents, we shall be able to give, as heretofore, many valuable extracts from published works.

The next compartment consists of Intelligence. Here we have detailed at length the operations of the British Society for the Propagation of the Gospel among the Jews, and have inserted extracts from the Missionaries' Journals, accordingly as our space would permit, and prudence justify. These operations have been hitherto confined to home, but they will now assume a feature of increased interest, in consequence of the recent appointment of Agents abroad. The progress and success of kindred institutions have also been reported, and all important general Jewish intelligence has been added. We think that we can make some improvements in this department, and shall endeavour to make it as valuable and as interesting as we can. We are much obliged to our poetic friends for their past efforts, some of which have been characterized by great merit, and hope still to be favoured with their effusions.

We are happy to inform our friends that the sale of the Magazine has been steadily increasing, and that it now amounts to about 1200 copies monthly ; but still the sale is insufficient even to meet expenses, and much more to excite that *general* interest on behalf of the Jewish cause, which is the great object for which our periodical has been established. We think that it would sell if it were more known ; there is much information communicated that can be obtained nowhere else ; and we are quite sure that, if it were generally read, it

would, with the blessing of God, do much to arouse Christians from their apathy respecting those "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."

THE DISPERSION OF THE JEWS.

PART I.

THERE are several circumstances in the history of the Jews which must lead us to regard them as a deeply interesting people: they are the descendants of that eminent saint, Abraham, who, because of his extraordinary faith, received the appellation of the father of the faithful; they were chosen by God to bear his name, to be the depositary of his truth, and to be a witness to himself to surrounding nations; among them was raised up Jesus Christ, the only begotten of the Father, full of grace and truth, by whom the New Testament dispensation was introduced, the dispensation to which we owe all our privileges and hopes. In addition to all this, their present circumstances, melancholy as they are, are in fulfilment of the predictions of Scripture, that same Scripture which leads us to anticipate on their behalf glory and happiness beyond anything they have hitherto enjoyed.

Once, they were a prosperous and a powerful nation, living in their own home, their own country—a country given them by God for an everlasting possession. It was a beautiful, a lovely land, and withal so fruitful that it was represented as flowing with milk and honey; Joshua and Caleb bore this testimony to it whilst the Israelites were yet in the wilderness, "The land which we passed through to search it is an exceeding good land; if the Lord delight in us, then he will bring us

into this land and give it us." The Lord did bring them into that land and give it them; but they have been driven from it, nor have they found a home anywhere else; they are scattered amongst all nations, from one end of the heaven even to the other, and amongst all nations have they become an astonishment, a proverb, and a by-word.

Why the change? how is it that the people whom the Lord had delighted to bless should have been forsaken by him and left to endure his curse? Their history answers the question. Moses, ere they entered the promised land, forewarned them of the evils which they would suffer if they forsook the Lord; and it was demonstrated to them by the punishments which they endured for their transgressions in the wilderness, that the forewarning which they received was not an empty word. On first entering Canaan, though they professed to serve the Lord, they did not obey him in fully exterminating its previous inhabitants, and these became, as predicted beforehand, thorns in their sides, and their gods were a snare unto them; for after the days of Joshua and of the elders who overlived Joshua, and who had known all the works of the Lord, the children of Israel did evil in the sight of the Lord, and served Baalim; they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed after gods, of the gods of the people that were round about them, and bowed themselves unto them and provoked the Lord to anger.* The Lord would not pass over the transgression of his people, but delivered them into the hands of spoilers that spoiled them, and they could not any longer stand against their enemies. Still, though he visited their iniquity with a rod, and their transgressions with stripes, he did not forsake his people, but in the midst of wrath remembered mercy. He raised up judges who enjoyed his presence, were mighty in his strength, and by their hands he delivered them from the power of their enemies. These tokens of mercy were, he

* Judges ii. 1.

peatedly abused ; during several hundred years one judge was raised up after another, but in every case, as soon as the judge was dead, the mercy was forgotten, and the rebellion and corruption of the people seemed worse than before ; neither judgment nor mercy availed to bring them to repentance. At length, in answer to their request God gave them a king, and anointed Saul to rule over them, but Saul proving disobedient was eventually rejected, and David was appointed in his stead. David and his son Solomon were both blessed from above, the kingdom prospered under them, and in the reign of the latter reached its highest glory ; Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt ; they brought presents, and served Solomon all the days of his life. Towards the close of his days, however, he became disobedient and idolatrous, the consequence of which was that God took away ten tribes from his successor, and made Jeroboam their king. These ten tribes became more and more corrupt, till at length they were carried away captive into Assyria. The remaining tribes were also rebellious, but their kings were some of them pious men ; and these, together with the prophets whom God raised up, were the means of stemming to some extent the torrent of evil, and so of procrastinating the day of wrath. Yet, notwithstanding all their efforts the people were not reclaimed, but revolted from their God more and more, till "the faithful city had become a harlot, its silver dross, and its wine mixed with water." And now Nebuchadnezzar was permitted to destroy Jerusalem and the temple, and to lead Judah in captivity to Babylon : there she wept sore, and this is represented as, there, her mournful song : "Is it nothing to you, all ye that pass by ? behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."

Thus far we learn some very solemn lessons. The depravity, the utter depravity, of human nature was

manifested when the Jews, in the midst of light and privilege, after receiving the most remarkable tokens of the goodness of God, and after being visited with repeated chastisements for sin, misimproved their privileges and derived no benefit from either mercy or judgment; our nature, alas! is the same as theirs; left to ourselves we are too corrupt to be profited by privileges, mercies, or judgments. We further learn that God will not connive at sin, even in his own chosen people; he not only punishes it in his enemies, but also in those who are called by his name; he is a perfectly holy God, and cannot look on iniquity. True, he is long-suffering, he does not visit men with utter destruction, till he has used every means for bringing them to repentance; so especially is it with his professing people; as in the case of the Israelites, so now he tries what privileges will do, what mercies will do, what chastisements will do; and it is not till all have been tried, and perhaps repeatedly tried, in vain, that destruction comes; but we learn from the history of Israel that it will eventually come, that punishment is not delayed because it is uncertain, but because God is pleased to give space for repentance, which, if it be misused, as it aggravates the sin, is the forerunner of more dreadful wrath. He that being often reprovèd hardeneth his neck shall at length suddenly be destroyed, and that without remedy.

R. A.

THE CHARACTER AND TESTIMONY OF JOB.

THE character and testimony of Job as recorded in the Holy Scriptures, presents an important and interesting subject for consideration to the Christian mind; but more especially is the Jew earnestly invited to examine for himself with prayerful attention, the doctrine plainly and clearly expressed, in the memorable words uttered by the venerable patriarch, and the deductions to be drawn from them.

“For I know that my Redeemer liveth; and that He shall stand at the latter day upon the earth.

“And though after my skin worms destroy this body, yet in my flesh shall I see God.

“Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”—Chap. xix. 25, 26, 27.

These few verses contain a confession so momentous, and so intimately connected with the most vital truths of Christianity, that it demands our serious consideration. It involves in itself all that we must act faith upon for salvation. It reveals to us the advent of the great Redeemer—the glorious doctrine of the resurrection of the body—and the certainty of the believer's hope in its final immortality. Such are the leading points of this small portion of the Scripture. Yet how powerful its bearing upon eternal realities!

It is at once instructive and consolatory to the tried and tempted Christian, to contemplate the wonderful afflictions and temptations of Job, and the noble confession he made, amidst the severest trials that were ever inflicted in such multiplied and quickly succeeding forms, on any mere mortal man.

Deprived at one blow of the blooming olive-plants that gladdened his paternal heart, and ornamented his dwelling—of the wealth he used so piously, and distributed so liberally—his body afflicted with scarcely endurable disease—the wife of his bosom urging him to make shipwreck of his faith—his friends taking a mistaken view of his case, and becoming miserable comforters—a cloud interposed between him and the God of his hope—himself, in the bitterness of his soul, cursing his day, and pouring out lamentations awfully sublime. Even in this extreme case, Job suddenly returns upon his steps and exclaims, “I *know* that my Redeemer liveth.”

These words clearly demonstrate that Job (doubtless under the gracious teaching of Jehovah the Spirit) had a saving knowledge of the person, and character,

of our adorable Redeemer, and a personal interest in Him. There is in his assertion, no doubt, no qualifying, no hesitation, but the positive declaration, "I know."

This knowledge consisted of an especial discernment of the Redeemer's Divine and human nature. Job first declares that this Redeemer shall stand upon the earth at the latter day. Here is a plain exposition of his humanity. Pursuing the same subject, Job goes on to say that he shall see God, thus acknowledging the divinity of his Redeemer, the same Redeemer worshipped by Christians as the God-Man Christ Jesus. This view of the Messiah as taken by Job, was not objected to by his friends, ready as they were to reprove him severely for complaints drawn from him in the anguish of his soul. Nor was he rebuked by the Lord for this confession, when he gave from the whirlwind the magnificent declaration of his omnipotence in the concluding chapters of this exquisite book.

(To be continued.)

Review.

Zadoc, the Outcast of Israel; a Tale, by Charlotte Elizabeth. fcap. 8vo. pp. 123. Aylott and Jones.

WE all, sooner or later, learn the strength of early associations. Though in youth itself we are apt to attach but little importance to them, and imagine that it will be very easy to undo what we are doing, or to supply the place of what we are leaving undone; as age advances, we discover our mistake. We find within ourselves an unwillingness, which we little anticipated, to deviate from the course in which we set out, and year by year our aversion becomes stronger to relinquish habits endeared to us by their association with that season of early life, which seems the sweeter as it fades into the dim distance of the past. "The child is father of the man." What we loved in our youth we would fain love to our dying day. The holy sympathies ex-

cited unconsciously in the heart of the boy, become the chief blessing of his after years. Our missionary societies have been mindful of this great principle, and have wisely turned it to advantage. Which of the children of England, whose eyes now glisten at the name of Williams, or Knibb, or Moffat, will, when they reach maturity, consider a missionary as a stranger, or turn away coldly from an appeal to help forward the work of God in foreign lands?

If it is as we have said, that we generally proceed on the journey of life with the same habits of thought with which we set out, then are we acting a cruel and a sinful part in suffering the young to grow up unimbued with the tenderest anxiety for Israel's recovery to God. Parents should remember this—ministers and Sunday-school teachers should remember it. The young must be interested in the work,—the young must be taught to entertain generous and affectionate feelings towards the Jews,—the young must be educated in the belief that on them it devolves to show them mercy. The task of exciting their sympathy would be an easy one. There is no people whose position is so interesting—no people whose history is so rich in the narratives that delight children, as the ancient people of God. How is it then that so little concern for them is felt by the children of Christian families?

We hail the little volume of which the title is given above, as an instrument in supplying the defect. It describes a series of benevolent efforts put forth for the conversion of a young Jew, and the success by which in process of time they were crowned. The book has been out of print for nearly twenty years. We need not waste words on the attractiveness of its style. It is enough to say that the authoress is Charlotte Elizabeth. But to those who have ventured to complain of a certain want of judgment and spirit of party, which appear, amid many far greater excellences, in some of her writings, it is our duty to remark, that we do not find these defects in "Zadoc." It is distinguished by touching incident, fervent piety, and a tender affection

for the lost sheep of the house of Israel. Fiction it may be, but the narrative is not improbable.

The process by which young Zadoc is brought to acknowledge Jesus as the Messiah is thus touchingly described in his own words :—

“ You have told me that he is the Messiah, and that his kingdom is not of this world, but spiritual ; you have shown me that the prophecies and the types were fulfilled in Him, and Zadoc wished to believe you ; for he saw that because you believe, you are happy ; but your feelings were not mine ; I could not get the copy of your heart into my bosom. I have been a young rabbin, and I have been a ship-boy, but in both the proud Jew filled Zadoc’s soul ; yet I have been unhappy, and here, upon a sick bed, I have asked my heart, ‘ Will the Talmud save you in the day of judgment ? ’ No ; for surely the Talmud is false and foolish ; you have taught me to despise it. ‘ Will the law of Moses save ? ’ Alas ! it condemns, for the law says, ‘ Thou shalt do thus and thus ; ’ and I have not done it—not always and perfectly—and the law says, ‘ Thus and thus thou shalt not do ; ’ but I have done it, wilfully and often. ‘ Will sacrifices save ? ’ I cannot offer them ; the altar is overthrown, the temple is razed, and the city sits solitary that was full of people. ‘ Will prayers save ? ’ I pray, and pray, and perform ablutions, and follow many forms that you know not of, but there is no peace—I cannot get the peace you rejoice in ! At length I ask, ‘ Will Christ save ? ’ He says to my soul, ‘ Believe in me. ’ I cannot tell you how he says it ; sometimes I look steadily to Him, and it is pleasant ; I turn away and am troubled : my sins rise up before me, and my heart is afflicted. I weep, and mourn, and still he says, ‘ Believe on me. ’ ”

In conclusion, we unhesitatingly recommend the volume to the perusal of the young, assured that it will leave behind it not only a pleasing but a salutary impression. We hope that it may remind them not only of the importance of Israel’s salvation, but of the higher importance to themselves, of their own.

Correspondence, Extracts, &c.

LETTER FROM B. D., ON PARADISE AND ETERNAL LIFE.

(Continued from vol. i. p. 299.)

VI. The sixth and last consideration, under this head, is the connexion between the upper and lower paradise, and the enjoyment and intelligence of the departed spirits. According to the *Yalkut Chadash*, fol. 57, col. 2, under the title *Gan Eden*, “ there

stands a pillar between the lower and upper paradise, by means of which the two paradises are connected together. Upon this pillar, which is called the *Fortress of Mount Zion*, the souls ascend every sabbath and feast day from the lower to the upper paradise, and enjoy there the brightness of the Divine Majesty till the end of the sabbath or feast, and then return.

The upper paradise, accordingly, contains the higher rays of splendour and glory, and, consequently, the greater delights or enjoyments of the departed spirits. The soul, however, immediately after its separation from the body, is supposed to be incapacitated for the reception of the brightness in those higher regions, having become habituated to the mist and darkness of the body, and can, therefore, not ascend till by degrees it becomes initiated into the light in the lower paradise. (See *Avodath Hakkodesh*, fol. 44, col. 4.) Thus the lower paradise is the medium between this lower world and the pure higher world, or the upper paradise. It does also, at times, happen, that souls separated from their bodies, especially during the first twelve months of this separate state, descend from the upper to the lower paradise, and delight themselves there. "For," say they, "the soul cannot be entirely separated from the body."

The *enjoyment and intelligence* of the souls in a separate state are thus spoken of by R. Mayer, in his *Avodath Hakkodesh*, (fol. 46, col. 2, under the title *Chailek Haavodah*.) כל זה הכבוד והמנוחה והשקט (q. d. "All this glory and excellence and delight is prepared for the souls of the just in the lower paradise; for twice every day descends the river of the dew of life from the head of the King. This mystery is indicated by the words, 'The head of thy word is truth.' (Ps. cxix. 160, Eng. vers. "Thy word is true from the beginning.") And this is the dew by which the holy and blessed God will in future revive the dead. This nourishes them, just as the ministering angels are sustained by the splendour of the Divine Majesty. By means of this dew they comprehend and know both the past and the future till the time of the resurrection of the dead. After all this glory and splendour they become fit for the exaltation to appear before the King, the Lord of Sabaoth, in the place of his holiness in the upper paradise."

The *intelligence*, however, assigned here to the departed spirits must be considered a gradual acquisition after a sufficient imbibation of the ethereal fluids, unless we consider this passage to stand in direct contradiction to another in the *Nishmath Chagim*, of R. Manasseh ben Israel, fol. 28, col. 1, כאשר באה מחדש איהו נשמה לך עץ וכו' (q. d. "When a fresh soul comes to paradise, especially one of the friends and relatives, they go to meet and receive the same with a friendly countenance; and just as in this world men enjoy news brought from afar, and things which happen in the world, so the just in upper paradise come down to receive their relatives

and the souls of the just, and *interrogate* (!!!) them about the things of this world."

Sufficient, I believe, has been adduced under this head, to answer the purpose of my first proposition of *Paradise and Eternal Life*, (v. No. 3, p. 59) though much more might be cited. Since, however, this little compilation is not the result of a feeling of scorn and disdain against those who thus grievously failed in their speculations, I desire the reader to turn from the subject to its authors, the Rabbies, who among the Jews, to this present day, are emphatically styled the *sages*, and contemplate with pity, how the Lord has confounded the wisdom of the wise, and because of their intrusion into those things they have not seen, and on account of their rejecting the "true Light which lighteth every man that cometh into the world," and for their heedlessness to the word and testimony of God, "he has poured out upon them the spirit of deep sleep, and has closed their eyes: the prophets and the rulers, the seers has he covered, and the diviners have seen a lie."

But look at the good Shepherd, Christ Jesus, see how carefully he tends his flock, how he seeks nothing but to secure their hearts for his heavenly Father; and though he likewise tells them of a paradise, he avoids everything that the human understanding may lay hold and speculate upon. He judged it sufficient for them to know and comfort themselves with the fact, that in his "Father's house were many mansions," a fact which they, as well as all the Jews, believed; only that he assured them, that this doctrine was in itself not erroneous, for "if it were not so he would have told them," and it is "he that goes to prepare a place for them,"—"that where he is they may be also." This was sufficient for their knowledge as it was sufficient for their comfort, and we may confidently add, if it were necessary for them to know more he would also have told them. The same carefulness his beloved disciple exhibits, when he speaks of our future state: "Beloved, now are we the sons of God, and it *does not yet appear* what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is." Such is the simplicity of the Christian doctrine of *Paradise and Eternal Life*, and "every man that hath this hope in him purifieth himself, even as he (Christ) is pure." Believe me to remain, dear sir,

Yours, very affectionately,

B. D.

ISOLATION OF THE JEWS.

THE isolation of the Jews has been generally attributed to the long and sanguinary persecutions which their race has endured through a melancholy succession of centuries; but this does not explain the whole of the case. The persecution against them and

that against the French Huguenots, ceased at the same time; yet the latter cannot now be distinguished from their fellow-citizens,—while the Jews are almost as distinct a race as when they were forced to reside in a separate quarter of the city, and to wear a badge of infamy on their dress. Persecution has, in all ages, produced obstinate adherence to proscribed opinion; but we want an explanation of the obstinacy that survives proscription. Sacred history abounds in instances of the apostacy of the Israelites while governed by their own kings and judges; while it is a rarity in our day to hear of the Mosaic law being deserted, either for its antagonist idolatry, or even its cognate Mohammedanism or Christianity.

In reading over the annals of Jewish persecution, we have found that all its historians have omitted what we deem an important consideration—the view taken of their condition by the Jews themselves. We read of their being contemned—and infer that they must have been humiliated; we are informed that they were rejected—and conclude that they must have felt themselves outcasts. When their name was a mockery, we are led to believe that they must have felt it as a reproach; and thus we insensibly confound the opinions of the persecutors with those of the persecuted. A greater error on the subject could not well be committed. The Jew knew himself despised—but never felt himself degraded. He regarded himself, on the contrary, as superior to those who scorned him. His was the heritage of nobility conferred by Jehovah himself, when he called Abraham from the land of the Chaldees. His patent was dated from Mount Sinai; and the “Hear, O Israel!”* from childhood familiar in his ears, was, as it were, the repetition of a summons to enter on the privileges of his high rank. Open scorn he repaid, therefore, with secret contempt, and consoled himself for actual subjection with ideal superiority. Persecution but rendered him more keenly alive to the spiritual dignity of his race. He saw in it only the *Goim*—the rejected nations of the earth—“raging furiously together, and the people imagining a vain thing.” It even gratified his national pride that “the kings of the earth stood up, and the rulers took counsel together against Jehovah and against his anointed.” What to him were the nobles of Christendom?—mere children of yesterday! a century of generations before dukes and earls had a name, his ancestors were divinely elected into a hereditary aristocracy of imperishable privilege and immutable title. It was because the Jew was thus proud that the iron of persecution was made to enter into his soul; and it was because he was thus proud that he often provoked that persecution by an ostentatious exhibition of himself as exceptional to social order.—*Athenæum*. September.

* The commencement of the Israelite confession of faith. See Deut. vi. 4, 5.

JEWISH CALENDAR FOR 1847.

January	1. { Tebeth is the fourth month in the Jewish civil year }	13th of Tebeth.
"	18. Beginning of month Shebat	1st of Shebat.
"	20. Jews' and General Literary and Scientific Institution opened, 1845	3rd "
February	17. Beginning of month Adar	1st of Adar.
March	1. Fast of Esther	13th "
"	2. Purim, or Feast of Esther	14th "
"	3. Shusham Purim	15th "
"	4. Walls of Jerusalem began to be built	16th "
"	18. Beginning of month Nissan, the first month of the ecclesiastical year	1st of Nissan.
April	1. Passover	15th "
"	2. Second day of Passover	16th "
"	7. Seventh day of Passover	21st "
"	8. Passover ends	22nd "
"	17. Beginning of month Yiar	1st of Yiar.
May	16. Beginning of month Sivan	1st of Sivan.
"	21. Pentecost	6th "
"	22. Second day of feast	7th "
June	10. Dr. Adler installed as Chief Rabbi	26th "
"	15. Beginning of month Tamuz	1st of Tamuz.
July	14. Beginning of month Ab	1st of Ab.
"	22. Black Fast. Both temples de- stroyed	9th "
August	13. Beginning of month Elul.	
September	11. Commencement of year 5608 (Tishri is the first month in the civil year, and the seventh in the ecclesiastical.)	1st of Tishri.
"	13. Fast of Gedaliah	3rd "
"	17. Judgment on the Israelites for apostacy	7th "
"	20. Day of Atonement	10th "
"	25. Feast of Tabernacles	15th "
"	26. Second day of the Feast	16th "
October	1. Festival of Branches	21st "
"	2. Feast of the eighth day	22nd "
"	3. Law Festival	23rd "
"	11. Beginning of month Heavan	1st of Heavan.
November	9. Beginning of month Kislev	1st of Kislev.
December	3. Feast of the dedication of the Temple	25th "

December	8. Beginning of the month Tebeth	1st of Tebeth.
"	9. Maimonides died, 1205	2nd "
"	17. Fast of Tebeth	10th "
"	18. Commencement of the siege of Jerusalem	11th "
"	31. End of Christian year, 1847	24th "

An account of the principal Jewish feasts and fasts will be found in our first volume.

PRAYER FOR JEWS.

TO THE EDITOR OF THE JEWISH HERALD.

SIR,—I rejoice in the conviction that the spirit of prayer on behalf of Israel is very widely diffused, but I fear that our prayers are often general and vague. Will you, or one of your correspondents, give us some scriptural hints as to the specific blessings which we are directed, or warranted, or are to implore and expect for the seed of Jacob?

PETO.

Note by EDITOR.—Our friends may pray:—

1st. For the conversion of the Jews generally, pleading the promises which refer to this blessing.

2nd. For every instrumentality employed on their behalf, and particularly for the societies instituted with the view of bringing them to a knowledge of the truth, that the officers and committees may be endued with the Holy Ghost and with wisdom, and that the contributors may have a spirit of zeal, liberality, and prayer.

3rd. For the church of Christ at large, that his people may be stirred up to prayer and to effort on behalf of the natural seed of Abraham.

4th. For the missionaries who, either at home or abroad, are sent to the lost sheep of the house of Israel, that they may have, in an abundant measure, the spirit of their Master, may be instant in season and out of season, and may be encouraged by numerous instances of success.

5th. For inquiring Jews, that they may be guided into all truth, may not be deterred by difficulties and trials, and may be led cordially to embrace Christ.

6th. For Jewish converts, that they may be steadfast, may adorn the doctrine of God their Saviour, and may be made great blessings, especially to their brethren after the flesh.

7th. For persecuted converts, that they may rejoice that they are accounted worthy to suffer for Christ, may be sustained and supported by strength from above, and that their persecutions may prove for the furtherance of the Gospel.

Intelligence.**BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.****MISSIONARIES' JOURNALS.**

THE journals of the missionaries during the last month, prove that they are steadily pursuing their work. There is nothing very particular to report, except the following extract, which we have no doubt will interest our readers.

From Mr. J.'s Journal.

In taking a review of the labours of the past month, I have reason to rejoice that they have not been altogether in vain; for whilst a spirit of anger and strife has been manifested by the Israelites of this city against those who have sought to teach them the way of salvation by Jesus Christ, many of them have been led to "search the Scriptures," to see for themselves whether the things spoken of are really so.

I visited Mr. H., and was pleased at the desire he manifested to hear about Jesus. Two other Israelites were in the room, who listened with great attention whilst I spoke about a crucified Saviour. One of them, Mr. R., seemed particularly interested, and asked me to explain Daniel ix. and the other prophecies relative to Christ. And as I endeavoured to show its meaning, he, with Mr. H. were greatly affected. Twice since then has Mr. R. called to see me to inquire further respecting the truths of the Gospel.

On one of these occasions, when conversing about the blessings Christ died to procure for guilty sinners, he said, "I hope that I shall be counted worthy to be a partaker of those joys." God grant him grace to come humbly to the Saviour, and to lay hold on him by faith as his great salvation!

Mr. H. continues diligently to read the New Testament I gave him, and begins to see that the truths of Christianity are adapted to his wants, and that, if received, they are calculated to purge him from indwelling sin, to elevate his thoughts and affections, and prepare him for the joys of the heavenly state. His confidence in Christ and his love to him are increasing, and they begin to shine around his paths.

I am thankful that B. K., who was under my instruction several months, is still advancing, though slowly. I trust that we soon shall have to rejoice over him as giving evidence of true conversion.

**MANCHESTER AND SALFORD ASSOCIATION, IN AID OF THE
BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL
AMONG THE JEWS.**

The Second Anniversary of the above Association has just been held in Manchester, under circumstances much calculated to

encourage the friends of Israel who are already engaged in efforts for promoting the spiritual welfare of the Jews, and to stimulate such Christians as have not hitherto been occupied in this department of missionary labour to co-operate in scriptural efforts for the conversion of the house of Israel to the faith of Christ.

In harmony with the catholic character of this Society, the Anniversary of the Manchester and Salford Auxiliary was commenced by an exchange of pulpits by two eminent ministers of the Wesleyan and Independent denominations.

On Lord's-day, November 29th, the claims of the Jews upon the sympathies and efforts of Christians were pleaded by the Rev. Dr. Halley, at the Wesleyan Chapel, Oxford-road, and by the Rev. W. M. Bunting, at the Independent Chapel, Mosley-street.

On Tuesday evening, December 1st, the Annual Public Meeting was held in Mosley-street Chapel; the chair was taken by James Heald, Esq., of the Wesleyan denomination.

The Rev. W. Chalmers, of the Free Church, and Mr. Rosenthal, a converted Jew, attended as the deputation from the Parent Society. After singing and prayer, the meeting was ably addressed by the chairman, who then called upon the Rev. James Griffin, as secretary, to read the Report, which was of a very interesting character. It stated, that the work of the Auxiliary had been blessed during the past year, there were manifest tokens of Divine favour. Mr. Naphtali, the esteemed missionary of this Society in Manchester, had access to most of the Jews, and was generally received with much civility. Several inquirers for the truth had been under his instruction. Those who had been baptized, and others who had been united in Christian fellowship with various churches, had been kept steadfast in the faith; and one had given his dying testimony to the sincerity and firmness of his faith in the Lord Jesus Christ. During the year, Mr. Naphtali had visited North Wales, where he had been instrumental in forming fourteen auxiliaries, all of which, it is believed, will soon be actively engaged in promoting the interests of the Society. The Report referred to the state of the funds of the Association, which, while there was an increase over the last year, the Committee considered by no means equal to the claims of the Society or the ability of Manchester.

A Ladies' Auxiliary had been formed during the year, with a view especially to the raising of funds, and had rendered valuable service in this respect.

The adoption of the Report was ably moved by the Rev. Dr. Hannah, president of the Wesleyan College at Didsbury, seconded by the Rev. Francis Tucker, Baptist minister, and supported by Mr. Rosenthal, whose touching appeals to Christians to sympathise with, to pray for, and to exert themselves in behalf of his kindred according to the flesh, were deeply affecting, and it is hoped, have made an indelible impression. The Rev. W.

Chalmers, of the Free Church; Dr. Halley, Dr. Clunie, R. Fletcher, of the Independent; Mr. Newstead, of the Wesleyan denominations, and other friends followed, and powerfully advocated the claims of the Jews and of the Society. The meeting was well attended, and the fixed attention of those present, with the devout and earnest spirit which pervaded the meeting, gave evidence that the spiritual welfare of the Jews has a place in the hearts of many Christians, and that in Manchester the cause is becoming one of increasing interest.

On Wednesday morning, December 2nd, a very interesting meeting was held in the vestry of the Rev. J. Griffin's chapel, in Rusholme-road, when the Rev. W. Chalmers and Mr. Rosenthal met such ladies as could be present on that occasion. The valuable observations and suggestions of the deputation were listened to with much attention, and an increased interest for Israel was evidently enkindled in the hearts of the Christian ladies present, many of whom, during the last six months, have zealously devoted themselves to furthering the objects of this important Society. As soon as the meeting was concluded, the deputation left Manchester to proceed to Birmingham, where a public meeting of the Auxiliary to the British Society in that town was to be held in the evening.

Patriot.

Meetings and services have also been held in connexion with the Society at Braintree, Witham, Chelmsford, Colchester, Birmingham, Stroud, Gloucester, Cambridge, Lancaster, Bolton, Preston, Blackburn, Rochdale, Wigan, Yarmouth, Norwich, and Newport Pagnel.

It has been most encouraging to those who have attended as a deputation on these occasions to find how the appeals made to sympathy and prayer on behalf of Israel were responded to by large assemblies, consisting of Christian ministers and people of various denominations—and they have had cause especially to rejoice in the determination everywhere expressed to set apart special seasons for united prayer for Israel's salvation.

It may, perhaps, be intimated here, that, in several localities, the following *plan has been adopted*.

Once in three months, on one of the monthly evenings usually appropriated to united or congregational prayer for missionary objects, it is intended that an address shall be given, or information communicated in reference to the Jews, and that their spiritual interests shall form a special subject of prayers and intercession: also, that on the same evening the association committees shall meet to transact their pecuniary and other affairs, either before or after the meeting for prayer.

The committee invite general attention to this plan, and they take this opportunity again to state, that one of their members, or a Jewish missionary, will be glad to attend any prayer-meeting held

in London or its vicinity, for the purpose of giving information, and stirring up to effort in behalf of the Society; on application to the Secretaries at the office.

THE LAST ILLNESS AND DEATH OF S ———.

The history of the life and conversion of S ——— will be found in *The Herald* for January, 1846, (pp. 20—23.) Our readers will be much interested in the following narrative of his last illness and death, from our missionary at Manchester, Mr. Naphtali, who was the instrument in the hands of God of leading him to the Saviour:—

“As the conversion of his soul was effected by the operations of the Holy Spirit, working in him a wonderful change, and spiritualizing his inclinations and affections, he continued in the exercise of strong and growing faith. His ideas of Divine truth were especially scriptural; his unshaken confidence in Christ as his all-sufficient Saviour, his delight to converse about Jesus and his finished work of redemption, all went to show that his religion was both firm and practical.

“He was very much afflicted in body, and distressed in mind through an ungodly wife, yet he did not fall out by the way, nor murmur at the dispensation through which he was called to pass; yea, of his affliction he was often heard to say, ‘It is good for me to be afflicted, for before I was afflicted I went astray, but now I keep thy word;’ and that but for affliction he might have been cut off in his sin without an interest in God’s eternal covenant, or the application of the blood of Jesus to his soul,—and with such feelings he often prayed and wept over the sins of his wife.

“It will be remembered from the narrative in the first number of *The Jewish Herald*, that our late brother was baptized by the Rev. Mr. Griffin, and after giving most satisfactory evidence of his faith and piety, was admitted to the full communion of the church.

“As often as the state of his health permitted, he attended the services of the sanctuary—but he was evidently hastening to another and better world—his seat soon became entirely vacant; in consequence the brethren visited him, and were increasingly delighted with his conversation.

“At his own request I continued my visits, and my acquaintance with him became very familiar. His prayers were refreshing to me; he approached the throne of grace with deep humility, and confession of sin—supplicating the gift of the Holy Spirit, and wrestling with God to save his people and bless his inheritance. His prayers also were extended to the church of Christ, and the spread of his kingdom. He wished that the Lord would have spared and employed him as a missionary to his brethren; he also prayed very importunately that the Lord would own and bless my feeble labours; and never failed to acknowledge his goodness in

sending me to him, as the means of the salvation of his soul. In a word, he died the death of the righteous, leaning for support on the 'Lord our righteousness.'

"As for myself, I have cause for thankfulness that the Lord who called me into this corner of his vineyard, has so signally blessed my labours, and carried the soul of our departed brother into the bosom of his Saviour.

"Four others remain in the faith and hope of the Gospel, who, through my instrumentality, have been brought to Jesus within the space of twenty-one months. Bless the Lord, O my soul, and forget not these his benefits!"

We add the testimony of a Christian friend with regard to our departed brother:—

"The last illness of S—— was not marked by anything of a striking character. He had found peace with God, and was enabled to meet the last enemy with composure, regarding him as a messenger sent to release him from the many sorrows and trials to which he was subject while here. He had a good hope beyond the grave, and this supported him to the last.

"The last time I conversed with him was a few days before his departure—I said to him, 'Now, Mr. S., are you still enabled to rest upon the same foundation?' He replied, 'Yes, I think I have a firmer grasp than ever—I rely only upon the Saviour for salvation.'

"He then spoke of the mercy and forbearance of God in sparing him and bringing him under the sound of the Gospel. I referred to his bodily sufferings. He said that they were painful to endure, and that at times they affected his spirits: he continued, 'I have sometimes doubts and fears, but yet I know that God is not capricious, he will not give his grace one day, and take it away the next.' After further conversation he became exhausted."

The agent of the Mosley-street Christian Instruction Society visited him during Mr. Naphtali's absence, and was the last person who had religious conversation with him—he testifies to the firmness of his faith, and his calmness in the prospect of dissolution.

"I was with him a few hours before his spirit took its flight, but he was too far gone for conversation—he expired on the 23rd of September, aged thirty-two.

"Mr. S. possessed a vigorous mind, and if his physical power had been equal, he would have been of great service in the missionary work. It was his desire, after having become savingly acquainted with the truth, to proclaim that truth to his brethren of the house of Israel. He had acquired much scriptural knowledge, and had a clear perception of the great doctrines of Christianity."

FREE CHURCH OF SCOTLAND.

CONSTANTINOPLE.

From a Letter of the Rev. W. Owen Allan.

"I had the privilege of admitting, on sabbath, the 6th of September, another son of Abraham into the church of Christ by baptism. He is a young man, aged twenty-three, whose abilities, of rather a superior order, enabled and induced him, in the times of his ignorance, to go to an extent in active wickedness which gained him a name among his fellows. Whatever our young friend may have formerly been, we trust that, by the free and sovereign grace of God, he is now renewed in the spirit of his mind. His distinguishing frame of mind is that of admiring and happy gratitude—indeed, this is what distinguishes all our young disciples.

"On the 20th of September, we had the privilege of eating bread and drinking wine, in commemoration of the dying love of Him who wrought out this great salvation which we are privileged to preach, and to witness for in some degree effectually. It was a day much to be remembered,—a day of blessing. Some Jewish communicants, for the first time admitted, told me they never knew what it was to love Jesus before. His banner over us was love. It was a scene even of temporal interest. The number of our communicants was twenty-three. Of these nine were sons of Abraham according to the flesh, five of whom sat down at the table for the first time. These, as you are aware, have been admitted into the church since the beginning of July, and, I have no greater joy than to hear that my children walk in truth. We have still many in different stages, desiring entrance into the visible church. Junkel, the husband of Sarah, is pressing for baptism, and I cannot say why any man should forbid water, that he should not be baptized."

PESTH.

We mentioned in our last, that Philip Sophir, a youthful literary Israelite, had collected a number of Jewish children around his sick bed, to whom he gave religious instruction. The rabbi has been publicly denouncing the school, and besought the parents, with tears in his eyes, to withdraw their children from it; he has promised to admit poor children gratis into the Jewish Normal Seminary, and has proposed to found a school for the poor. Philip's scholars have been thus reduced from fifty-three to twenty-two, but six who had withdrawn have been sent back, and five others have been added. The result of his Christian efforts has been many interesting examples of parents whose hearts the Lord has inclined to the truth, and of love on the part of the Jewish children for the school.

IRISH PRESBYTERIAN CHURCH.

HAMBURG.

From a Letter of the Rev. Dr. Craig, dated December 1st, 1846.

"I hope on sabbath next, if the Lord will, to receive into the church by baptism a dear son of Abraham, who appears to be resting with true faith on Abraham's hopes. He has been long with me, and I see no longer any reason why I should refuse him what he calls the desire of his heart,—to make a public declaration how dear Jesus is to him. I have had many a most interesting Israelite under instruction during the past year; many an hour has been spent in which we felt that the Lord was with us, many a night of deep searching of heart, and many a declaration of the fullest conviction that Jesus is the Redeemer of Divine appointment; yet this is the first that I have felt it my duty to baptize. It is good to be working in the Lord's cause. He is no hard master. Oh, that when our course is finished we may be found amongst those whose names are written in the Lamb's book of life!"

GENERAL JEWISH INTELLIGENCE.

Jewish Liberty.—The Rev. Dr. Craig, in a private letter to a friend, dated December 1st, 1846, relates the following instance of Jewish liberality, which deserves the most extensive publicity:—"Some friends, as you are already aware, had striven long to form a sabbath-school in St. Pauli, for the children of its 6 or 7,000 inhabitants. The pastor informed those who applied to him for permission to do so, that he himself was the properly constituted teacher of the people, that if any one wanted instruction he might come to church, for although he preached once every sabbath, yet out of the whole of the population there were never fifty present, that therefore there was plenty of room, and that if the people would not come to hear him, he was resolved that they should have no other opportunity of receiving instruction. We, however, would not give the matter up, and a school-room was sought within the gates: application was made to the authorities of the English church, to permit the use of it, at a time when there was no service, but the favour was refused. No other convenient place seemed likely to be found till Dr. Clay, the former preacher in the Jewish 'Temple,' and the present principal of the Jewish schools, threw open to us his rooms. A certain sum of money was promised to defray the necessary expences of cleaning, &c., but when the first quarter was past and the money offered, it was most generously declined by Dr. Clay, who said that he pitied too sincerely the case of Christian children, who were shut out from instruction through the tyranny of a Christian minister, to take for the present any allowance for the use of his house. In that house,

under the care of pious and devoted teachers, upwards of 200 children are assembled each sabbath, to hear of their eternal interests, and of the importance of seeking to Jesus."

Hebrew Messenger.—We have perused with much pleasure several numbers of this periodical, which is published under the editorial management of the Rev. C. F. Frey, by the "American Baptist Society for Evangelizing the Jews." This Society has recently been instituted, and although we could have wished that our Baptist friends had felt themselves at liberty to have joined the "American Society for Meliorating the Condition of the Jews," as we feel persuaded that societies constituted on catholic principles are most likely to be efficient, yet would we say to the "American Baptist," as well as every other denominational society, "Go on and prosper, and the Lord be with you."

Poetry.

CAPTIVE ZION.

In tearful silence by the river's side,
Sat Zion's daughters in captivity;
Mourning like some heart-smitten, widow'd bride,
Their tuneless harps suspended from the tree!

The weeping willows droop'd in sympathy
Beneath their weight,—o'er Babylon's deep waters;
No song of praise—no strain of melody,—
Burst from the lips of Israel's captive daughters.

As they remember'd Zion, tears fell fast,
While ruthless captors call'd for Zion's songs,
"How shall we sing?"—they said—"Our mirth is past,"—
"In a strange land what to the Lord belongs?"

"If I forget thee, O Jerusalem!
Let my right hand her cunning skill forget;"
"If I prefer thee not! exhaustless theme!
May my false tongue all other themes forget!"

"Build up her walls."—In Zion's glorious days,
Remember Edom's scornful children, Lord!
How they said—"Rase it, rase it! Take away
The veil from Israel's heart! Reign, King, O Lord!"

J. D. P.

"ZION, WHOM NO MAN SEEKETH AFTER." Jer. xxx. 17.

SCATTER'D by God's avenging hand,
 Afflicted and forlorn,
 Sad wanderers from their pleasant land,
 Do Judah's children mourn ;
 And even in Christian countries few
 Breathe thoughts of pity towards the Jew.

Yet listen, Christian, do you love
 The Bible's precious page ?
 Then let your hearts with kindness move
 To Israel's heritage.
 Who trac'd those lines of love for you ?
 Each sacred writer was a Jew.

And then, as years and ages pass'd,
 And nations rose and fell,—
 Though clouds and darkness oft were cast
 O'er captive Israel,—
 The oracles of God, for you,
 Were kept in safety by the Jew.

And though his own receiv'd him not,
 And turn'd in pride away,
 Whence is the Gentile's happier lot ?
 Are you more just than they ?
 No ! God in pity turn'd to you,—
 Have you no pity for the Jew ?

Go then, and bend your knee to pray
 For Israel's ancient race ;
 Ask the Redeemer every day
 To call them by his grace ;
 Go,—for a debt of love is due
 From Christians to the suffering Jew !

TO READERS AND CORRESPONDENTS.

Our friend Mr. Mozart, who sent us the piece entitled "The Hebrew's Prayer," inserted in our last, wishes us to state that it is not his own composition. Its original reference was to the conversion of a negro, but regarding it as expressive of his own experience, he copied it out, changing the term *Negro* into *Hebrew* ; sending with it several other pieces of which he was the author, he inadvertently signed his name to all.

We shall be glad to receive the favour promised by the author of "The Character and Testimony of Job." The note of "*Frater*," will be inserted in our next.

Our correspondents generally must not regard their communications as rejected because not immediately inserted. We should be obliged if they would all of them favour us confidentially with their names.

The Jewish Herald.

No. XIV.

FEBRUARY, 1847.

VOL. II.

THE DISPERSION OF THE JEWS.

PART II.

IN a former article,* we gave a brief summary of the history of the Jews down to the time when Nebuchadnezzar carried them captive to Babylon. God, however, had not yet given them up: he raised up while they were in captivity, that eminent prophet, Daniel, who became a witness for him before kings, and whose works foretell the future state of the church and of the world "till the times of the restitution of all things;" and after seventy years had passed away, he accomplished his promise of bringing them back to their own country, by stirring up Cyrus to issue a decree for permitting them to return and rebuild the temple. Only, however, a small proportion of the people took advantage of the permission thus given, nor did these succeed in rebuilding the city and temple without encountering many difficulties and much opposition. Does any reader ask, What is the effect produced on the people by all this judgment, and by the mercy with which it was mingled? Is there one who expects to find them now humbled, penitent, and devoted to the service of the Lord with their whole heart? Alas for human nature! The expectation is vain, for they continue as stiff-necked

* See page 3, in the last number.

and rebellious as they were before. Though they did not again relapse into the sin of idolatry, their heart was still far from God, whilst they drew near unto him with their mouth and honoured him with their lips. Soon after this they became divided into sects; but one sect rejected some important doctrines of revelation, and another obscured and made void the word of God by adding to it the traditions of men. They thus again provoked renewed judgments, and were given into the hands of Antiochus Epiphanes, who had usurped the throne of Syria, and who came up against the city, slew 40,000 of its inhabitants, and sold 40,000 more for slaves; nor did his cruelty end here, for, two years afterwards, he made the daily sacrifice to cease, required the people to observe heathen rites, and visited with the utmost barbarity all who refused to comply. In due time, the chastisement was brought to an end, but, severe as it was, it failed in working out the peaceable fruits of righteousness; their spirit, as before, called for vengeance from heaven. They were however, spared till God sent forth his Son,—the long promised Messiah; but when they would not hear but rejected and crucified him, the irrevocable sentence was pronounced, "Behold, your house is left unto you desolate," and they were warned that this desolation would continue, and that their eyes should no more be permitted to see their Messiah till, in the spirit of repentance, they should say, Blessed is he that cometh in the name of the Lord. The sentence now passed was speedily carried into execution: the days came when, as it had been predicted, their enemies cast a trench about Jerusalem, and compassed it round, and kept its inhabitants in on every side. Never has greater misery been known on earth than the misery which was then experienced there, nor was there any alleviation till the temple was burnt, its foundations ploughed up, and the city destroyed. From that period to the present, Jerusalem has been trodden down of the

Gentiles, and the Jews, scattered through the world, have been trampled upon, despised, and ignominiously and cruelly treated. Hosea predicted, and so it has come to pass, that the children of Israel should abide many days without a king and without a prince, without a sacrifice and without an image, and without an ephod and without teraphim. One of their own rabbies (Rabbi David Kimchi) bore testimony, seven hundred years ago, to the fulfilment of the prediction—if testimony be needed to that which is open to universal observation. “These,” said the rabbi, commenting on the prophecy, “are the days of the captivity in which we now are, and we have no king nor prince of the house of Israel, for we are now under the dominion of the Gentiles and that of their kings and their princes.” This rabbi thus explains the latter part of the verse: “Without a sacrifice, refers to God; without an image, to idols; without an ephod, refers to God, who declares the future by the Urim and the Thummim; without teraphim, to idols, who declare the future according to the opinion of those who believe in them.” If we take the learned rabbi’s interpretation, is not the passage remarkably fulfilled? The Jews are now without a sacrifice; for since the destruction of the temple, they have been utterly destitute of the sacrificial offerings required by the law: they are now without an ephod, that is, without a high priest to wear the ephod; for no one since the destruction of the temple has filled the office. True, there is a better sacrifice than the sacrifices of the law, a better priest than any son of Aaron, provided in the Gospel; but as they reject this Gospel Sacrifice and Gospel Priest, they have none at all. And if the image and the teraphim refer, as the rabbi thinks, to idols, it is a singular fact, that at a time when the Jews are without the sacrifices and priests required for the service prescribed by their law, they are free, as their fathers in the best days of Judaism never were, from all idolatrous worship. The prophet fore-

tells that the circumstances which he predicts should continue for many days ;—and they have done so ; for now, though nearly eighteen hundred years have elapsed since the destruction of Jerusalem, the Jews have continued through the whole of this period without prince or king, without sacrifice or ephod, without image or teraphim. We may well pause and ask, Why this second captivity of the Jews ? and why is it so long protracted ? The first captivity was for the sin of idolatry, mingled, as it was, with moral impiety and general disobedience to God ; but that captivity was only for seventy years. What sin, then, has been committed by them so much more heinous than that for which they were given into the hands of Nebuchadnezzar ? What can it be but that of rejecting and crucifying the Lord of Glory ? Was it not by this sin that they filled up the measure of their iniquity, and is it not because they obstinately persevere in this sin that the days of vengeance are not yet brought to an end ? Surely we may learn from the present captivity of the Jews, and its long-continued duration, that Jesus, the man whom they put to death, is indeed the true Messiah. Had they been restored and blessed in their rejection of him, we might have been led to doubt his claims, but as, in connexion with their rejection of him, they have continued so incomparably longer than ever they were before under the evident tokens of the Divine displeasure, we have in their present condition a powerful argument that Jesus is truly he “ of whom Moses in the law and the prophets did write.”

In a future article we shall direct attention to the future prospects of the Jews. R. A.

Review.

The Spirit of Judaism. By Grace Aguilar, of Hackney, England. Edited by Isaac Leeser, of Philadelphia. Philadelphia, 1842.

THIS volume has deeply interested us. Well known

and admired within the circles of general literature, Grace Aguilar here comes forth as the champion of that religion which all true Christians revere as of Divine origin, which was once the only manifestation of his character and the only revelation of his will which God vouchsafed to give to man, but which *we* believe to have been developed, and perfected, and, in a measure, superseded by that nobler manifestation of his character, and that fuller revelation of his will, which he has given to us in the Gospel of his Son. Though we differ from Grace Aguilar in our views on this subject, still we honour the sincere, conscientious, and fearless advocacy of any opinion; and more especially do we honour that womanly fortitude of hers, which would devote talents, applauded by the world, to the support of a cause which the world is but too apt to ridicule.

We hail the champions of Judaism as to a great extent the champions of Christianity. Every attempt to prove the divinity of the former tends to confirm the divinity of the latter. Unconscious is the advocacy of such champions; but it is all the more powerful on that account. Their evidence is the stronger, because they are independent and disinterested witnesses. To the fullest extent we admit the divinity of Judaism. Christianity is founded on that admission. It takes for granted the truth and Divine origin of the Mosaic institution. It is so intimately connected with it—it springs out of it so naturally, that if anything can be alleged against Judaism, as we see it in the Old Testament, it cannot but affect Christianity. The Divine Founder of our religion, and his immediate followers, appeal to the Jewish records as an authority in their favour. No Christian, therefore, can have any interest in depreciating the Mosaic system; because, the more glorious it is shown to be, the more glorious does it make his own brighter, nobler religion to appear. “For if the ministration of death, written and engraven in stones, was glorious. . . . How shall not the minis-

tration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which is made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." These remarks have been called forth by an apparent disposition on the part of our authoress to attribute to Christians the desire of depreciating her religion. We can assure her that true Christians can have no motives for such a depreciation. No act could be more foolish—more suicidal. There may be some fanatics under the guise of the Christian profession, and there are such under all guises, who utter sweeping condemnations against all who differ from themselves. But far be from us such bigotry!

Judaism! we reverence it. Venerable from its very antiquity—hallowed by its Divine origin—imposing from its gorgeous rites and ceremonies, foreshadowing bright and heavenly truths,—elevating from the lofty truths to which it gave direct, distinct, and intelligible utterance—glorious from the great and noble men whom it produced,—what thoughtful man can despise it? What earnest Christian can forget the thunders and lightnings of Sinai, amid whose solemn accompaniments the thoughts of God were uttered to man, embodied in the form of the Jewish law, "the mount that might be touched and that burned with fire," or "the blackness and darkness and tempest, and the sound of a trumpet, and the voice of words, which voice they that heard intreated that the word should not be spoken to them any more, . . . and so terrible was the sight that Moses said, I exceedingly fear and quake?" What lover of his race can think without emotion of the service done to humanity and religion by the great men who were produced, nourished, and cultivated by Judaism? What Christian can forget that the most fervent piety and devotion, the sublimest faith, and the most exalted

virtue, have been fostered by its spirit? Who that has read the effusions of a David or a Solomon, an Isaiah or a Jeremiah, but will agree that Judaism was capable of training up the noblest faculties of the soul? Above all, what Christian can despise it when he remembers that in its lap was nurtured the greatest Being whom the world has ever seen, our Saviour and our Lord,—that from its sacred oracles he drew his first lessons of religion through his loving mother's lips, that he mingled in its religious services at its appointed sacred shrine, and conformed to its outward observances? Nay, are we not almost ready to be carried away by the enthusiasm of that noble Jew, who was willing to sacrifice himself for the Jew, though his appropriate title be "the Apostle of the Gentiles?"—"For I wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises—whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." Would that this sentiment were more common among modern Christians! Would that such a deep interest were now felt by Christians in the spiritual welfare of the descendants of Abraham, and Isaac, and Jacob,—the fellow-countrymen and kindred, "as concerning the flesh," of the Saviour himself. Judaism! yes, we venerate it; and remembering the sacred associations which still cling to it, remembering the glorious things which it has achieved—remembering the noble men whom it has produced, we can, perhaps, understand how the descendants of such men, the inheritors of such associations, can cling to it exclusively, though a still nobler religion has been proclaimed, still more sacred associations have been inwoven with those which they cherish, still more glorious achievements have been added to those which they admire, and still greater beings have risen to shed lustre on the history of the

world. We blame not the Hebrews for admiring and revering Judaism, but we do blame them for confining their attention to its claims, and closing their eyes to the glory and the divinity of a nobler system.

Here we join issue with our authoress. Nor is the contest an equal one. We have an immense advantage on our side, inasmuch as we acknowledge the divinity of Judaism. She cannot reproach us for disregarding her religion; for once more we would assure her that we can see (as well, we believe, as she can) and appreciate all that is truthful and Divine in the system to which she clings. But we believe that we have attained to a still higher truth—a still more glorious system; and we invite her, and all our brethren of the Hebrews, to follow us. We believe that Judaism was good; but we also believe that Christianity is better still,—that it is a more perfect manifestation of the character and will of God, and more adapted to the wants and cravings of the human soul.

Grace Aguilar's principal arguments against Christianity seem to be founded on the immutability of God. She says, "According to this belief" (i.e., the Christian) "the law was framed to be destroyed—given to be removed. . . . But the God of the Hebrew is the God of TRUTH, whose words fail not, in whom there is not a shadow of turning; and therefore it is that we reject this doctrine." True:—God does *not* change; but man *does*. Wherein consists the immutability of God? In his always continuing in one *unvaried* course of action? No, but in his always acting in the same *spirit*—in ever maintaining the same *character*. We do not bind the best and holiest men to one unvaried course of action; we consider it their highest wisdom to vary their actions according to the circumstances in which they are placed. And shall we think it derogatory to the character of God that he changes his mode of teaching by adapting it to the different capacities and circumstances of men? Nay, does it not throw a fresh lustre upon his character—

does it not give us the highest view of his infinite wisdom, to think that he *can* thus adapt himself to the capacities and circumstances of succeeding generations? A wise instructor does not teach his pupils in exactly the same manner in childhood as in youth; he adapts his instructions to the age and experience of each. Is there not a childhood and manhood in a race of men as well as in one individual man? Have not the wisest teachers known such a thing as a gradual development of a truth? The question, then, is resolved into this point—Are Judaism and Christianity opposed to each other in their *spirit* as well as their mode of teaching? Are they intended to inculcate opposite *truths*, or the same *truths* in a different *manner*? Have they opposite *ends*, or one common end to be accomplished by varying *means*? We believe that the great object of both is the same,—that Christianity is not opposed to Judaism in any of its great leading truths,—that it simply gives a more perfect development, and a clearer, fuller, and more emphatic utterance to the same grand truths. And if this is found to be true, will it not give us the highest view even of the immutability of God, that, however different may be his *mode* of teaching us, the *object* and *spirit* of all his instructions are the same?

But our authoress opposes this view of the subject, and asserts that the distinguishing doctrines of Christianity are opposed to the entire genius of Judaism. In some of her notions of these doctrines she is entirely mistaken; and, consequently, the arguments which she draws from those mistaken notions are utterly futile. Thus she says,—“They” (*i.e.*, Christians) “look on our beautiful law as one of fire and blood; that even when God gave it he knew it was impossible for man to keep it. . . . According to this belief, the law was framed to be destroyed; given to be removed; sent as a curse instead of a blessing.” (Pages 219, 220.) By their law she cannot mean the ceremonial part of the law of Moses; because we can bring evidence from her own work to show that she looks upon it as but of

little importance. Thus she quotes the beautiful words of David :—"Thou desirest not sacrifice, else would I give it : thou delightest not in burnt-offering : the sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise." And then she proceeds to comment on these words thus :—"It is otherwise with those who can look on the above quoted words of David according to their real meaning ; who can trace in them not alone the religion of the minstrel king, but the real intent of the sacrifices enjoined by Moses, that they were to be secondary to the *sacrifices* of the heart and *will*, that of themselves they were even as nothing. If it were in the power of the priest to make atonement for sin, to wash away the guilt of the transgressor in the blood of sacrifices, we should have a long account of David's formal acts of penance, of his seeking instantly the priest, of all the goats and sheep he brought up for sacrifice ; instead of which we have the most exquisite description of Nathan's appeal, of the instant confusion and remorse of the king, and of the touching events which followed ; his forgiveness, yet his chastisement in the death of his beloved and innocent child. No doubt he strictly attended to those rites and sacrifices which Moses has instituted in case of sin ; but we clearly perceive how completely secondary they were by the absence of all allusion to them, and by the emphatic and touching simplicity of the exclamation in which he shows the insufficiency of all sacrifice for sin, save that of the heart. He needs neither 'the flesh of bulls, nor the blood of goats.' He requires obedience, and no other atonement nor sacrifice ; for the merit of these consisted in *obedience*, and simply as a test of that obedience they were instituted." (Pages 233—235.) And, indeed, the Jewish nation, we believe, have universally given up the practice of offering up sacrifices. One part of the ceremonial is just as good and as binding as another. If that ceremonial law was to be eternal, why does our authoress not offer up the prescribed

offerings? * If the Jews are at liberty to give up some of their rites, surely they cannot complain of Christianity for abolishing all those rites. The principle involved in both is the same. If the ceremonial law was meant to be *eternally* binding, it must have been *universally* binding; if it is not universally binding, no *principle* can be involved in its continued observance. By the law, therefore, our authoress must mean the *moral* law, when she says that Christianity takes away its obligation. Now, we can assure her that she has entirely mistaken the spirit and teachings of the Gospel on this subject. She is very much mistaken if she thinks that any considerable number of Christians fancy either that the moral law is no longer binding, or that man has any inability to obey it but what arises from his love of evil rather than good. We believe that that law is eternal, that it is a manifestation of the character, an expression of the will of God, which cannot change, that God cannot cease to require its observance from all his rational creatures,—that Christians are under at least as strong an obligation to obey it as ever the Jews were before the advent of Christ; nay, that the exuberant love of God as manifested in the death of his Son has infinitely heightened, not only their obligations, but also their motives, to its observance. The Christian's highest authority, the New Testament itself, teaches us thus:—"Do we then make void the law through faith"—*i. e.*, through our doctrine of justification by faith in Christ,—“God forbid! yea, we establish the law.” Heart and soul, therefore, we join in the following sentiments of our authoress, which she propounds as an argument against the Christian religion; merely premising that her argument evidently refers to physical, and not to moral inability, for she admits the love of evil, which is what we understand by moral inability:—

* It will be said that sacrifices are not offered because the temple is destroyed; but if the rites of the law change *according to circumstances*, it is evident that they are not unchangeable.

"There is *not one* portion of that law, which, when it was given, man *could not* obey; not one command, one ordinance, to which man could not implicitly adhere;—and that man fell from it, was not the fault of the law or the ordinance of the Eternal. . . . He had thus the free will to choose his own path, to seek the favour of his God, or to reject it; and that he chose the latter *was not* because he had not the *power* to choose the former, or that he *could not* obey the law, but because, like Cain, he loved the evil more than the good, and resisted the still small voice which the love of God has placed within every breast, resisted its entreaty to fly from temptation, and implore the infused strength of the Lord, till its soft yet piercing whisper was drowned in the roar of transgression and debauch. . . . Still, therefore, do we hail with delight and wear with rejoicing the mild and gentle yoke of a law in which infinite love and mercy shine pre-eminent; still do we gladly acknowledge ourselves under the law." (Pages 221, 222.)

But another objection of our authoress to the Christian religion is the doctrine of a Mediator and an atonement, which, in her opinion, is contrary to the whole spirit of Judaism, and thus proves that the two systems are entirely opposed to each other. "The God of the Christians does need a Saviour and a Mediator; but the God of the Hebrews needs it not. . . . If we earnestly *seek* after righteousness, and endeavour with heart and soul and might, to cherish the spirit of piety, to love the Lord, his infinite love and long-suffering compassion will fill up the deficiency. We have no need to look to a suffering Saviour." If our authoress thinks that enlightened Christians believe in the necessity of a Mediator to *propitiate the mercy of God*, and incline him to be gracious to men, she is very much mistaken; for though some Christians have thought so, we rejoice to know that that error is fast wearing away, and at least that the entire genius of the gospel is opposed to such an opinion. It everywhere represents the mediation of Christ as flowing from the mercy and love of our Father. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

The New Testament brings out the paternal character of God in the clearest and most beautiful light—in a light, we believe, more clear and lustrous even than that of the Old Testament. And who can doubt that such is the case when he reads in the New Testament that for our salvation God was willing to give up his own Son? after this specimen who can doubt his exuberant mercy and fatherly love? This is the very argument which an inspired apostle employs to inspire his fellow-Christians with boundless confidence in God; “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” And as to the idea of an atonement, it seems strange that a Hebrew lady should express an insuperable objection to that, when most of the sacrifices of her own religion were appointed to “make atonement for sin.” The very principle involved in these sacrifices is the principle of the Christian atonement. The Gospel does not teach, as she seems to fancy, that the mediation of Christ procures the love of God to man, but simply that it is the medium through which he can consistently with his justice show that love to sinners, just as the ancient sacrifices of her own religion were the appointed means by which God promised to show his mercy to the Jews. But our authoress has another objection to the doctrine of the atonement. “Our God is too just, too full of love for all his creatures, to demand the sacrifice of one for the sins of many.” What does she mean by the term “demand?” Does she think that the sacrifice which Christ made for man is represented as involuntary? If so, she is mistaken; and her argument falls to the ground. Our Saviour himself says, “Therefore doth my Father love me, because I *lay down* my life, that I might take it again. *No one taketh it from me, but I lay it down of myself.*” If the word “demand” is used as equivalent to “accept,” we would ask whether by “creatures” she means “men?” Else how can she account for the sacrifices of her own religion? Her God is not “too just, too full of love for

all his creatures to demand" (or accept) "the sacrifice of one for the sins of many," else, why did he enjoin his servants to offer up some of his "creatures" as a "sacrifice for the sins of many?" And if by "*creatures*" she means "*men*," we would ask her whether she has never made any sacrifices for sinful men. Has she never heard of noble men suffering and dying for their fellow-men who were sinners? If the providence of God has permitted any man to suffer for another, (and what noble mind is there that will not look on such magnanimous generosity with approbation, and fancy that God above also will not look on it with the same feelings?) the principle involved in such suffering, *as far as her argument is concerned*, is exactly the same with the principle involved in the atonement of Christ. Besides, has our authoress forgotten those writings which she herself believes to be inspired, the writings of a prophet of her own nation? Has she forgotten the fifty-third chapter of Isaiah, where the prophet predicts exactly those vicarious sufferings which she repudiates:—"Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed . . . And the Lord hath laid on him the iniquity of us all." With the example of her own sacrifices, and the predictions of her own prophets, before her, surely our authoress ought to be the last person to object to the principle involved in the Christian atonement; and we cannot but think that the argument which she employs to oppose it is far too superficial to affect such a momentous question.

But the passages which we have quoted would give a very wrong impression of the general tenor of her work. Though a few arguments against Christians are interspersed, her book as a whole is by no means a controversial one. It is meant to be more an exposition and a defence of Judaism. And we must confess with approbation that

she breathes the kindest spirit towards all Christians. In several places she gives vent to the admiration and gratitude which she feels toward Christians of her acquaintance. We trust that such kindly sentiments will rouse Christians up to more active efforts for the spiritual welfare of "the outcasts of Israel."

Grace Aguilar's exposition of Judaism is a most remarkable one. She belongs to the more spiritual, the more religious section of the Hebrews. Had she lived in ancient times she would have belonged to the sect of the Essenes—the noblest sect of the Jews. According to her, Judaism is a noble manifestation of the character of God, a high and holy development of the religious principle in man. She would always look at its spiritual aspect. She is constantly inveighing against forms severed from the spirit which animate them. According to her, the mere rites and ceremonies of the Jewish religion are nothing—absolute nullity—apart from the living principles, the Godlike truths which they were intended to embody and illustrate. She manifests a deep concern for the purity of her religion, and inveighs against tradition with a spirit and constancy which elicit repeated notes of disapprobation from her American editor.

We cannot help thinking that we see the influence of Christianity in her work. Some of the peculiar turns of thought and modes of expression are Christian to the very core. We very much doubt whether she could have produced such a work had she not been preceded by Christian writers. If a few sentences, in which she develops her ideas of the difference between Judaism and Christianity, were expunged, we could scarcely tell that the book had not been written by a Christian. It shows the silent and unseen influence of the gospel; and it further proves that that influence has reached even Hebrew society. That influence is unconsciously moulding society into a more orderly shape; and the veriest infidel is feeling its power in his own character. Many besides ourselves will be agreeably surprised on reading Grace

Aguilar's views of salvation by free grace, especially as set forth in the second of the following extracts :

"No efforts of our own, however great and magnanimous they may be, can work out our redemption. His (God's) mercy, omnific even as his all-creating word, is all-sufficient, but the *trust* in that mercy is not of itself enough to obtain salvation. Our Father rejects those who do good, trusting in their own righteousness to save them; but he equally rejects those who supinely sit, contented to trust in his word, and think nothing depends on themselves. As works, without faith, are unacceptable, so equally is faith without works. The consciousness of difficulty must convince us of innate sin,—that our natural desires since the fall of man are the evil not the good; that our best affections, our most fervent prayers, are imperfect without the purifying grace of God, consequently, that our salvation cannot be achieved by our own righteousness, but through the infinite and redeeming compassion of the Eternal."—(pp. 15, 39.)

That our authoress can find the doctrine of free grace in the Old Testament, is an independent and powerful evidence of its divinity. Her views of the paternal character of God are most elevating; and we cannot but lament that such views should not have been still further elevated by that noblest manifestation of his paternal character which God has given to us through the human nature of his Son,—that she cannot see God in the character of him who was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," and who "went about doing good." Could she attain to such views, we feel persuaded that they would tend still further to exalt her soul. From the fulness of our heart we can only humbly give utterance to the prayer which once flowed from the eloquent lips of an inspired apostle: "That the God of our Lord Jesus Christ, the Father of glory, may give unto her (and all like her) the spirit of wisdom and revelation in the knowledge of him, the eyes of their understanding being enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, that *Christ* may dwell in their hearts by faith—that they, being rooted and grounded in love, may be able to compre-

hend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that they might be filled with all the fulness of God."

There is such a glow of enthusiasm, such a pure and fervent devotion about this work, that we leave it with regret. If there be many like the authoress among the Hebrews, surely the fact ought to inspire us with a redoubled resolution to lead such noble minds to what we deem the *richest* fountain of life. It is truly touching to see the spiritual yearnings of such a mind, as we may see them in this work; and we trust that no Christian will rise from its perusal without being inspired with a holy ambition to lead such a mind to Jesus,—the purest, noblest, gentlest guide of the soul. Surely the authoress herself could not condemn our zeal and earnestness. It springs from a real love for her and all her nation. We look upon them as our elder brothers and sisters. We feel our obligation to them. Through them we have received our highest privileges. Their great men, inspired by God, have supplied us with our richest and sublimest books. When we commune in secret with our God, they are our only companions,—“the men of our counsel.” When we surround the family altar, no other strangers intrude. When we enter the sanctuaries of our God, to worship our Father, it is to them we look for guidance and instruction. And we would do something for their descendants. We would convince them that we have found the Messiah promised to their fathers, “him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.” We would make them partakers with ourselves of those rich blessings which we have found in Christ.

J. K. S.

Correspondence, Extracts, &c.

PRAYER FOR THE JEWS.

To the Editor.

DEAR SIR,—As your correspondent "Peto" desires to be supplied with some "*scriptural*" hints as to the specific blessings which we are directed to implore for the seed of Jacob," I have selected some passages from Holy Writ wherein prayer for the Jews is either enjoined, or the particular blessings for which we should supplicate the throne of grace are indicated. We can never "ask amiss" when we pray in accordance with the mind of the Spirit as exhibited in the Scriptures; and Christians are thereby restrained from forming extravagant expectations respecting the result of present missionary effort. Moreover, with such a guide, our petitions will neither be vague nor incomplete, but they will include every mercy, present or future, which the Lord may deem fitting to grant.

"Pray for the peace of Jerusalem—peace be within thy walls,—and prosperity within thy palaces." Psalm cxxii. 6, 7.

"O that the salvation of Israel were come out of Zion." Psalm liii. 6.

"Publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel."

"Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem." Psalm li. 18.

"Ye that make mention of the Lord, keep not silence, and give him no rest, till He establish, till He make Jerusalem a praise in the earth." Isaiah lxii. 6, 7.

"O Lord, according to all thy righteousness, I beseech thee let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain." Daniel ix. 16.

"My heart's desire and prayer for Israel is that they might be saved." Romans x. 1.

The few passages cited testify how grateful to the Holy One of Israel is prayer for the Jews, and they present no faint reason why, amid the obstacles to Jewish evangelisation, we should "pray without ceasing." Oh that Christ's church may become more and more a praying church; and that unceasing supplications may be offered for the repentance and return of that prodigal son for whom great things are yet in store!

January, 1847.

E. J. H.

UNFULFILLED PROPHECIES.

To the Editor of The Jewish Herald.

DEAR SIR,—Will you give us some rule whereby we may judge as to which of the inspired prophecies concerning the Jews have been accomplished; and which of them yet remain to be fulfilled?

FRATER.

NOTE BY EDITOR.—In order to ascertain whether any particular prophecy yet remains to be accomplished in the history of the Jews, the question must first be decided whether it refer to the literal or spiritual Israel. If it be shown to refer to the literal Israel we may ask, first, whether there be in the prophecy itself or its connexion any reference to the time of accomplishment. If there be, we may be very sure that it cannot be fulfilled in any event prior to that time; if, for example, the times of the Messiah are specified, no event happening before the coming of Christ can possibly be referred to. 2nd. If the prophecy have no reference to the time of accomplishment, we may inquire whether any event has occurred in the Jewish history since the prophecy was delivered, or, if it bore a reference to a particular time, whether any event has occurred at that particular time which in all its parts fully answers to the prediction. The prophecies of Scripture will not receive a merely partial accomplishment; not one jot or one tittle will remain unfulfilled.

JEWS IN BERLIN.

From the Jewish Intelligence.

THE Jews in Berlin have long enjoyed many advantages, which have been unjustly withheld from their nation, in many of the countries where they have lived since their dispersion. That they are willing to avail themselves of those advantages may be inferred from many circumstances; and, among others, from the number of Jewish children who regularly attend the different Christian schools established in that city.

It appears, from a statement which is found in the "Allgemeine Zeitung des Judenthums" for October 26, 1846, that there are at present 1005 Jewish children in attendance at nine different schools, and that of these, 355 belong to the three Jewish schools, and all the rest go to Christian schools.

But while the Jews in Berlin thus avail themselves of the assistance which is derived from public Christian educational institutions, they do not neglect to provide for their own religious establishments; and in doing this, they set a noble example of liberality, which may well stimulate others. Thus it is stated in

a more recent number of the "Allgemeine Zeitung des Judenthums," that while the Jews subscribed 70,000 dollars for building a new synagogue within a very few days after the proposal for the undertaking became known, a collection made in Berlin for building churches, which are most urgently needed for the accommodation of the Christians, amounted only to 5000 dollars.

Some persons may perhaps thoughtlessly say, But the Jews are rich, and can better afford to give. It is indeed true, that there are some Jewish families in Berlin, who are wealthy as well as respectable; but if the amount of the means at the disposal of the different individuals who compose the Jewish and Christian communities be taken into account, it will show most evidently, that the zeal which prevails among the Jews for promoting educational and religious undertakings is most commendable.

It may be added, as showing the relative position in which the Jews of Berlin stand when compared with their Christian neighbours, that the proportion of Jews to Christians is as one to forty.

All the young men in Prussia are liable, according to the laws of the land, to be called upon to serve, for a limited period, in the army, in order that they may be prepared, in case of need, to defend their country. 900 of the inhabitants of Berlin have entered, accordingly, as recruits during the present year; of these sixty were Jews.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

MISSIONARIES' JOURNALS.

From Mr. J.'s Journal.

"DURING the past month I had intercourse with about forty Israelites, and several cases I met with were very interesting and encouraging.

"Mr. A. K. being greatly perplexed about the state of his soul, and full of anxiety as to a future world, called upon me to inquire the way of salvation. 'I am very anxious,' said he, 'to be instructed in the great truths of Christianity; my heart's desire is to know Jesus and his great salvation. I am sensible of my dangerous position. I know that in my present state I cannot enter heaven, for my conscience within me is continually telling me how great a sinner I am, and I have felt the heavy burden of my sins for these past few weeks, so that I have had no peace.

My great desire is to have the way pointed out to me that leads to life everlasting.

"My parents," said he, 'who are now residing in S——, have also been led by Divine grace to embrace the Gospel of Jesus Christ, and I am anxious to follow their example. I therefore pray that you should take me by the hand and lead me to Jesus.'

"Whilst he was thus talking to me some hesitation arose in my mind whether his words were genuine and sincere, and to test his sincerity, I told him that if he wished to receive the Lord Jesus Christ as his Saviour he will have to suffer trials and persecutions, and be hated and rejected of all his friends. To which he replied, with tears, 'I know that I shall have to bear all these things, and I am quite willing to do so. God will give me strength to endure it all, and keep me to the end, for he knows that my heart is directed towards him, and that my trust is in him.'

"I am happy to state that this interesting young Israelite has continued with me till now, and shows in every way that he is sincere and upright. He calls upon me for daily instruction, and is growing in grace and in the knowledge of the Lord Jesus.

"Mr. M. also manifests deep concern about his soul and eternity. He has frequently told me that he believes in Christ and trusts in him for the salvation of his soul, but fears to confess him openly, as he would thereby be cast off by his friends, whom he so much loves. Let us pray that he may understand what Christ means when he says, 'He that loveth father or mother more than me is not worthy of me,' and be led to confess his name before the world."

From the Journal of Mr. C.

We quote the following as an instance of the ignorance and superstition which prevail amongst those who are in bondage to the traditions of their rulers.

"Whilst conversing with a Jewess, she told me how strict she was in her religion, upon which I asked her if she felt prepared to die. 'To die!' she replied; 'No; for if I die I must go to hell, and stay there till I am purified; therefore I do not like to die.' I told her that I never read of such a doctrine in the Bible. 'No,' she said; 'but our rabbies teach us that doctrine, and whatever the rabbies say must be right.' 'Then you fear man more than God?' 'Yes,' she said, 'for there is forgiveness if we offend the Lord, but there is no forgiveness if we offend the rabbi.' Upon which I quoted Jer. xvii. 5, 'Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.'

"Mr. S., a young Israelite, called upon me, and stated his

earnest wish to know what Christianity is, and to be instructed in its glorious truths. He said that the little knowledge he has of religion so convinced him that it must be holy and pure, that he wished to know more of it.

"Several other cases came under my notice where great desire was manifested to know Christ and his great salvation.

"Let us rejoice that the day of Israel's deliverance is at hand, and pray that we may soon see them worshipping at the feet of Jesus, declaring that in him alone is their salvation found."

Extracts from the Female Scripture Reader's Reports.

"I have been very much encouraged during this last month, (November, 1846,) by several families residing in streets behind * * * *, being very willing to hear the reading of the word of God, to listen both to the Old and New Testament; three of whom have commenced subscribing for copies of the Scriptures. They are almost all ignorant of their own Testament."

Dec. 30.—"I divide the parts of London I visit into four districts, one of which I take each week, comprising my circle within the month. I have 125 families under visitation, most of whom allow me to read to them regularly from both the Old and New Testament. I have supplied eighteen families with the Bible, having received their subscriptions for the purchase of the volumes, and have given six New Testaments away. Seven young Jewesses still attend my Bible class each week; three of these appear hopeful. Of some families I have also hope, but can say nothing decided at present. Five individuals have died since the commencement of my visits.

"I endeavour, in conversation, chiefly to direct their attention to their position as sinners, and then show that Jesus is the Messiah, the Saviour of sinners. Their feasts, as they occur, also furnish varied subjects for conversation. On the whole, though I have nothing decided to report, I feel encouraged in my work, and go on, trusting that He who has said his word shall not return to him void, will, in his own time, fulfil the promise."

MANCHESTER AND SALFORD AUXILIARY.

We inserted in our last an account of the anniversary of this auxiliary, but have since received the very able and interesting report read by the secretary. Our readers will peruse with much pleasure the following extracts.

"That there should be dwelling among us, at our very doors, a people so singularly and sadly circumstanced as the Jews, by very name and profession anti-Christians, severed from the Christian

commonwealth by inveterate prejudice and inflexible laws, and shut up in wilful exclusion from the blessings of the Gospel, must itself be enough to awaken the pity and solicitous inquiry of every Christian mind. And that so little attempt has been made for their salvation, that while with such vast expense we are aiming to pour upon the distant darkness of the heathen world the light of the glorious Gospel, we have left these, our neighbours, almost without an effort or a prayer for their relief, to perish in their sins, seems an unaccountable anomaly. Now, considering who and what these neighbours are, a people of so distinguished a lineage, the descendants of that 'holy nation' 'to whom pertaineth the adoption, and the glory, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came,' and to whom, as the first depositaries and publishers of the Gospel, we ourselves are so deeply 'debtors,' we cannot but feel that we are invested with a high privilege, as well as serious responsibility, in being called to labour for the spiritual welfare of the house of Israel.

"Your committee at the same time were sensible that if the work was honourable, it was equally arduous; that any attempt to bring the Jew to a saving knowledge of Jesus must be pre-eminently a 'work of faith.' They were well aware that they would be called to encounter not only the common obstacles to the diffusion of the Gospel among the surrounding population, arising from the enmity against God inherent in the carnal mind, but, in addition to this, a deep and cherished hostility to the Christian name and doctrine, as the result of national and educational prejudice. They knew that the Israelitish youth is taught, as a point of religious duty, to despise the Nazarene and hate the cross,—that he is taught to consider his eternal happiness as depending on his faithful adherence to Judaism. They were aware that severe social penalties usually awaited the Jew who should profess Christianity,—that, in becoming a Christian, he must be prepared to sacrifice whatever he had been wont to hold most dear and honourable in his social position,—to become a reproach and a by-word among his brethren, and an outcast and alien from the house of his fathers. Your committee have placed these facts distinctly in their view, and anticipated accordingly the nature of their work. They were also aware that many Christians would look on this society, if not with indifference to its object, yet with doubt of its success; that they regard with suspicion all alleged actual conversions of Jews, and believing that Israel's redemption is not yet nigh, deem it neither requisite nor expedient to make special effort to promote its accomplishment.

"To sustain their minds against these difficulties, and to guide them amidst these various opinions, your committee could only resort to the directions of Scripture: and in the light of its pre-

cept and its promise they thought they saw their duty clear. 'Preach the Gospel to every creature' is a Divine injunction, restricted to no special time or peculiarity of circumstances; and 'I will pour out my Spirit upon all flesh' seems to be a promise to be pleaded and relied on in all periods of the Christian dispensation. It moreover certainly appeared to your committee, from the aspect of events, that 'the set time was drawing near for the Lord to arise and have mercy upon Zion.' Where the Gospel has been preached to the Jews, it has had the Divine blessing, and proved the power of God to their salvation. A general spirit of inquiry and expectation seems to be awakened among them in different parts of the world, and a growing disposition to listen to the appeals of Christians to be apparent; and, on the whole, your committee have 'assuredly gathered' that they would be acting agreeably to the will of Christ in seeking the salvation of Israel. With these impressions, and desiring humbly and solely to rely on the promised agency of the Holy Spirit, this auxiliary was formed, and, by the help of God, it continues to this day, to testify to the Jews 'repentance towards God, and faith towards our Lord Jesus Christ.' And now, reviewing the result of the efforts already made, the committee cannot but express their grateful confidence, that they have not mistaken their path of duty, nor trusted their God in vain.

"Mr. Naphtali, the esteemed agent of the society, continues to labour with indefatigable assiduity among his brethren of Israel, employing at least ten hours every day (except the Sabbath) in visiting the resident Jews at their houses, and conversing with others as he may occasionally meet them. There are in these towns about three hundred resident Jewish families, and from twelve to fifteen hundred individuals besides, who are continually passing in and out as *travelling* Jews. To the great majority of these persons, Mr. Naphtali has frequent and free access. And it is gratifying to know, that he is received among them with increasing attention and respect. Where his message is rejected, he himself is kindly treated. Either from a spirit of inquiry, or from love of disputation, a general willingness prevails to converse with him respecting Jesus and the Gospel. Sometimes disputes will be maintained with him for hours by groups of thoughtful and intelligent Jews, giving him opportunity, at considerable length, to allege and prove from the Scriptures, that Jesus is the Christ, and that there is salvation in no other. At the close of these interviews he occasionally gives away Hebrew and German, as well as English Bibles and Testaments, and tracts, to those who appear anxious to read them.

"The exclusive object of this Society is the *conversion* of the Jews. To make proselytes to a mere nominal Christianity is no part of its design. When the committee, therefore, report instances

of conversion, they would always do so with caution, and only where satisfactory evidence is afforded of a real change of heart.

"In the last report it was mentioned that, 'after strict and repeated examinations, a resident Jew, of whose decided conversion to the faith of Christ there was no reasonable doubt,' had been publicly baptized. We have now to speak of that brother in Christ as having given not only a living but a dying testimony to the grace of the Gospel.*

"Your committee cannot doubt that you will agree with them in regarding this instance of the power of Divine grace, occurring so soon after the formation of the auxiliary, as a cheering token of God's approval of the labours of our brother Naphtali, and a great encouragement to all the friends of the society to persevere in this work of the Lord. Other seals also attest the Divine blessing.

"Another of your missionary's earliest inquirers, after long and earnest study of the Scriptures, has publicly professed discipleship to Christ, in the ordinance of baptism. Of this interesting young man there is good reason to believe it may be said, he is 'an Israelite indeed.' Suffice it, for the present, to add, that having given to the minister and members of a Christian church, in this town, ample satisfaction as to his Christian knowledge and character, he will in a few days be proposed for fellowship with that church. Another, who has long been under instruction, is seeking to be baptized and admitted to the Lord's table. Several more, who are habitually hearing the Gospel in connexion with our Wesleyan friends and other Christian bodies, are giving hopeful signs of a desire 'to obtain salvation by our Lord Jesus Christ.'"

LONDON SOCIETY.

JERUSALEM.

From the Rev. J. C. Ewald.

The Jews at Jerusalem are greatly alarmed at the progress of Christianity, which is secretly spreading among them, almost from house to house; they, therefore, use all the means in their power to stop it. Secret tribunals are formed, whose business it is to search after those who read Christian books, or who visit our houses. Not satisfied with that, they have recently issued two tremendous excommunications against the missionaries, against the hospital, and against all who are in connexion with us. Their zeal was even not satisfied with this, but a Rabbi Izchack Seria has published a book against "Heresy" amongst Israel in general, which he called, *ספר משפוט הרב*, and in which we come in

* For a full account of this case see our number for January, page 19.

for a good share. The author says, page 17, "Therefore the prohibitions, as regards them, are stronger than against those who even worship idols." At the end of his book the author gives the following rules :—

"It is necessary to consider well all those passages of holy writ which the heretics adduce to confirm their errors, in order to be at once convinced what those passages mean.

"It is not permitted to commence arguing with the heretics; but if they commence, answer must be given.

"But the above has only reference to the heretics of idolaters. To an heretic of Israel, it is not permitted to answer.

"He who eats of their bread is like as if he had eaten swine's flesh; their wine is like the wine dedicated to idols; their children are unclean, and some say they are bastards. Their defiled books must be burnt. Even the Bibles which they print are not lawful to be read, but must be burnt.

"The heretics are not to be considered as our brethren; therefore we are not commanded to sustain them, neither by alms, nor by lending to them, nor to return anything they have lost; because the law speaks, as regards these three things, only concerning thy brother.

"We must not take alms of them, neither be healed by them, nor speak with them, nor come near their houses. If an heretic is in the house of an Israelite when a blessing is pronounced, it is necessary to exclude him from all blessings."

FREE CHURCH OF SCOTLAND.

PESTH.

From Rev. W. Wingate.

Since my last letter, Mr. Fauber of Gran has been baptized. About two hundred Jews and Jewesses were present. A very solemn address was read by Mr. Fauber, in which he gave a history of his spiritual experience and a very full confession of his faith. He was frequently so overpowered by the solemnity of his position, and the impression the truths were making on his mind, that he was scarcely able to proceed. A very considerable impression seemed to be made on the hearers. Since Mr. Safir, Mr. Fauber has been the most generally known of all who have professed the truth; and we trust this new testimony to the power of the Gospel, will, through the Divine blessing, go still farther to shake the superstitions of Judaism, and that many will be brought to obey the command of Christ, "Search the Scriptures: for in them ye think ye have eternal life, and they testify of me."

JASSY.

Mr. Edward is able to speak in hopeful terms of the work committed to him. The numbers now frequenting the meetings of the missionaries, and the interest shown in the message which they bear, contrast strongly in Mr. Edward's mind, with the state of things not long ago, when sometimes not an individual could be found willing to give a hearing to the words of eternal life.

REFORMED PRESBYTERIAN SYNOD.

GLASGOW.

We have received the second report of the committee of this Synod, in reference to their mission to the Jews. After corresponding with the British Society on the subject, they have fixed on an unoccupied district in London, to which they have sent a missionary, the Rev. Mr. Cunningham. He arrived in London last May, and from that time has been diligently labouring for the salvation of Israel.

It affords us great pleasure to state that his journal, while bearing ample testimony to his fitness for the work, and his indefatigable perseverance, holds out, also, some gleams of hope that he is not left to labour in vain. We hope to be able to present to our readers occasional intelligence in reference to his labours and success.

GENERAL JEWISH INTELLIGENCE.

Russia.—*A New Ukase.*—By a recent Ukase, the Emperor of Russia has imposed a heavy tax on all books relating to the Jewish worship, not only on those published in Russia, but also on those imported from other countries. When (asks the editor of the *Archives Israelites*) shall this brutal intolerance cease to reign?—*Jewish Chronicle*.

Vienna.—Max. Todesco, a member of the Jewish persuasion, has just been appointed Consul for the Grand Duchy of Mecklenburg, at the Imperial town of Vienna. We are thus happy to perceive, that Jews are not any more excluded from the office of Consul by any of the German States.—*Jewish Chronicle*.

Schwerin, December.—By a recent ordinance of the grand duke, the Jews will, from Midsummer next, be freed from the annual protection-money which they had hitherto to pay. In another decree of the grand duke, addressed to the Jewish representatives of this community, it is stated, that our sovereign will henceforth also be mindful to improve the condition of his Jewish subjects, and, for that purpose, command the co-operation of the States-general.—*Jewish Chronicle*.

"SING US ONE OF THE SONGS OF ZION."

Psalm cxxxvii. 3.

We sat by the side of Babylon's tide,
 And we wept o'er Zion's wrongs ;
 While the tyrant's voice bade his slaves rejoice,
 "Come, sing one of Zion's songs ;"
 Sing, sing !—how shall we sing
 The songs of our country, the songs of our King ?
 Sing, sing—how can we sing
 In the stranger's far country ?
 Our harps are hung, with their strings unstrung,
 High, high on each willow tree ;
 Sing, sing !—how can we sing
 The songs of our country, the songs of our King ?
 And yet, oh yet, can we e'er forget
 Thy wrongs, O Jerusalem ?
 May the hand grow chill, and forget its skill,
 Ere we weep not thee and them ;
 Sing, sing !—how shall we sing
 The songs of our country, the songs of our King ?
 Dumb be each tongue thy saints among,
 When Zion's memory fades ;
 When Salem's love fails our hearts to move,
 And Lebanon's cedar shades ;
 Sing, sing !—how shall we sing
 The songs of our country, the songs of our King ?
 Remember, O Lord, proud Edom's word
 In Zion's downfall day,
 How the stern foe cried, on every side,
 Sweep, sweep her towers away !
 Sing, sing !—how shall we sing
 The songs of our country, the songs of our King ?
 Soon shall thy sun, O Babylon,
 In blood-red ruin set ;
 Then happy he, who rewardeth thee
 For the blood with which thou art wet.
 Sing, sing !—how shall we sing
 The songs of our country, the songs of our King ?
 Yea, blest each hand of the ruthless band,
 That takes thy little ones
 And dashes dead each innocent head
 Against the murderous stones.
 Sing, sing !—how shall we sing
 The songs of our country, the songs of our King ?

January 9th, 1847.

W. DICKINSON.

The Jewish Herald.

No. XV.

MARCH, 1847.

VOL. II.

THE FUTURE CIRCUMSTANCES OF THE JEWS.

PART I.—THEIR CONVERSION.

IN two preceding essays we have called attention to the dispersion of the Jews, and to the great sin, still persevered in, to which it is to be attributed. The subject was mournful, but there is a brighter theme to which we wish now to direct our readers, *the future circumstances of that interesting people*. Here two questions may be asked, 1st. Will they ever be regenerated and brought to exercise faith in the Lord Jesus Christ, their true Messiah, or are they given up for ever to blindness and unbelief? 2d. If they are to be converted, will they then cease to be a distinct people, or will they retain their national distinctiveness and be restored to their own land?

On the first of these questions there is no difference of opinion amongst Christians; all who receive the word of God hold that Israel will be brought back to him from whom they have revolted, although they may not all agree as to the time and manner of this spiritual restoration. Whilst, however, all believe the fact, it will be well to quote a few of the predictions which have led to this general uniformity of faith. One very remarkable prophecy is found in the 12th chapter of Zechariah, and the 10th verse, "I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall

look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." There can be no doubt that these words refer to the Jews, as the phrases, "the house of David," "the inhabitants of Jerusalem," clearly indicate the two tribes which adhered to the house of David, and whose chief city was Jerusalem. They were the parties to whom the piercing of Christ is to be attributed, and it is promised that on them the spirit of grace and supplication shall be poured out by the very Being whom they pierced, and that the effect will be the deepest mourning and penitence. The prediction was, indeed, partially fulfilled on the day of Pentecost, but only partially, for the following verses indicate that the mourning will be general, and the first verse of the next chapter, that the iniquity will then be taken away, and the sin purged.

There is also a prophecy in the third chapter of Hosea, which seems to refer to the ten tribes, the kingdom of Israel in distinction from that of Judah. The prophet, after foretelling that the children of Israel would "abide many days without a king and without a prince, without a sacrifice and without an image, without an ephod and without teraphim," adds, "Afterward shall the children of Israel return and seek the Lord their God, and David (or the beloved) their king; and shall fear the Lord and his goodness in the latter days." We need scarcely remark, that this prophecy must refer to the people who were to abide many days without a king, &c., and that it clearly indicates their conversion to God.

Without dwelling longer on Old Testament predictions, let us turn for a moment to the New Testament, where the conversion of the ancient people of God is foretold with like clearness. Read the words of the apostle Paul, (Romans xi. 11—12,) "Have they (Israel) stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the

Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" Again, ver. 15, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" And that the apostle is not speaking of problematical benefits is certain from the positive language which he uses in the 25th and following verses, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins." Nor is this the only epistle in which reference is made to the conversion of Israel; in the Second Epistle to the Corinthians, the inspired writer thus speaks in reference to the present state of the Jews: "Even unto this day, when Moses is read, the vail is upon their heart;" and then adds, in reference to the future, "Nevertheless, when it shall turn to the Lord, the vail shall be taken away."

But whilst the statements of Scripture are too explicit to allow of any doubt as to the fact of Israel's future conversion, a question may arise as to the time when this happy change may be expected. We are told that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in," and hence has arisen the inquiry, What are we to understand by the phrase "the fulness of the Gentiles?" Some interpret the word "fulness" to signify "the totality," "the whole number," and they conceive the passage to predict that the whole number of the Gentiles must be converted previously to the period when blindness is to be removed from Israel; but in reply to this interpretation it is urged that if the whole of the Gentiles are to be converted before repentance is given to Israel,

there can be no meaning in the prediction that their return to God will be an occasion of greater blessing to the Gentiles than their rejection was. (Romans xi. 12.) The same objection, though not in the same degree, may be urged against a second interpretation of the term "fulness," where it is made to mean "the bulk," "the vast majority;" for although, if only the great bulk of the Gentiles is saved before the conversion of the Jews, their conversion may be made an instrument of blessing to the small remainder, such a fact would scarcely justify the strong language of the apostle, which evidently denotes, not merely that the repentance of the Jews would be blessed to the Gentiles, but blessed to them to so great an extent that the blessing would far exceed in amount that which they received in consequence of the rejection of Israel.

Another class interpret the word "fulness," as the first-named parties interpret it, to denote "totality," but conceive that the totality referred to is not of the whole number of the Gentiles, but merely of the whole number designed by God to be gathered out of the Gentiles during the continuance of the period called "the times of the Gentiles." This class believe that the period of the rejection of the Jews is denominated in Scripture "the times of the Gentiles," (Luke xxi. 24,) that during this period it is not the purpose of God to convert all the Gentiles, but merely to gather out of them a people for his name, (Acts xv. 14,) and, therefore, that when the whole number of those whom it is the Divine purpose to convert are converted, the fulness of the Gentiles may be said to have come in. A fourth class who entertain the same views with regard to the period called "the times of the Gentiles," believe that the phrase "the fulness of the Gentiles," is elliptical, and that it simply denotes "the fulness of the times of the Gentiles." Now, it must be admitted that our Lord meant something when he spoke of the times of the Gentiles, and that, whether the Jews return to their own land or not, Jerusalem will be no

longer *trodden down* by the Gentiles when these times are fulfilled. If so, there is a meaning in the phrase "fulness of the Gentiles," understanding it as elliptical, and there is exactly the same time referred to, understanding it as speaking of the completion of the number of Gentiles to be converted during "the times" spoken of by Christ, be that number larger or smaller. The objection which may be urged against the first two interpretations does not affect the last two, and as those two lead to the same result, it is matter of little consequence which is adopted; there is, indeed, one argument in favour of the first two which deserves notice, and that is, the meaning of the term "fulness" as applied to the Jews in the 12th verse of the same chapter in which the term is applied to the Gentiles; it will be said that if the fulness of the Jews means the whole or the great mass of the Jews, the fulness of the Gentiles must have a like meaning; but it may be replied that the term "fulness" will in the two cases have a like meaning, if in both we regard it as denoting the whole number intended by God to be converted at the specific period alluded to. Thus, by the fulness of the Jews we mean all Israel, because it is the declared purpose of God that, when the time spoken of arrives, "all Israel shall be saved," and by the fulness of the Gentiles during the times of the Gentiles, we mean all whom God has purposed to save during that time, not all absolutely, because it is not the declared purpose of God to save all previously to Israel's conversion.

Another question has been asked in reference to the conversion of the Jews. Are they to be converted miraculously, or by the use of ordinary means? Without entering at length into this question, we may ask, What is the meaning of the apostle when he says that, it is "through your mercy," the mercy conferred on the Gentiles, that they are to obtain mercy? Do not his words appear very clearly to imply that it is to be through Gentile instrumentality?

In conclusion. The Jews we see are to be converted. Suppose then that the interpreters are right, who teach

that this great event is not to take place till the whole, or the bulk of the Gentiles are converted, *even then, we need not be discouraged in any efforts we make to bring the seed of Abraham to Christ*, for even their blindness is only "in part" happened to them till the day of its final removal. But if, as we think, those are right who teach that the general conversion of the ancient people of God will take place as soon as the times of the Gentiles are fulfilled and the number designed to be converted during those times is completed, we know not but that we are now on the very eve of the day, and must feel it a strong encouragement to labour, that, as their mercy is to be obtained through our mercy, the result may be not simply the repentance of one in a city, and two in a family, but the repentance of the whole house of Judah. "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad."

R. A.

HELL AND PURGATORY.

1. THE word principally used in the rabbinical writings for *hell* is גֵּהֶנּוֹם (*Gehinnom*), i. e. *Valley of Hinnom*. Hence the Greek appellation γέεννα (*ge-enna*) used twelve times in the New Testament, which shows that this name has obtained very early among the Jews. The reason why it is so called, is described by R. Elias, in his "Tishbi," fol. 14. col. 14, in the following manner: קראו רז"ל מקום עונש הרשעים אחר מותם, גֵּהֶנּוֹם וכו', נִיהָם, q. d. "Our rabbis, of blessed memory, have called the place where the wicked are punished after death *Gehinnom*, because the *valley of the son of Hinnom*, near Jerusalem, was a filthy place, in which they burned children to Moloch [2 Ki. xxiii. 10,] and is so called, because the *child* [led to the burning,] cried and howled there."

According to the Talmud, however, this, though the general appellation for *hell*, is not the only one. In

Tract *Erubbin*, fol. 19, col. 1, we read, שבע שמות יש, לניהנם ואליהן שואל ואברון וכו', *q. d.* "Hell has seven names, namely, *Sheol* [hell,] *Abaddon* [destruction,] *B'or shahath* [pit of corruption,] *B'or shaon* [pit of tumult,] *Tit hayavain* [miry clay,] *Tzal maveth* [shadow of death,] and *Eretz hattachtith* [lower earth.] It is called *Sheol*, as it is written: 'out of the belly of *Sheol* cried I, and thou heardest my voice,' [Jou. ii. 2;] *Abaddon*, as it is written: 'shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?' [Psa. lxxxviii. 11;] *B'or shahath*, as it is written: 'For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption,' [Psa. xvi. 10;] *B'or shaon* and *Tit hayavain*, as it is written: 'For he brought me up out of the pit of noise, out of the miry clay,' [Ps. xl. 3;] *Tzal maveth*, as it is written: 'Such as sit in darkness and in the shadow of death,' [Psa. cvii. 10;] *Eretz hattachtith*, as we have learned by tradition."

Hell, moreover, goes also by the names, עמק הבכה, *valley of weeping*, in allusion to Psa. lxxxiv. 7; and תפתה, *Tophet*, from Isa. xxx. 33. "*Tophet* is ordained of old," as it is said in *Nishmath chayim*, fol. 32, col. 2: תפתה הוא ניהנם שבל המפתה ביצרו נופל שם, *q. d.* "*Tophet* means hell, for every one who is led away [מפתה *deceived*] by his evil thought falls into it;" and finally, עלוקה *horseleech*, Psa. xxx. 15, as R. Bechai says, fol. 220, col. 4, המשיל ניהנם שהוא מקום הדין והמשפט, לנפשות תרשעים לעלוקה שמוציאה הדם שהוא הנפש, *q. d.* "Hell, the place of judgment for the souls of the wicked, is compared to the horseleech, which draws out the blood which is the life."

2. According to the book *Avodath hakkodesh*, fol. 47, col. 1, there are two hells: כמו שיש נן ערן למעלה וכו', *q. d.* "Just as there is an upper and a lower paradise, so there is an upper and a lower hell." This is likewise the opinion of many others, and especially that of the *Zohar*, referred to in the *Yalkut Rubeni*, No. 4, title *Gehinnom*, where it is said: ברא הק"ב ניהכם למטה

יְכִי, q. d. "The holy blessed God has created a hell below for him who has not received the covenant of circumcision, and did not believe on the holy blessed God, and has not kept the Sabbath. He has also created a hell above for those transgressors in Israel, who have transgressed the commandments of the law, and were not converted by repentance."

B. D.

(To be continued.)

Reviews.

The present Condition of the Jews. A Lecture by the Rev. James Bennett, D.D., of Falcon Square Chapel. Aylott and Jones; and at the office of the British Society, 1, Crescent Place, Blackfriars.

THIS very interesting lecture was one of a course delivered and published under the sanction of the Society of which our magazine is the organ. The whole course may be had in a neat volume, and will amply repay perusal. This and some other of the Lectures have recently been reprinted in the tract form, and we hope that many will be induced to purchase them with a view to general circulation amongst their friends. The text of Dr. Bennett's discourse is Hosea iii. 4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim." The Doctor in calling attention to the present condition of the Jews, after remarking that even since their fall they have been in a far more respectable position than what they now occupy, that a long list of learned works reflecting honour on their ancestors, tends to shame their present indifference to their national literature, and that they are more depressed in this country than many others, states as one characteristic of their fall, that they are "no longer a nation,

compact and resident in their own proper locality," but are everywhere scattered, and everywhere regarded as strangers and foreigners. He observes that they themselves infer that this is a mark of the displeasure of God, for Canaan was given to their ancestor Abraham, and to his seed after him, for an inheritance ; they were put in possession of it by mighty signs, and their law is adapted to it, and impracticable elsewhere. Hence they exhibit in their present state the strange enigma of a people who have received from heaven a law which they cannot obey, and this because they have not only no temple at Jerusalem, but having lost their genealogies, no priest who could offer sacrifice there. The Doctor goes on to remark, that as their law has thus become to a great extent impracticable, they attempt to supply its place by their own reasonings, and have introduced a rival to Divine revelation, called the Mishneh or oral law, to distinguish it from that which was written. The account of the Mishneh, which he subjoins, we will give to our readers under the head of "Correspondence, Extracts, &c." After explaining the Mishneh he comments on the effect produced on the Jewish mind by the notion that the true interpretation of the Scriptures is contained therein ; he observes that a fatal darkness has thus been introduced ; and that the worship of the Jews being regulated by the Mishneh, is debased into a bodily service of inane rites and forms. The Mishneh is not, however, universally received : a new synagogue has been formed in Burton Crescent, London, where the oral law is abandoned, and worship of a more spiritual and instructive character is substituted for that in ordinary use. The ancient Karaites or Scripturists have, also, long cast off the Talmud, and so have what are called the Reformed Jews on the Continent ; among whom, however, may be detected the principles of German Neology, which is but a masked Deism. After noticing this last fact, Dr. Bennett tells us the grief with which his interest in the nation and literature of the Jews has led him to detect the inroads

of infidelity among many who still retain their connexion with that people ; and he observes that we cannot wonder that their long dispersion should have shaken their faith. They have lost the substance of religion. As to the great bulk who still receive the Talmud, few of them know what it requires, and those who know most of it are aware that no mortal can say that he has fulfilled the law. " Hence they are said to kill a fowl, not for sacrifice, but to intimate they need one. Death is surrounded with horrors,—the dread of being beaten by the evil one *in the grave*, and of enduring a purgatory they know not where or how."

The Doctor next notices a grand feature of this people, *publicity*, or that they have been in every age a sign to the nations ; hence, he altogether rejects the notion that the ten tribes are lost, and believes that all that remain of them are amalgamated with the Jews ; he thinks that with any other belief it is impossible to answer the Jews when they say, that as the ten tribes had no share in rejecting the Messiah, and yet have been dispersed for a longer time than they, their own shorter dispersion cannot with any certainty be attributed to that sin ; he then adds a variety of arguments to prove, that many of the ten tribes have reunited with Judah, and that the rest have sunk into the common mass of mankind, and have perished from Israel.

He next turns to their state of mind with regard to the promise of a Messiah, and its influence on their present fortunes. He observes that they have no definite, certain, avowed knowledge of the time of Messiah's appearance. He shows, that there was a general expectation of the Messiah at the time when Jesus appeared, and that they have now the deep conviction that the time is past, though they attempt to escape from the consequence, by saying that his coming is put off on account of their sins. But he remarks that, according to this doctrine, their sins may put off his coming for ever ; and if they say in

reply that God will turn them from their sins, he asks, If this was to be done, why not done at the time fixed for his coming? He adds, that they are said now to have abandoned all pretence to a knowledge of the time, and to have pronounced a curse on all who calculate it, and that they have removed Daniel, the prophet, who most clearly assigned the time for Messiah's appearance from his place among the prophets, and have put him amongst the writers of the hagiographa.* Hence he remarks, that, as they are avowedly ignorant of the time, they cannot know that it was not at the period when Jesus came. He further says, that they do not even pretend to know who or what he is to be when he does come. They say, that he will make manifest his claims when he appears, but by what criteria, except his agreement with the predictions of Scripture? If a conqueror were to appear, this would not prove him to be the Messiah any more than David's conquests, or those of Judas Maccabeus could prove those persons to be the promised deliverer. If one should come and work miracles he must be tested by Scripture; this they acknowledge, so far as to admit that he must prove himself the son of Abraham, Judah, and David. But who amongst them would do so now? They say that the genealogies will be restored, when Messiah comes, by miracle, but genealogies are records transmitted through former ages down to the present time, and cannot be created. Are there, he asks, no other marks by which he is to be tested? If the Jews know not, how great must be their uncertainty, and if they know, why do they not tell? How can they be sure that he is not come, if they are without such knowledge? He admits that they do, however, declare themselves certain in one point, viz., that Messiah was to be a temporal deliverer, and was to confer upon

* The Jews divide the books of the Old Testament into three classes, the Law, the Prophets, and the Hagiographa, or holy writings. The Hagiographa are not publicly read in the synagogues, as the law and the prophets are.

them temporal dominion, honour, and prosperity. This, he says, would prove that he would find them in need of temporal deliverance, and hence observes, that this was their state when Jesus came. In answer to their objection that though Jesus came when they needed temporal deliverance, he did not procure it for them, he remarks, that such deliverance could not be expected for those who rejected him, and that he did deliver those who believed in him, from the unparalleled calamities which overwhelmed his enemies when Jerusalem was destroyed, and he adds, as to the possession of the promised land, that this cannot be made an objection till the nation has embraced him. He says, with regard to the temporal blessings bestowed by the Messiah that nations have prospered in proportion as they have been Christian, and adds that, if it be said that Messiah, was to confer such blessings miraculously, Jesus did miraculously relieve all the temporal ills of man, down to death itself, during his public career. But why, he asks, are Jews so exclusively doting on a temporal deliverer? Is this, in their estimation, to be the sole characteristic of the promised Messiah? He shows that such carnal expectations are unlike the hopes of their pious fathers, and arise from their abandonment of the ancient faith concerning Messiah's person; they call him son of David, but though they find such texts as these respecting him in their own Scriptures, "I will declare the decree, The Lord said unto me, Thou art my son." "Unto us a child is born, unto us a son is given;" they deny him the appellation of son of God. The Doctor notices one other feature of the present character of the Jews—their enmity to the Christian name; though on this subject he deeply laments that many called Christians have been guilty of the blood of the Jews, both literally, by horrible persecutions, and spiritually, by hardening their hearts against Christ, still, as this was not the spirit of Jesus, and as there are many Christians who imitate their Master, and especially as Christianity has led its followers to receive

and revere the Old Testament, the Jews ought to have been led to study our Scriptures, and to be willing to confer candidly with us on the points wherein we differ. Dr. B. having thus described their present faith as to a Messiah, proceeds to show, that it is far different from that of the better times of their nation; he quotes from their Targums to prove that they referred Genesis xlix. 10, Psalms ii. and xl., and Isaiah liii., to the Messiah, and remarks that their later writers, while labouring to refute the interpretations of Christians, are compelled to admit that they contradict their predecessors.

He finally observes that the Jews are reserved for mercy, and concludes by calling on Christians to pray for their conversion, and to show the sincerity of their prayers by their efforts, which he says "have been long intermitted, and when resumed have often been rendered feeble by gross ignorance of the Jews, their language, literature, and sentiments, or by no less ignorance of the nature of true Christianity."

This brief sketch of Dr. Bennett's lecture will, we doubt not, interest our readers, and will, we hope, lead many to peruse the discourse itself. We quote the closing paragraph:

"But may not those who understand Christ's kingdom, and are acquainted with the Hebrew language and literature, obtain some conference with the seed of Abraham, either by conversation, or the press, to discuss, in a benevolent spirit, the doctrine of a Messiah, even though we should agree to waive, at first, all distinct reference to him whom we believe to be the Hope of Israel and the Saviour thereof? Might we not hope to diminish their prejudices and aversions by proving to them that true Christianity is far remote from that spirit by which they have been cruelly persecuted? Should we not learn better how to address them, and be roused to address heaven with the inspired prayer, 'O that the salvation of Israel may come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.'"

R. A.

*Lays of the Better Land ; a Selection of Sacred Songs,
Composed or Arranged by Caroline A. Howell.
Varty, 31, Strand.*

THE object of "The Lays of the Better Land," is two-fold. It aims to promote the hallowed use of "the sweet gift of music," and to further the diffusion of the Gospel among the Jews, by the consecration of the profits of this edition to that service. An object so truly Christian must commend itself to the approval of all. That female voices should be attuned to the songs of Zion, and Christian benevolence stimulated on behalf of those whose harps now hang upon the willows, is but to follow out the course marked by Scripture example, and illumined by Scripture promise. This unpretending and beautiful volume contains twelve pieces of music; with the exception of a Greek air, and one from Haydn, they are original compositions. Four of the hymns are from the pen of the pious and gifted M'Cheyne; two are by Mr. Edmeston, and the remaining six are by Miss Howell. The original compositions indicate musical genius. This, the gift of God, cherished among the pious instincts of a renewed heart, loving and living in Christ, and consecrated to His cross, commands our respect and wins our affections.

Thus it is with "the Lays." We rejoice in this instance of the devotion of time and talent to a cause which happily is attracting towards it the sympathies and prayers of the friends of Jesus of every name. We hail it as likely to enlist the first feelings of the youthful believer on behalf of our elder brethren in the family of God, now under chastisement, but not cast off for ever; for whose restoration to a forsaken home we would entreat the prayer of faith and the effort of love. "He that scattered Israel will gather him again and keep him as a shepherd doth his sheep." Those harps shall be taken down from the willows. The redeemed of Israel "shall return and come to Zion with songs, and everlasting joy shall be upon their heads;" and Jewish

voices shall raise their own *Hallelujah* to God and to the Lamb.

We earnestly recommend this publication to Christian families and schools, and hope that our friend will be encouraged by the reception given to her offering, and thus she will be permitted to see many happy results of her active zeal for the seed of Jacob.

The following specimen will interest our readers ; it is the production of the pious and gifted M'Cheyne:—

THE FOUNTAIN OF SILOAM.

Beneath Moriah's rocky aide,
A gentle fountain springs ;
Silent and soft its waters glide,
Like the peace the Spirit brings.
The thirsty Arab stoops to drink
Of the cool and quiet wave ;
And the thirsty spirit stops to think
Of Him who came to save.

Siloam is the fountain's name,
It means " One sent from God,"—
And thus the mighty Saviour's fame,
It gently spreads abroad.
Oh ! grant that I, like this sweet well,
May Jesus' image bear,—
And spend my life, my all, to tell
How full his mercies are !

Correspondence, Extracts, &c.

THE MISHNEH.

From Dr. Bennett's Lecture on the Present Condition of the Jews.

RABBI Moses Ben Maimon, called by Jews, from his initials, Rambam, and by Christians, Maimonides, one of their most able doctors of the twelfth century, gives the following account of the Mishneh : " All the precepts of the law were given by God to Moses, our master, together with an interpretation of what the authentic text signified. Moses going into his tent, first related to Aaron the text and the interpretation. He rising, and going to the right hand of Moses, Eleazar and Ithamar, the sons of Aaron, came and heard the same that had been before dictated to their father ; so that he heard it twice. Then came the seventy elders,

and at last the whole people heard the same. They all committed to memory the text and the interpretation, which Aaron had heard many times, and hence arose the written law, and the oral law, 613 precepts, together with their interpretations: the precepts inscribed in the books; the interpretations handed down by word of mouth." Of which a specimen may give an idea of the whole. The written law contains this precept: "Ye shall dwell in tabernacles seven days, but God taught Moses orally that this was necessary for men only, not for women, and was not obligatory in sickness, or on a journey."

"Moses, dying, left these interpretations to Joshua, and he again to the elders, and they to the prophets, who handed them down from one to another, without any dissent, till the time of the men of the great synagogue, who were Haggai, Zechariah, Malachi, Daniel, Hananiah, Mishael, Azariah, Ezra the scribe, and Nehemiah, Chacaliae, Mordecai, and Zerubbabel, the son of Shealtiel, with others to the number of 120. But the last of the men of the sacred company was the first of the wise men mentioned in the Mishneh, Simeon the Just, at that time high priest. After whom, in process of time, it came to our Rabbi, the Holy, who was the phoenix of his age, and the unique glory of that time, a man in whom God had accumulated such virtues that he merited to be called by his contemporaries, our Rabbi, the Holy, whose name was Judah, so that it was said, 'From the days of Moses to the Rabbi, we have never seen law and nobility together, and from the time that he died, humility and the fear of sin ceased; and so rich was he, that it used to be said, 'the groom of the stables of Rabbi was richer than Sapor, king of the Persians.' He, tracing his doctorial genealogy up to Moses, composed the Mishneh, partly from the traditions from the lips of Moses; partly from consequences elicited by argument in which there is unanimous consent, partly from conclusions in which there is a difference arising from two modes of interpretation, (for they have thirteen modes of interpreting;) so that sometimes our Rabbi says, 'Such a one affirms this, such another says that.' Hence, Maimonides naturally observes, 'How is it affirmed that the whole law, with its universals and particulars, was spoken from Sinai? You see them in the Talmud, disputing and bringing their proofs and reasons for their interpretations, whether 'the fruit of a tree,' mentioned in the law, means an apple or a pomegranate."

There are, then, five classes of interpretations, and it is said, that, from the time that the disciples of Shammæus and Hillel were multiplied, dissensions in Israel were multiplied, of which curious specimens are given.

A succession of ninety-one wise men are mentioned by Judah, as handing down to him their decisions, from Simeon the Just, to the year 150 of the Christian era.

This Mishneh was published to the world by Surenhusius, at Amsterdam, in 1698, in six folio volumes, of which the comments of rabbies and translators form the principal part.

The Mishneh is divided into six orders; the first treating of the vegetable world; the second of feasts; the third of women; the fourth of damages; the fifth of holy things; and the sixth of purifications.

I will give a section from the commencement, as a specimen. The second is that which I select, because it is short, and begins with the opening of the eyes of a Jew to the light of morning, to show the kind of life he must lead,—“From what time do they recite the Shema of the morning?” *i. e.*, the text, “Hear, O Israel!”—“From the time of seeing the difference between blue and white. Rabbi Eleazar says, as soon as they can discern between blue and green; but they finish before the sun shines. Rabbi Joshua says, before three o'clock; because the sons of kings used to rise before three. He who recites from that time does not waste time, as he who is reading the law;”—*i. e.* this recital of the Shema is not then considered a mere ordinary reading of the law.

Let no one suppose that I have selected this section of the Mishneh, in order to make it ridiculous, for all that are acquainted with the work, know that the second section is respectable, compared with much of what follows, which renders it most absurd to suppose that this was an oral law received from the lips of God, to expound his written word. With every allowance for orientalisms, many portions might be thought to have been devised to shock common sense, and render the whole religion of the Jews contemptible. Neither the gravity of this assembly, nor the purity which religion inculcates, nor the charity we owe even to those who err, would suffer me to quote passages which might justify the severest censures I could pass on the whole. Whether a man shall lift up his fingers, and not his thumb, in the temple; how they should keep the high priest from going to sleep before the offering on the great day of atonement, by snapping their thumb and middle finger; and other things of this sort, are minor follies of the Mishneh.

Numerous disquisitions are manifestly alien from the idea of God's giving them to Moses, as an oral interpretation of the law. For how could this apply to the Megillah, or Roll, including the Canticles and Esther? yet the Mishneh treats of these.

I have given Moses Ben Maimon's account of the Mishneh; for the Jews say, that from Moses to Moses, there is none like Moses. Their Creed and Liturgy are derived from him. He was physician to the Sultan of Egypt, and steeped to the eyes in the Aristotelian philosophy, which was the rage of his day. His famous work called, “Morell; or, Guide to the Perplexed,” is

fitter to teach the peripatetic logic, than Jewish theology; for he now attempts to make Aristotle a Hebrew, and now to transform Moses into a peripatetic.

This Mishneh is so exceedingly oriental, idiomatic, and abrupt, at the same time so sprinkled with a kind of Hebrew Greek, that its obscurity has given occasion for a commentary called the Gemara, or completion. One composed at Babylon forms, with the text, the Babylonish Talmud; and another in Palestine, constitutes the Jerusalem Talmud. Thus, God's interpretation has demanded interpretations from men, till the whole has swelled into twelve ponderous folios.

These are the body of Jewish learning, which has thrust out the written law; so that this is considered but water, and the Talmud is wine.

THE TARGUMS.

TARGUM is a name given to the Chaldee paraphrases of the books of the Old Testament. They are called paraphrases, or expositions, because they are rather comments and explications, than literal translations of the text. They are written in the Chaldee tongue, which became familiar to the Jews after the time of their captivity in Babylon, and was more known to them than the Hebrew itself; so that when the Hebrew text was read in the synagogue or in the temple, they generally added to it an explication in the Chaldee tongue, for the service of the people, who had but a very imperfect knowledge of the Hebrew tongue. It is probable that even from the time of Ezra this custom began; since this learned scribe, reading the law to the people in the temple, explained it with the other priests that were with him to make it understood by the people. Neh. viii. 7, 9.

But though the custom of making these sort of expositions in the Chaldee be very ancient among the Hebrews, yet they have no written paraphrases or targums before the era of Onkelos and Jonathan, who lived about the time of our Saviour. Jonathan is placed about thirty years before Christ, under the reign of Herod the Great. Onkelos is something more modern. The targum of Onkelos is the most of all esteemed, and copies are to be found in which it is inserted verse for verse with the Hebrew. It is so short and so simple that it cannot be suspected of being corrupted. This paraphraist wrote only on the books of Moses; and his style approaches nearly to the purity of the Chaldee as it is found in Daniel and Ezra. This targum is quoted in the Mishneh, but was not known either to Eusebius, Jerome, or Origen.

The targum of Jonathan, son of Uziel, is upon the greater and lesser prophets. He is much more diffuse than Onkelos, and

especially upon the lesser prophets, where he takes great liberties and runs into allegories. His style is pure enough, and approaches pretty near to the Chaldee of Onkelos. It is thought that the Jewish doctors who lived above seven hundred years after him, made some additions to him.

The targum of Joseph the Blind is upon the Hagiographa. This author is much more modern, and less esteemed than those we have now mentioned. He has written upon the Psalms, Job, the Proverbs, the Canticles, Ecclesiastes, Ruth, and Esther. His style is a very corrupt Chaldee, with a great mixture of words from foreign languages.

The targum of Jerusalem is only upon the Pentateuch; nor is that entire or perfect. There are whole verses wanting, others transposed, others mutilated, which has made many of opinion that this is only a fragment of some ancient paraphrase that is now lost. There is no targum upon Daniel, or upon the books of Ezra and Nehemiah.

These targums are of great use for the better understanding not only of the Old Testament on which they are written, but also of the New. As to the Old Testament they serve to vindicate the genuineness of the present Hebrew text, by proving it to be the same that was in use when these targums were made, contrary to the opinion of those who think the Jews corrupted it after our Saviour's time. They help to explain many words and phrases in the Hebrew original, and they hand down to us many of the ancient customs of the Jews. And some of them with the phraseologies, idioms, and peculiar forms of speech, which we find in them, do, in many instances, help as much to the better illustration and better understanding of the New Testament as of the Old; the Jerusalem Chaldee dialect, in which they are written, being the vulgar language of the Jews in our Saviour's time. They also very much serve the Christian cause against the Jews, by interpreting many of the prophecies of the Messiah in the Old Testament in the same manner as the Christians do.—*Buck's Dictionary*.

To the Editor of The Jewish Herald.

DEAR SIR,—The narrative contained in this month's (January,)* Herald, entitled "*Jewish liberality*," is of such an interesting character, that it deserves not only "extensive publicity," but demands also the serious attention of all who profess to be influenced by the love of Christ.

May not we who profess and call ourselves Christians, profit by the Christian spirit exemplified by this Jewish Rabbi? Should we not be anxious to recommend the Gospel of Christ to our

* See page 22.

elder brethren the Jews; and by the exhibition of every Christian grace, make it manifest to them that *our* religion is Divine? Should we not be earnestly desirous of showing to the Jews whenever an opportunity presents itself, that we are sincere when seeking their salvation, and are actuated only by the spirit of love, which is the spirit of Christ?

To those who are inquiring for subjects for special prayer, this interesting circumstance suggests, First,—Prayer for Christians, that they may be kept from throwing any stumbling-blocks in the way of the Jews; but rather by their actions and example may constrain Israel's sons to embrace the religion of Christ, and believe on His name.

Second,—For the conversion of this Jewish Rabbi: that the truly noble spirit which he has manifested may be enlisted in the cause of Christ, and be perfected by the Spirit from above.

Trusting you will pardon this intrusion,

I remain, yours truly,

January 22nd, 1847.

R.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

EXTRACTS FROM MISSIONARIES' JOURNALS.

We are glad to report that the missionaries are diligently engaged in their several districts. In many cases they have to wait for fruit, but we rely on Him who has said that his word shall not return unto him void, but shall prosper in that which he pleases, and shall accomplish the end whereto he sends it. It is ours to sow the seed; we must wait his time for the harvest.

The following extract from Mr. E.'s journal will indicate the mournful darkness in which many of the Jews are involved.

From Mr. E.'s Journal.

Called on a Jew I have been accustomed to visit, and was surprised that he objected to my reading the New Testament, and stated as his reason, that he had just received information of the death of his mother, and was compelled to go to the synagogue to pray that she might be delivered from purgatory, and that whilst attending to these rabbinical ceremonies he did not like to read the New Testament, which entirely opposes them. After a long conversation, in which I endeavoured to show him that by faith in the blood of Christ alone, we can be cleansed from sin; he said, "but will my believing in Christ enable me to do anything for my mother? I love my mother, and would do anything

to take her from hell." Thus we see, that through the traditions of their elders the Jews are led to neglect the concerns of their own souls, by seeking the salvation of those of whom their Scriptures declare that, "their worm shall not die, neither shall their fire be quenched." Let Christians learn from this to pray, and labour, that the light of the Gospel may be spread amongst those who are thus hastening to perdition, and trusting to be saved afterwards by the prayers of some relative, who may never have called on God before.

The following extracts are encouraging :

From the Journal of Mr. S.

Conversed with Mr. A. on the subject of Christianity. He is satisfied with its truths, believes in Christ, and is ready to be baptized.

Another of our missionaries, Mr. S. states,—I am happy to state of Mr. C., that he is growing in grace, and in the knowledge of Jesus Christ. He came to me this evening, and brought his Bible, which he had marked at many of the principal passages which refer to the Messiah, and asked me to explain them. He told me his brother wondered to see him so diligently searching the Scriptures, and asking him so many questions that he had not heard before. As he was leaving he said, "I am very thankful to you, sir, for the pains you have taken to instruct me; I am *fully convinced* of the truth of Christianity." I believe him to be sincere; he manifests a broken and contrite heart, repentance for his past infidelity and sin, and relies on Christ *alone* for his salvation.

COURSE OF LECTURES.

The Committee invite attention to a series of Lectures to be commenced on the first Lord's-day evening in March, on subjects which will be allowed to be of the deepest interest both to Jews and Christians. It will greatly promote the object in view if Christians will invite the attendance of any of the Jewish nation resident in their several localities.

On March 7th, at six o'clock, at Surrey Chapel, Blackfriars Road, by the Rev. J. Sherman, on the Present Condition of the Jewish Nation as calculated to awaken the anxious and devout consideration of both Jews and Christians.

On March 14th, at half-past six o'clock, at York Road Chapel, Lambeth, by the Rev. Richard Allott, LL.D., on the Duty of Jews and Christians in regard to those Prophecies of which Jews have been the Inspired Persons, and the Depositories.

* Isaiah lxi. 24.

On March 21st, at half-past six o'clock, at the Scotch Secession Church, Wells Street, Oxford Street, by the Rev. R. Redpath, M.A., on the Favourableness of the Present Times for the Discussion of the Questions between Jews and Christians; and the spirit in which it should be conducted.

On March 28th, at half-past six o'clock, at Marylebone Presbyterian Church, by the Rev. W. Chalmers, on *Spiritual* Religion indispensable to the Jew and to the Christian.

YOUNG MEN'S AUXILIARY.

We invite the attention of Christian young men to this important institution; it is intended for their instruction in the past history and present condition of the Jews, with the view of inciting their sympathies, prayers, and efforts on behalf of that interesting people. A Public Meeting of the Auxiliary will be held in the Centenary Hall, on Friday evening, the 12th of March, at six o'clock, when young men are earnestly invited to attend. At the close of the meeting, the names of persons willing to become members will be received.

OTHER AUXILIARIES.

The Annual Meeting of the Brentford Ladies' Association was held February 16th. This Association has raised in little more than twelve months £50 in aid of the important object.

A Public Meeting was held in Swansea, on March 15th, when a Ladies' Association was formed, and officers appointed.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

AMSTERDAM.

Extracts from a communication between the Rev. C. W. H. Pauli and Rabbi M.

After some interesting conversation, the Rabbi said:—

Rabbi. O my dear Sir, I confess myself a miserable sinner, we and our fathers who have shed this innocent blood—we have sinned in thy sight, O God! But do try to convince me that Jesus of Nazareth, good man as he was, was also the true Messiah; for one of the first clear passages concerning him (Gen. xlix. 10,) is to me, as you Christians try to explain it, wholly inapplicable to Christ, for you maintain that the sceptre had not departed from Judah when he came into the world, whereas, you well know, that it had departed; surely, Herod the Great was not even born a Jew; he was an Idumean, and certainly not of the lineage of David.

Miss. The Lord God of Israel, and He alone, can convince you

savingly that Jesus of Nazareth is the true Messiah, the מָלֵךְ הַמָּשִׁיחַ the Son of God! But with reference to what you say, that the Christians explain that important passage, as you observed: it surely does not follow that all do so? I myself, the most unworthy of all, should be sorry if such an interpretation had ever been heard from me. That passage does not intimate with a syllable, that the sceptre shall not depart from *David* and his posterity, but from Judah, the Jews; not only the tribe of Judah considered in itself, but as composed also of Levi and Benjamin, and as many of the other tribes as joined themselves to them in the Babylonish captivity. "The sceptre shall not depart from Judah," i.e., from the Jewish nation, "nor a lawgiver from his posterity, till Shiloh cometh," was a prophecy fully accomplished; for the Jews had still a king when Christ came, who ruled them according to their laws and institutions, though Herod the Great was appointed by Antonius. And it was necessary that the house of David was to be, at the coming of the Messiah, like a tree cut down to the ground, out of whose hewn-down stem (גִּזְרֵה), a tender shoot, a יָדָר, was to come up (Jer. xi. 1); it was necessary that Messiah was to come in great humility. Had the house of David been that once so lofty cedar, the Messiah could not have been that tender shoot.

Rabbi. I fully agree with you in your exposition of this important passage: but the last clause, again, "unto him shall be the gathering of the people," or, as the Onkelos renders it, "him all the nations shall obey," this certainly has not been fulfilled.

Miss. Mark! not only this clause of this prophecy has been only partially fulfilled, but there are still weightier prophecies which must yet await their fulfilment, partly on account of the disobedience of the church to the plain command of the Saviour, "Go ye and teach all nations," &c., and partly on account of the stubbornness and hardness of the heart of our nation, without whose conversion it is impossible, according to the decrees of God's everlasting counsels, revealed in his Word, that all the nations of the earth can be brought to the saving knowledge of the Gospel. Look upon the world, and seek for the flourishing churches among the Gentiles; you will, alas! find but very few, in comparison with the wealth and human life that have been spent during the last hundred years. It becomes, therefore, the most serious duty for every individual Jew to bewail such a grievous sin, as to be an obstacle to the salvation of the millions of our fellow-men, and a hinderer in the fulfilment of Divine prophecies. "They," the Jews, "have always vexed His Holy Spirit."

Rabbi. But who tells you that I do so?

Miss. I should be very sorry to think you capable of such a grievous sin; but do you not withstand the grace of the Holy Spirit, by not confessing Jesus to be the true Messiah?

Rabbi. But who tells you, I must ask again, that I do not confess him? Perhaps not in the way and manner you may approve of, but in a more efficacious one by far than you may be aware of: for my continually agitating the question, "Is Jesus the Messiah, or have we to look for another?" does more among the masses of our people amongst whom I live, than my publicly embracing Christianity could ever do at the present: for Jesus Christ must have still some harbingers to prepare the way before him. There is more going on among our nation, than Christians (at least here in this country) are aware of. The ferment that is spreading amongst us is of Divine origin. The Eternal Jehovah works by means which our finite mind cannot comprehend, before we see his purpose accomplished. There is a roaring amongst us, like the roaring of the sea; and we shall see before long, what no man unskilled to look into the mirror of Divine revelation, ever looks for. The *Levi* (non-Israelites) in general may fancy that Judah, the lion's whelp, has couched down; but he is not asleep: his rising and roaring will be heard, ere long, from one end of the world to the other; so that all the wild beasts of the forest, terror-stricken, flee to their dens of darkness, where they, bound with fetters of misery, tribulation, and anguish, will pine till that great and notable day, when we, with our bodily eyes, shall see what Daniel our prophet saw in the visions of the night,—“One like the Son of man coming in the clouds of heaven.” Do not think that I do not confess Jesus the Messiah. There is hardly ever a Jew comes to hear you, who somehow or other is not directly influenced by me and some secret friends I have.

The missionary adds, I stood astonished, and did not know what to say; for the knowledge of Divine things this Israelite spoke of with such an enthusiasm, was a thing I did not expect to hear. It revealed to me what is going on among the Jews here, of which I had but a faint idea. O how I wished that some of our English friends could have heard this man!

TO CORRESPONDENTS.

We have to acknowledge with thanks the receipt of several communications. We are particularly obliged by the kind letter of Amicus, and should be very glad if our periodical had the circulation he desires. His suggestions will be taken into consideration.

Several articles intended for insertion this month are postponed for want of room.

The Jewish Herald.

No. XVI.

APRIL, 1847.

VOL. II.

THE FUTURE CIRCUMSTANCES OF THE JEWS.

PART II.—THEIR RESTORATION TO THEIR OWN LAND.

WE showed last month that the Scriptures warrant us to expect the conversion of the Jews to the faith of Christ, and shall now proceed to inquire whether they do not also warrant us to anticipate their restoration to Palestine. In order to ascertain the truth, let us endeavour to divest our minds of all prejudice, and to be willing to receive Divine testimony, whether in accordance or not with any pre-conceived opinions which we may have held. It is admitted by all parties that there is a large number of predictions in the Old Testament Scriptures which foretell a restoration of Judah and Israel to the land given to their fathers, but it is asserted by many that all such predictions, when susceptible of only a literal interpretation, have already been fulfilled in the return from the Babylonish captivity, and that the rest are to be interpreted spiritually, not literally. That there are prophecies which have a simple reference to the return from Babylon there can be no doubt; we may instance one, Jeremiah xxix. 10: "Thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you and perform my good word toward you in causing you to return to this place." But let us look to other predictions, and inquire whether there are not some which *must* be interpreted literally and yet were not accomplished in the

R

restoration from Babylon ; for if so they must have reference to another, and, therefore, a future restoration.

Read Jeremiah xxiii. 5, 6, 7, 8. "Behold, the days come, saith the Lord, that I will raise up unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely ; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt ; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land." If the last verse is to be literally understood, it undoubtedly speaks of the restoration of Israel to their own country ; and that it ought to be literally understood seems evident, both because this is the natural interpretation of the words, and also because the preceding words with which they are connected are unquestionably literal in their signification ; the Lord had literally brought up the Israelites out of the land of Egypt ; he had after this literally driven them from their own land to the north, and to other countries, and hence we conclude that the prediction is to be literally interpreted that God will bring up his people from the countries whither he had driven them, to dwell in their own land. But if a literal restoration be predicted, is it the restoration from Babylon ? We unhesitatingly reply in the negative. The fifth verse, as all will admit, refers to the Messiah, and the sixth to the blessings which Judah and Israel shall enjoy "*in his days.*" What then is the true exposition of the seventh and the eighth verses ? "*Therefore,*" that is, because in the days of the Messiah Judah shall be saved, and Israel shall dwell safely, "*therefore, behold, the days come,*" evidently the days just referred to, "*that they shall no more say, The Lord liveth, &c.*"

The restoration predicted is then to take place in the days of the Messiah, and, therefore, cannot have been fulfilled in any restoration previous to his coming. Besides, it is predicted as a more marvellous and glorious interposition on the part of God than even the interposition manifested in the deliverance from Egypt; but this cannot be said of the return from Babylon, in which there was nothing like the mighty hand and the outstretched arm with which the people were redeemed from Egyptian bondage.

Read Jeremiah xxxii. 37—41. "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely, and they shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them; and I will make an everlasting covenant with them that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart, and with my whole soul." This prophecy was not fulfilled in the return from Babylon, for the Israelites were not *then* gathered out of all countries, had not a heart been given them to fear the Lord for ever, so that they should not depart from him, and could not be said to be planted in the land by the Lord God with his whole heart and with his whole soul. At the same time, it is a prophecy relating to the *natural* seed of Abraham, for that there may be no mistake, it is expressly stated in the thirty-sixth verse to be concerning the city which was to be delivered into the hand of the king of Babylon; nor is it a prophecy which in the parts foretelling a restoration to the land is susceptible of a figurative and spiritual interpretation, because spiritual blessings are promised *in addition*, and are promised in literal language.

We might multiply quotations from the Old Testament prophets, but those whom these passages fail to convince would continue unconvinced were we to multiply them to any amount. Their difficulty arises from the New Testament; they regard the doctrine of Israel's return as contrary to the spirit and teaching of the gospel, and hence any interpretation of texts in the Old Testament which favours the doctrine, however plausible such interpretation may be, as necessarily mistaken. We will then, in our next number, proceed to the New Testament, and inquire whether the sentiment be really true that the doctrine of the restoration of Israel is contrary to Christianity.

R. A.

The editor has introduced this controverted point at the request of some of his readers. Articles will be inserted on both sides of the question; and for the sentiments defended, the respective authors must be considered as solely responsible.

HELL AND PURGATORY.

(Continued from page 60.)

3. SOME of the extravagant notions which the Jews entertain upon this subject, have already been touched upon above, under the consideration of *Paradise and Eternal Life*. Thus, for instance, are we told, that hell was created on the second day of the creation, and before paradise, p. 87; the dimensions of hell we find disputed in p. 112; and it remains for us to notice here that, as, in their belief, there are various mansions in paradise, so there are various *היכלות* or *palaces*, and *מדריות* or mansions in hell, by which they attempt to represent the various degrees of torments. To this effect we refer to the *Avodath hakkodeth*, fol. 47, col. 1, where it is said, *אין דין עונש הרשעים בניהנם שזה וכו* q. d., "The punishments of the wicked in hell are not alike, but the punishment of one differs from that of another in severity; there are, therefore, seven man-

sions in hell, the place of judgment. And our rabbies, of blessed memory, have assigned them names in Talm. Tract *Eruvin*, (fol. 19, col. 1,) where it is said, "Hell has seven names, *Abaddon*, B'or shahath, &c., [v. p. 59;] each of them is a separate mansion, answering to the seven names of the *Yaitzer haru*, [i. e., evil nature,] as mentioned in Talm. Tract *Suaa*, fol. 52, col. 1."

The metaphors used in the Scriptures themselves to present to us the terror of hell in the language of man, which alone we can understand in our present state of nature, make this subject of too awful a character that we should allow ourselves to speak lightly of it, even when we are engaged in describing the silly dreams of man's imagination; should, therefore, our remarks seem to have this tendency, we assure our readers that it is not this subject itself we desire thus to handle, much less to ridicule, but rather to expose error in every shape in which it presents itself to us, and even ridicule, if needs be, the dumb and blind idols the rabbies have made for themselves, peradventure their followers may in time learn to cast them to the moles and to the bats for fear of the Lord, and for the glory of his majesty, and learn in time to cease from man, whose breath is in his nostrils, and to derive from the holy Scriptures themselves what is the good and perfect will of God.

Least of all could we expect hell to be a place of order, but rather of disorder, confusion, and darkness, as may frequently be observed from holy writ; yet the rabbies try to show us perfect order in its arrangement, structure, and dimensions. The *Raishith Chochma*, fol. 47, col. 1, describes hell in the following manner: שבע מדורות יש בניהם וכו' *q. d.* "There are seven mansions in hell, in each mansion are sixty thousand houses, in each house sixty thousand windows, in each window sixty thousand vessels of gall."

The famous book *Yalkut Shimoni* on Isaiah, fol. 46, col. 1, No. 296, gives us the dimensions as follows: כל ניהנם וניהנם וכו' *i. e.*, "Each hell is three hundred

miles long, and three hundred miles wide, and three hundred miles thick, and three hundred miles deep."

The best that may be said of this is, that there is an attempt to convey instruction somewhat in character of the lesson taught us Matt. vii. 13; but oh, what a contrast between them and Him like whom never man spake before!

B. D.

(To be continued.)

Reviews.

Objections to the doctrine of Israel's future Restoration to Palestine, &c. Holdsworth and Ball. 1828.

THIS little book has been published several years, but as it comprehends the substance of what is generally urged against the restoration of Israel, we propose to give a brief abridgement of it, that our readers may know what is said on this side of the question. In the introduction the writer thus sums up his arguments in opposition to the return of Israel to Palestine.

"1st. Because unsupported by the New Testament.

"2nd. Because at variance with the genius of Christianity.

"3rd. Because the allusions in the New to the language of the Old Testament *and the use made of those allusions* are opposed to it.

"4th. Because there are phrases, terms, and passages, in the Old Testament which *cannot* be taken literally, or without qualification; and which yet have an equal claim to be so taken with the phraseology adduced in support of a literal restoration; while the literal meaning of others is negatived, some by New Testament authority and some by the mode of their collocation, or by the sense expressly attached or otherwise attaching to them.

"5th. Because there was only one prophet (Malachi) after the last reformation of Nehemiah, until the Christian era, and he does not predict any future deliverance of the Jewish nation; thus leaving us to conclude that the predictions of former prophets were fulfilled, as to their literal import, on the return from Babylon and the subsequent prosperity, and, therefore, had no reference to the present dispersion.

"6th. Because the doctrine is encumbered with certain difficulties which are not necessary to be encountered, because obviated by an interpretation more simple and more in harmony with the general tenor of the word of God than that upon which the said doctrine is built. The difficulties are of three kinds :— First, arising from the magnitude of the events necessarily implied. Second, arising from the ordinary course of things. Third, arising from the apparent contradiction to Scripture testimony which the doctrine involves.

"7th. Because the doctrine is fruitless of *good* and prolific of *bad* effects on the public mind in general, and on the minds of the Jews in particular."

The first of these arguments occupies one letter (the second). Our author asserts that the New Testament "does not hint in the remotest way at a literal restoration of the Jews to the national possession and inheritance of their own land." He remarks that it must be admitted as very singular if every prophet foretells the event in question, and yet the New Testament writers, who were Jews, never confirm the prediction. This he says is attempted to be accounted for by some from the simple fact that the predictions of the Old Testament prophets were addressed to the Jews as a nation, and might, therefore, properly refer to events more exclusively interesting to them *as such*, whilst it was the business of the New Testament writers to speak for the benefit and instruction of the universal church. But to this he replies, that if the Jews are to be restored it is to them an important event now, one which, therefore, ought to have been noticed in the New Testament, which is to become their sure word of prophecy as well as ours, and that, as the predicted restoration lays the Christian body under certain obligations and devolves upon it certain duties, if there be such a restoration, the New Testament is defective as a rule of Christian practice. He replies further, that, granting the hypothesis of a restoration, it might have been expected to have been dwelt upon in the epistle to the Hebrews, an epistle addressed to converted Jews, and at a time when their nation was in a state of great temporal debasement, but that, on the contrary, the new covenant

which was to be made with the house of Israel and the house of Judah, is represented as superseding the old covenant, which was ready to vanish away; that as this new covenant obviously means the Gospel dispensation, it cannot have an exclusive application to the Jews, and that, therefore, Christianity being set forth as the fulfilment of this prophecy, it fulfils prophecies which are some of the "very same upon which the opinion in question rests." Jeremiah xxxi. 33, &c., xxxii. 40; Ezekiel xi. 19, xxxvi. 26. He regards, moreover, Hebrews xi. 10, 13, 14, 15, 16, as "assuring us that the matters of Divine promise made to the fathers were objects of faith, that by faith they saw them and are now inheriting them above," and, therefore, directly opposed to a literal interpretation. He adds that the apostle Paul, who was so warmly solicitous for his brethren after the flesh, and who refers to their future conversion, never once alludes to such an event as their literal restoration to Palestine, nor did our Lord, though he limited the period of ruthless tyranny and reckless oppression, when he said, "Jerusalem shall be trodden under foot of the Gentiles until the times of the Gentiles be fulfilled." Our author does not believe that the term *until* necessarily implies limitation or alteration, much less the exact and literal recurrence of a former circumstance; and in support of his opinion he refers to the following texts: Genesis xxviii. 15, 1 Samuel xv. 35, Romans v. 13, Mark xiv. 25, and Matthew v. 18. He tells us that by recurrence to the prophets we shall find "the times" alluded to, to be those when the distinction of Gentile as well as that of Jew, shall merge in the universal title of Christian; and he considers the meaning of Christ to be, that when that time shall arrive, the Gentiles will oppress no more, and all lands will rejoice and blossom as the rose.

He observes again, that it will not account for the silence of the New Testament writers on the supposition that the doctrine is true, to say that when the New Testament was penned the Jews were not yet dispersed,

and that, therefore, any allusion to their restoration would have been unnatural, for the New Testament writers were fully aware that Jerusalem was to be destroyed and its inhabitants dispersed, nor would they regard what was natural to the neglect of what was important. He further remarks that, even if it were allowed that the mention of Israel's restoration, previous to their dispersion, would have been unnatural, a parallel strain of reasoning will not explain why the apostles did not refer to their future temporal prosperity, supposing such prosperity to be a subject of correct expectation ; for their temporal abasement beneath the Roman yoke was then a matter of obvious, bitter, and confessed experience by the Jews themselves.

He notices, finally, Matthew xxiii. 38, 39, and says, that if any advocate for the restoration supposes it to be glanced at here, the supposition is completely gratuitous and unnecessary, and that the sight of Christ referred to is simply a sight with the eye of faith. He remarks that he has thus arrived at the conclusion that the New Testament gives no confirmation to the opinion under examination, that its silence, supposing such prediction to exist, is unaccounted for, while if no such prediction exists, it is very explicable, and that it is found to be in most perfect accordance with the Old, in those very passages upon which the contested hypothesis is reared, when those passages are interpreted as alluding to Gospel times and to the universal church.

We shall proceed with the author's further arguments in our next number. In the mean time we are compelled to remark that, thus far, many of his statements are gratuitous and many of his deductions illogical. There is, too, a deficiency of clearness in his method ; he should *first*, by a careful examination of every text in the New Testament which is supposed to have a reference to the restoration, have shown, if he could, that no such reference exists, and then he might have argued on the alleged suppositions adduced to account for the

silence of the New Testament writers. His argument that it ought to have been noticed in the New Testament, if true, because the New Testament was to become the sure word of prophecy to the Jews and the rule of Christian practice to the Gentiles, falls to the ground, except he had shown that the New Testament has completely superseded the writings of the prophets, and that they are no longer *a part* of the sure word of prophecy and *a part* of the rule of Christian practice. His argument with regard to the new covenant means nothing, because the fact that the spiritual blessings of the Gospel are conferred on Gentiles, can be no proof that these blessings are not *in some predictions* specially promised to the Jews, and promised to them in connexion with other blessings of a temporal kind, which are not promised to the Gentiles at all. We shall not here enter into the question whether Hebrews xi. 10, 13, 14, 15, 16, be opposed to a literal interpretation of Old Testament prophecies, but shall simply remark that it is not so self-evident as our author appears to imagine. When, by a recurrence to the prophets, he finds that the times alluded to by Christ in the phrase "*until the times of the Gentiles be fulfilled,*" are "these, when the distinction of Gentile as well as that of Jew shall merge in the universal title of Christian," we are at a loss to conjecture. We do not make these remarks with the view of replying to his arguments, but rather with the view of inducing him, should this article ever come in his way, to ask himself whether some of his statements do not want proof, and whether some of his reasonings do not require to be reconsidered.

The Festivals of the Lord, as celebrated by the House of Israel in every part of the World. By Morris J. Raphael, Editor of the Hebrew Review, Lecturer on Sacred Poetry, &c. Sherwood, Gilbert and Piper.

THE author of this interesting volume informs us, that the essays which it contains were originally pub-

lished in the Hebrew Review, and that their republication is owing to the wish expressed by many Israelites, that they might be more generally diffused among their own people than the expensive work in which they originally appeared would permit. Christians will value them as exhibiting the views of an intelligent Israelite in reference to his own religious festivals. The festivals to which our attention is directed are the Sabbath, the Passover, the Pentecost, the ninth day of Ab, the New Year, the day of Atonement, the Tabernacles, the Inauguration, Purim. The importance of the Sabbath is, he says, owing to two causes, first, that it is an evidence of the creation of the world out of nothing; the creation of something out of something has never been completed; the completing during the first six days was that of creating something out of nothing: this view the author founds on Genesis ii. 1—3, the last clause of which he translates—"On that day he rested from all his work which God had created to continue working." The second cause which he assigns for the importance of the Sabbath is, "as being the image of faith which it represents." He says that the Sabbath presents nothing external or palpable to the senses by which to distinguish it from the six preceding days, so that it is only by faith that we know that the day celebrated is the seventh, and only by faith that we know it to be sanctified by Deity, and therefore distinguished from other days. In this respect he regards it as differing from other holy days, because they do not come before the mind without collaterals, but the counting of six days commenced before the existence of any man to number them. With regard to the prohibition of work on the Sabbath, he remarks, that it is not left to the decision of individual opinions what constitutes work, but that the oral law enumerates thirty-nine species of occupation. 1. To sow. 2. To plough. 3. To mow. 4. To gather into sheaves. 5. To thrash. 6. To winnow. 7. To sort corn. 8. To grind. 9. To sieve. 10. To knead. 11. To bake. 12. To shear wool. 13. To

wash wool. 14. To card. 15. To dye. 16. To spin. 17. To warp. 18. To shoot two threads. 19. To weave two threads. 20. To cut and tie two threads. 21. To tie. 22. To untie. 23. To sew two stitches. 24. To tear two threads with intent to sew. 25. To catch game. 26. To slaughter. 27. To skin. 28. To salt a hide. 29. To singe. 30. To tan. 31. To cut up a skin. 32. To write two letters. 33. To erase two letters with intent to write. 34. To build. 35. To demolish. 36. To extinguish fire. 37. To kindle fire. 38. To strike with a hammer. 39. To carry out of one property into another. He says, if any ask why these have been singled out before all other occupations to be visited with prohibitions and heavy penalties, there is only one answer,—“Such are the commands of religion, which we are bound to obey.” Tradition says, he tells us, that the tabernacle is a perfect type of creation, of which the Sabbath is the representative, and that the connexion between creation and the tabernacle occasioned all such labours to be prohibited as had been required at the creation of the latter. With regard to the positive precepts “to hallow the Sabbath,” “to sanctify it,” “to keep it holy unto the Lord,” he observes that religion teaches the Israelite that he is by means of certain external observances to sanctify his inmost soul. This he is to do by the liberal and grateful enjoyment of the blessings which the Divine bounty has freely bestowed on man: pleasures both of body and mind he is to enjoy freely but devoutly. The principal observance and only occupation of the Sabbath is to be, he says, the free contemplation of God and his perfection, as far as it is possible for any human soul to engage in it. Our readers will be interested with the following description of the manner in which an Israelite spends his Sabbath:—

“The toils of the week are ended. With his ablutions, the last remains of profane care are washed away. Dressed in his best attire, he sits down and prepares his mind for the sanctity of the coming Sabbath, by reading that portion of Holy Writ which the custom of his fathers has apportioned to each succeeding week.

Nightfall* approaches as he closes the sacred volume; and he hastens to the synagogue, there to join a congregation, whose hearts and minds are like his own, filled with gratitude and love. His voice resounds amidst the cheerful choir, who, with the sacred songs of the prophet-king, and solemn hymns of departed saints, hail the coming of the sabbath, the plighted troth between the Lord and his people. When the heartfelt service is concluded, the joyous greeting, and the wish of a happy Sabbath have been exchanged between him and his brethren, he returns cheerfully to his (no longer gloomy) home. There the faithful partner of his griefs and joys has plied her domestic care. Clean and cheerful is his room. The table, decked with its cover of spotless white, is ready: the *berchoth*, 'blessed bread,' beneath its double envelope recalls the miraculous manna, with which the Deity fed Israel during forty years of wandering in the desert. A blaze of light, consecrated by the fervent invocation of the pious matron, (for it is the duty of the Israelite to illumine his dwelling on the Sabbath as much as his means permit, and at least to burn two lights, which it is the special care of every housewife to consecrate,) sheds its genial influence round the apartment. Every thing is ready to greet the happy master of this happy dwelling. He comes, his doors open to receive him. His children crowd around him, clean and wholesome, to receive that blessing which for countless generations no child ever failed to implore, and to receive from its parents on the sabbath-eve. The cheerful smile of the mother greets him: and when he, as he is commanded, inquires if her Sabbath duties are observed, the conscious glance of her sparkling eye answers him more fully than her words, that her heart too rejoices in these duties, and hails the Sabbath, the festival of domestic tranquillity and love. He sits down to his board; the goblet sparkles with the wine, over which the consecrating blessing of the Sabbath is pronounced; its institution and the repose of the Creator are celebrated. The blessed bread is divided, and a joyous meal awaits his appetite. Haply some wandering stranger (for hospitality, at all times a sacred and pleasing duty to the Israelite, is doubly so on the sabbath and feast days,) is seated at his board, and makes him thankful to that God whose bounty he is sharing with his fellow-creatures. How happy is he! The very contrast between the ordinary appearance of his abode, and that which on this occasion it presents, enhances his happiness. Poverty seems banished. Smiling and cheerful is all around him. Lights triumph over the usual gloom. Plenty has succeeded to penury; enjoyment takes the place of abstinence; the hearth steams with his savoury food, fragrant with the perfume of that

* Our readers will remember that the Jewish Sabbath is from sunset on Friday afternoon till sunset on Saturday afternoon.

precious spice, the Sabbath, whose sympathetic virtues are unknown to all save to its observers. He ends his meal, and prepares, amidst joyous songs of praise, to thank the Giver of all good: and his heart responds to his voice as he says, 'Thou shalt eat and be satisfied, and shalt bless the Lord thy God.'"

We learn from the essay, of which we have only been able to give a very brief sketch, that worship and enjoyment are regarded as the proper observance of the Jewish Sabbath, including under the term enjoyments both bodily pleasures and that mental delight which results from freedom from care, the contemplation of God, and gratitude for his goodness. Such mental delight we would that all Jews possessed! Hence it is our prayer and our labour that they may receive Christ. It is by receiving him that they will attain to the true knowledge of God, to a realizing sense of his pardoning love, and to the hope of an inheritance incorruptible, undefiled, and that fadeth not away. Then will they partake of a feast of fat things with which their present Sabbath feasts are not worthy to be compared; then will they have access unto the holy of holies in their worship, and then will they rejoice in their God—as they never rejoiced before—with a joy which is unspeakable, and which is full of glory. We shall notice the other essays of Mr. Raphael in a future number.

Correspondence, Extracts, &c.

OPINION OF THE JEWISH CHARACTER BY A CHRISTIAN WRITER.

It is the fashion in this country to decry the Jews—to represent them as invariably sordid, mercenary, avaricious, and griping—indeed, to carry the charges laid against them to such a length, as to associate with their names a spirit of usury amounting to the most flagrant and dishonourable extortion. And these charges have been repeated so often, and echoed seriously by so many persons deemed a respectable authority, that the prejudice against the Jews has become interwoven with the Englishman's creed. But

the exceptions have been mistaken for the rule ; and—strange as the assertion may sound to many ears—we boldly proclaim that there is not a more honest, intelligent, humane, and hospitable class of persons on the face of the earth than the Jews.

The fact is, when an Englishman is broken down in fortune, and can no longer raise funds by mortgage on his estate, nor by the credit of his name, he flies to the money-lender. Now Jews are essentially a financial nation ; and money-broking in all its details is their special avocation. The class of Israelite money-lenders is, therefore, numerous ; and it is ten to one that the broken-down individual who requires a loan, addresses himself to a Jew—even if he take the money-lender living nearest to him, or to whom he is first recommended. Well—he transacts his business, with this Jew ; and as he can give no security beyond his bond or his bill, and his spendthrift habits are notorious, he cannot, of course, obtain the loan he seeks save on terms proportionate to the risk incurred by the lender. Yet he goes away, and curses the Jew as a usurer ; and thus another voice is raised to denounce the entire nation as avaricious and griping. But does this person, however, reflect, that had he applied to a Christian money-broker, the terms would have been equally high, seeing that he had no real security to offer, and that his name was already tarnished ? Talk of the usury of the Jews—look at the usury practised by Christians ! Look at the rapacity of Christian attorneys !—look at the greediness of Christian bill-discounters !—look, in a word, at the money-making spirit of the Christian, and then call the Jew the usurer *par excellence*. It is a detestable calumny—a vile prejudice—as dishonourable to the English character as it is unjust towards a generous-hearted race !

We deem it right to state that these observations are recorded as disinterestedly and as impartially—as honestly and as conscientiously—as any other comments upon prejudices or abuses which have ever appeared in “*The Mysteries of London*.” Not a drop of Jewish blood flows in our veins ; but we have the honour to enjoy the friendship of several estimable families of the Jewish persuasion. We have, therefore, had opportunities of judging of the Israelite character ; and the reader must be well aware that the writer who wields his pen *against* a popular prejudice is more likely to be instigated by upright motives than he who labours to maintain it. In following the current of general opinion, one is sure to gain friends ; in adventurously undertaking to stem it, he is equally certain to create enemies. But, thank God ! this work is addressed to an intelligent and enlightened people—to the industrious classes of the United Kingdom—to those who are the true pillars of England’s prosperity, glory, and greatness !—*Mysteries of London*.

*Intelligence.*BRITISH SOCIETY FOR THE PROPAGATION OF THE
GOSPEL AMONG THE JEWS.

ANNUAL MEETING.

The Anniversary Meeting will be held (D.v.) on Thursday, the 22d of April, in Freemasons' Hall, Great Queen-street. The chair will be taken at six o'clock, by J. D. Paul, Esq., Treasurer. Tickets for the meeting may be obtained at the office, No. 1, Crescent Place, Blackfriars; of Aylott and Jones, Paternoster-row; Messrs. Nisbet, Berners-street; Miller and Field, Lambeth; and Cotes, 139, Cheapside.

From the great interest manifested by the crowded assembly at the last annual meeting, we feel that we need not urge our friends to attend on the coming occasion.

MISSIONARIES' JOURNALS.

THE journals of the missionaries present many points of interest and encouragement this month.

Some of them allude to the great shaking of Jewish unbelief that is now taking place, and several Israelites are found by the missionaries ready to admit that their views are unsound, but are not yet willing to give up all for Christ.

That the Holy Spirit is striving with many there is no doubt. Oh that he may be a Spirit of illumination and conversion, and bring many to rejoice alone in the blood and righteousness of Jesus Christ.

One of the missionaries, Mr. M., thus writes:—

"Called on Mrs. A——, who informed me that she had received a letter from a young Israelite in the country, containing a list of passages from the Old Testament relating to the Messiah which, previous to my calling, she had copied out upon a piece of paper. I then sat down, and she read all the passages, which, to her surprise, amounted to the same extent as they are found in the 'Hebrew selection of Scriptures.' I read to her several portions of it and endeavoured to impress them more deeply upon her mind. Our conversation was on the rabbies. I read to her the twenty-ninth chapter of Isaiah to show that the spirit of deep

slumber rests upon the eyes of their minds ; that they make void the law of God by their traditions. After having read to her predictions relating to the Messiah, she began to be more surprised, and said :—‘ Well, if these things be so, why is there not something published to enlighten the Jews, who, whilst they imagine they are Jews, after all, seem to be nothing?’ Mrs. A. expressed her deep sorrow that more efforts are not made on behalf of the Jews to enlighten their minds on this subject.

“ Called on Mrs. A., and conversed with her upon the fulfilment of prophecy, and read the fifty-third chapter of Isaiah, and several other passages relating to Jesus. She was silent and seemed astonished. I asked her to tell me candidly her views respecting Jesus. She confessed she was in a puzzle and felt perplexed on the whole subject, wondering that the Jews as a nation do not see and understand those things which so clearly testify of Jesus. I said, ‘ The reason is, because the spirit of deep sleep lies upon their eyes.’ ‘ Yes,’ she said, ‘ they are spiritually blinded.’ I read to her the twenty-ninth of Isaiah, to show that the fear of the Jews toward God is taught by the precepts of men. Mrs. A., after a short pause said, ‘ Well, if this be the case, then the Jews are all wrong.’ ‘ Of course,’ said I, ‘ if they were right, they would not have been driven to all corners of the earth.’ Our conversation turned upon the doctrines of the rabbies. Her son having recently lost his Philacteries, and Mrs. A. having discovered, according to the explanation I gave her on this doctrine, that they are entirely useless, determined not to buy him another pair, but rather recommend him to study the word of God, even the New Testament. I have much reason to believe that she is beginning to doubt the entire system of Rabbinism. Her son being present listened very attentively when I spoke concerning Jesus being the Saviour promised to our fathers.

“ She lamented the ignorance that prevails among the Jews from their not reading the word of God, and her great surprise was that, since there are so many proofs concerning Jesus being the Messiah, that God does not turn their hearts to believe in him. I said, when our people dwelt in their own land, God frequently sent prophets to exhort them to turn from their evil ways, but they refused to hear them, and even slew them. Again he sent the promised Messiah, who came to preach the Gospel of salvation ; but they would not come unto him that they might have life, but finally put him to death also. She said, if he had come in pomp and glory with swords and ornaments, as an earthly prince, no doubt they would have received him. She seemed to be in great distress on account of the ignorance and spiritual deadness that prevail among them. I endeavoured to console her mind with the glorious promise, when

God will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplication, and the Jews shall look upon the Messiah whom they have pierced, &c."

We give the following interesting extracts :

From the Journal of Mr. S.

"A. C. called to see me this evening, and from a pleasing conversation we had, I found that he had made considerable progress in his knowledge of the fundamental truths of Christianity; and at its close, at his own request, I prayed with him that the Holy Spirit may be imparted to him in an abundant measure, to enkindle in him a holy zeal, that he may fight as a faithful soldier under the banner of Christ, and never swerve from the truth which he has received. He then expressed his desire to be admitted into the church of Christ by the ordinance of baptism, and thus to confess him before men. I was delighted to hear him thus speak, and would desire to thank the Lord that he has shown his favour to me in crowning my humble efforts with success, and is encouraging me to go on with renewed zeal to labour in his vineyard."

"Conversed with two Russian Jews about the first advent of the Messiah. One of them seemed more willing to listen, and said that he was fully convinced that Messiah's first coming had long since passed, and that he had a dissatisfaction with Judaism some time ago, but was prevented, when at home, from making his views known on the subject, for fear of the Jews. He further expressed his intention to peruse those passages which are so strongly in favour of Christianity. I spoke to him of the necessity of prayer in matters of the soul; that we must not be satisfied with conviction of the mind, but must pray fervently that the heart may be changed; that we must strive to obtain pardon of our sins by the blood and sacrifice of the Messiah. How truly refreshing to find that God is no respecter of persons, that whosoever seeks to do the will of our Father in heaven, shall know of the doctrine whether it be of God or not."

The following extracts *from the Journal of Mr. J.* exhibit the feelings of the missionaries, and show how great have been the tokens of the Divine blessing upon the labours of this servant of God. The faithfulness of God is manifested here, and the rich and abundant supply of good which the Spirit of grace has at command, is also exhibited for our encouragement. He says—

"I cannot be too thankful to the Lord for what he has done and is still doing, for that interesting young Israelite, A. K. He can truly say, Once was I in spiritual slavery, but now through grace, am I brought into the glorious liberty of the children of God. The Lord has, during the last month, operated most

powerfully by his Spirit upon his soul ;—great changes have taken place in his mind,—he has been enabled to exercise strong faith in Christ,—clearer views of the way of salvation through a crucified Redeemer have been revealed to him. He is in a most pleasing and encouraging state, every one who knows him is delighted with him ; his only theme is Jesus and his great salvation ; he is a praying Israelite ; often is his spiritual strength renewed by waiting upon God. The sanctuary is his home, and its ordinance his delight. One evening when walking with him, he said to me, Mr. J. I cannot describe to you the great happiness I enjoy, for I feel that my love to Christ and confidence in him, are daily growing stronger and stronger. I experience that inward peace and consolation which he alone can impart to guilty man, and though hard be my portion in this world, yet blessed be God that he has through grace, given me a hope of that eternal rest which remains for his people. The Lord is my Shepherd and only portion, I shall therefore want nothing besides.

“To day Mr. L. called upon me. My joy was great on seeing this Israelite, and his heart was no less glad in seeing me. I little expected ever to see him again, for six years have nearly elapsed since we saw each other's face. But what changes have taken place since then ! What wonders hath the Lord wrought ! What mighty acts has he performed ! My own experience can tell these things, yea, my own conscience can bear witness to it. My young friend gazed upon me with wonder and amazement, whilst telling him of that mighty grace that operated upon my soul, and which led me to a saving knowledge of Christ the Saviour. I no longer joined him in sin and folly as I had done in former years, but faithfully warned him of his danger, and earnestly entreated him to flee from the approaching destruction, and seek his soul's security and his everlasting welfare in the atoning blood of him who hath loved us, and who hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. After Mr. L. had listened to me for a considerable time, he told me, to my surprise, that he also is fully persuaded in his own mind that Jesus Christ is the true and only Messiah, and that his soul is depending on him alone for salvation and acceptance with God. He told me that he has been searching for the truth for nearly two years, and has had during that time, sufficient proof that Christianity is the true and divine system. But still he was as yet unwilling to make a public confession of his adherence to Jesus, fearing that if he did so, he should bring great trouble and sorrow upon his friends. But I told him he was acting very inconsistently in concealing his views of Christianity from the public, as he is thereby denying his Saviour and dishonouring his name ; for says Christ, ‘if ye will deny me before men, I also will deny you before my Father which is in heaven.’ Mr. L. listened to

these words with strict attention, but was not prepared to give a response to them. I had several conversations with Mr. L. at different times, and my heart was filled with thanksgiving to God for what he has done for this Israelite."

The following extracts from the journal of our missionary at Frankfort, will be read with peculiar pleasure. The first indicates the interesting state of mind in which many Jews and Jewesses are found, who have given the New Testament a fair and impartial study, a state which calls loudly upon Christians for fervent and effectual prayer. Would that the disciples of Christ would give him no rest until these wanderers are brought home. The second shows the influence of personal piety, and of continued prayer. May an abundance of such like showers of blessings descend on all the families of Israel, whose hearts are brought to seek the Lord God of their fathers.

"January 5th. Received a letter from R. H., dated Paris, Jan. 1, 1847. This young lady, about twenty-one years of age, is the daughter of an Israelitish citizen and commissioner, R. H., at Bann upon the Rhine; she lived here a few years ago, and took lessons of me in languages. I made use of the opportunity, not only to acquaint her with the defects of Judaism, but likewise, with the excellencies of Christianity. From here she went to Bann, where she established a dressmaker's business, which she superintended during a few years. During that time she maintained with me and my family a friendly epistolary correspondence, which occasionally had also a religious tendency. R. H. proved generally docile and tractable, but found decided opponents in her parents and relations. About a half-a-year ago R.'s father was informed that his brother was dead, who held an academy in Paris. This circumstance induced R. to give up her business at Bann, and to go to Paris for the comfort of her cousins. A short time after her arrival there, R. informed me of her intention, and begged of me to send her my 'principles of faith,' which she wished to present to Mr. A. R. whose acquaintance she had made. I gladly complied with her wish, accompanied with prayerful wishes for her salvation. Upon this I received to-day, the letter alluded to, which has too much affected me not to quote a few passages verbally from the same.

"I cannot describe the joy I felt at the receipt of your kind letter; Madame St. H. delivered it to me on christmas eve, and it was to me a dear christmas-box.

"The present day permits me to express those wishes of which my heart was always filled for you. May God, who gave you grace to bear the cross with so much passiveness and resignation during the past year, give you this year grace and prosperity in your calling, and the joy to see your beloved family united with yourself in Christ Jesus.' . . .

"I have long felt that Christianity is the true Israelitism; it appeared natural to me, that without religion a man cannot live up to his true destination; yet I could not comprehend the true sense of Christianity,—I had not a settled faith, and thought that one may be a Christian without baptism. Thus I expressed myself to you last summer during my short stay with you; but to this you answered with 'no.' That 'no' flashed like lightning through my very heart, yet had I not the courage to be open towards you, and to be instructed by you. How much anxiety might I have spared myself! Yet the Almighty would have it otherwise!

"I sought consolation from mine own, who, without recognising and willing to recognise it, were unintentionally the cause of my suffering. . . . I was disconsolate—I thought of seeking peace of mind in the new world—nor was this to be. . . .

"I then received the sad news of mine uncle, as also the news that my cousin had embraced Christianity. I felt by force drawn to Paris. I went and found my cousin strengthened by the grace of faith, bearing her cross, not only with resignation but even with joy. Her younger sister was not so disposed. She is now preparing for holy baptism, which she is to receive on the 20th of January. She appears to me daily more composed and contented.

"I have of late occupied myself with reading the New Testament, and have drawn from it both consolation and strength in days of suffering. Through the teaching of Dr. J. my faith was indeed strengthened, but the true happiness, *filial love to God*, I am sorry to say, I feel wanting to this day, and is, so to speak, the only thing which operates, according to mine own wish and the entreaties of my cousin, to delay my baptism to the 20th of January.

"I leave it, therefore, to yourself, and expect from your Christian love the decisive sentence regarding my determination. May the Lord guide you in it to mine own welfare."

"In the course of the month of January I had Scripture-reading meetings in my family, at which frequently Christian and Jewish individuals were present. My wife and my eldest daughter J. are determined to accompany me in the month of February to Strasburg, and to receive there holy baptism. The rest of my family are likewise longing to be married by baptism to their Lord and Saviour."

BAPTISM OF A JEWISH CONVERT IN CONNEXION WITH THE BRITISH SOCIETY.

ON Wednesday morning, March 24, Jacob Brunner, who has been for some time under instruction by Mr. Davidson and Mr. Rosenthal, and given satisfactory evidence, not only that he be-

lieves that Jesus, whom, as a Jew, he despised, is the Messiah, but that he is looking to him as his Lord and Saviour, was publicly baptized by the Rev. Dr. Leifchild at Craven Chapel, in the presence of a very large congregation. The account given by the young man, which was read by Mr. Yonge, was most affecting and interesting. We hope to furnish a copy of it in our next number.

GLASGOW CHRISTIAN SOCIETY ON BEHALF OF THE JEWS.

The Second Annual Meeting of this Society was held in the Trades' Hall, Glasgow, on Tuesday evening, March 3rd. The chair was occupied by the Rev. Dr. King. After prayer by the Rev. S. Sinclair of Greenock, the report was read by one of the Secretaries, Mr. W. Tolmie, from which we learn that the Rev. James M'Conochie, of the Reformed Presbyterian Church, has been appointed Missionary among the Jews in Glasgow and other places in Scotland, and Agent to the Society, for stirring up among the churches a zeal on their behalf. He entered on his work on the 1st of December last, since which he has been engaged in visiting Jews, and instituting monthly district prayer-meetings. The report having further stated that, the Committee have entered into correspondence, with the view of appointing missionaries in Hamburg and Geneva, and that a second course of lectures, designed to excite attention to the condition and prospects of the Jewish people, is now in the course of delivery in St. Paul's Church, John Street, concludes as follows—

"Your Committee rejoice to find that, in the midst of every discouragement, the hearts of the missionaries are being rejoiced by tokens of God's blessing resting on their endeavours to enlighten the minds of the Jews in the knowledge of the Messiah. The accounts received from them from time to time of the number who are, either secretly, or more openly, inquiring after the truth as it is in Jesus, are indeed cheering, and afford great encouragement to persevere in this good work. Not only has the God of truth declared it, but he has proved it, 'in due season ye shall reap if ye faint not.' Those who have professed the name of Jesus of Nazareth, the Son of God, as their Saviour, are peculiarly entitled to your sympathies and prayers. Theirs are trials of no ordinary kind. It is theirs to realise in its full extent that 'a man's foes shall be they of his own household.' Be it ours to pray for them that their faith fail not—that being clothed with the whole armour of God, they may be able to stand in the evil day—forsaking, if need be, father, mother, sister, wife, houses and lands, and counting not their own lives dear unto them that they may finish their course with joy. And may the Lord increase their number an hundred-fold."

JEWISH CONVERSIONS.

LETTER FROM REV. C. MATHER TO THE SECRETARY.

Off Madeira, Sept. 1, 1846.

MY DEAR FRIEND,

FROM what I know of you, and from what you have often told me, I am sure you will be glad to receive any information respecting the ingathering of any portion of the Jewish nation.

You may remember that when our countrymen C—— and S—— were unjustly detained and imprisoned by the A—— of Bokhara, a communication was effected with them by means of two Jews, M—— and I——, merchants of Cabul. Who these individuals were, and how it was that they, as Jews, should have been willing to incur such serious risks for the benefit of Christians,—this I was wholly unacquainted with, till the other day I had the pleasure of making the acquaintance of Captain M——, who held an appointment in Afghanistan at the time that our army was in the occupation of that country, and who is well acquainted with the entire history of these enterprising men. From his narrative it appears that at a very early period of his acquaintance with them they had had their minds directed to the investigation of the truth of the New Testament. L. D., an old correspondent of mine, and a zealous Christian, had employed them to transcribe the Persian New Testament into the Hebrew character, with the view of benefiting the Jews of Central Asia, it having been discovered that the Asiatic Jews commonly use the Persian language—represented by the letters of the Hebrew alphabet. This work, it appears, led them both, but especially the elder, M——, (a man of extraordinary vigour of mind and body) to study the spirit as well as the letter of the Sacred Volume then for the first time put into their hands. The result was a growing anxiety and doubt as to the soundness of their own religious views, and this was more particularly the case with M——, who was in earnest in everything he said or did. This disposition to inquire was kept alive by numerous conversations with L. D., who made it his business to lead them on to the understanding of the truth. At the time of the mournful outbreak at Cabul, which was succeeded by the annihilation of the army, I—— had but just reached home after his last journey to Bokhara to relieve our imprisoned countrymen. About the same period, a cousin of these two men, who had been sent to Bokhara for the same purpose, was put to death by the cruel A——. Still undaunted, the two brothers continued to be faithfully attached to their English

friends, during the whole of the disasters that ensued; and after the retreat of the army, and the surrender of the ladies and several of the best officers as prisoners of war, they were the means of rendering the captives the most important assistance on various occasions. For these and other acts of kindness shown to the British, they incurred the displeasure of A—— K——, who seized them, screwed a heavy fine out of them, and then threw M—— into prison, from which, however, his English friends succeeded in obtaining his release. It was a consolation to a Jewish captive, while in bonds, that he had as it were by accident carried with him a copy of the Persian New Testament, which afforded him then more satisfaction than he had previously known.

When, finally, our army evacuated Afghanistan, the two brothers retired with it, and Captain M—— kindly allowed them to have his berth; during the long march, many opportunities occurred for further discussion of the merits of the New Testament. Respecting this period, Captain M—— writes:—

“We occupied our spare time chiefly in the study of the Scripture; comparing the Old and New Testaments, in the former of which they were wonderfully versed. This inquiry now seemed to be the principal object of their existence. Even when I was asleep, they would awaken me, with many apologies, to ask me to solve some doubt, or explain some corresponding passages in the prophecies, and the life and doctrines of our Redeemer. I was often astonished at their sagacity, self-knowledge, and Biblical research, and at the same time gratified by the candour and honesty of their reasoning on points of faith against which their most favourite prejudices were enlisted. And at last I was, in spite of my own engrafted habitual suspicion of men and motives, forced to hope that both the brothers were on the high road to the attainment of a knowledge of the truth as it is in Jesus Christ. Incidentally, I obtained from them much valuable information as to the temporal and spiritual condition of their brethren in Central Asia, concerning whom they often expressed their anxiety, especially as to the importance of their being able to ascertain the cause of the degraded condition of the Jews throughout the world;—whether the Messiah had come or not, the true character of Jesus Christ, &c. Both M—— and I—— frequently declared to me, that until they became acquainted with Captains E——, D——, and myself, and one or two other officers of the British army in Afghanistan, they had been accustomed to identify Christianity with idolatry, their previous acquaintance with the religion so called having been through the medium of Papists, Armenians, and members of the Greek church.” . . . “They confessed that the idea of gross idolatry being associated with the religion of Jesus in the minds of the Jews of Central Asia, was, so far as they could see, the

most insurmountable obstacle to their acceptance of the Gospel. When I remember that the mass of the Mahometans labour under the same misapprehension as to our blessed faith; the guilt of the papal apostacy, and of the other offshoots springing from the same anti-Christian root, in thus rearing a wall of adamant between the souls of men and salvation, appears to call for a special judgment from heaven."

On the arrival of the army at Loodianah, the two Jewish inquirers were introduced to the American missionaries there, with whom they remained for a few months, while an application was being made to government on their behalf, with a view to obtain some indemnity for their losses sustained in the Company's service. When that application was unsuccessful, they resolved on a merchant journey to Cashmere. Subsequently, on their return to that country, they went to Bombay, with the hope of obtaining some relief from that government. While residing in Bombay, M—— was taken ill, and died; but his brother I——, still survives; and I am happy to say, that the zealous and indefatigable endeavours of his friend Captain M—— have been successful in obtaining a pension for him from the home authorities. It is an interesting inquiry, What was the state of M——'s mind subsequently to his being separated from his Afghan friends? Respecting this, Mr. N——, of the American mission at Loodianah, furnishes the following information. Speaking of M—— and I——, he says:—"They remained at Loodianah two or three months; and during that time came to my house almost daily to converse on the subject of religion. The great subject was the character of Jesus, and the truth of his mission. They stated with the greatest frankness all the objections that occurred to their minds, but listened uniformly to the answer given, with an apparent desire to know the truth. In this way they went on, yielding one point after another, till at last they professed themselves fully convinced that Jesus was the Messiah, and the New Testament the word of God. Still they stumbled at the doctrine of our Saviour's Divinity." . . "Still they were convinced that the sufferings of Christ were *vicarious*; and they said that their only hope of salvation was through the merit of his atoning blood. They were in the habit of worshipping with us on the Sabbath; and they informed me that in their daily devotions they prayed always in the name of Christ." From the same authority, it appears that "at his death M—— had his dependence fixed on Jesus." I—— is still at Bombay, obtaining further instruction on the important subject of Christ and his salvation.

How cheering is the thought that the efforts of our brethren in the Company's army have thus in all probability been the means of saving two souls from death, and of hiding a multitude of sins! And how encouraging to think that the east combines

with the west, in the testimony, that Israel's accepted time and day of salvation has already arrived !

I am, as ever, yours most sincerely,

ROBERT COTTON MATHER.

BAPTISM OF A JEWISH CONVERT.

ISAAC Samuel, the subject of this notice, is a native of Busorah, and came thence to Calcutta when he was about twelve years old. His present age is twenty-eight, or thereabouts. In countenance he is pleasing, and intelligent in expression. His parents, both Jews, died when he was a boy, and having no one to take care of him, he came to India with some friends.

He was first led several years ago to search the Scriptures, from witnessing the distracted state of his countrymen, and their constant quarrels. He was struck with many of the prophecies relating to the Messiah, and with the resemblance existing between the lives and characters of the present Jews and those which called forth the denunciations recorded in the books of the prophets, and on seeking information on these points from the priests and other educated Jews, he was told, he should desist from his inquiries. This increased rather than diminished his desire for instruction, and on comparing the prophecies with the New Testament, he perceived their exact fulfilment, and felt that the whole Gospel was love. The more he read of it the more his heart became affected, and his fondness for it increased, insomuch that it soon became the constant subject of his study and the source to him of much peace. He had been also led forcibly to doubt the correctness of his countrymen's belief of the Messiah's not having yet come, from the circumstance of the time fixed generally among them for his advent, the year 1841, having passed without any signs of it. A friend first noticed Isaac about six months since, reading "Leslie's Short Method," at a time and place when he could not have expected to be seen ; an interesting conversation ensued on the truths of Christianity, and he eagerly took the opportunity to ask various questions, and the solution of points to his mind not then quite clear. Nothing further was seen of him for several months, when he presented himself to the same individual and solicited baptism, as he said he had no longer any doubt of Jesus being the true Messiah foretold by the prophets. After several interviews, in which he gave evidence that the love of Christ had touched his heart, he was referred to the Rev. M. Arratoon of the Baptist Mission, who occasionally visits and converses with Jews, and who kindly appointed him to attend daily at his house for the purpose of reading the Scriptures, and to enable him to satisfy himself as to his sincerity. Inquiries

were at the same time set on foot respecting his character, and the result was very satisfactory, individuals having been found, of different persuasions, who had known him for years, one native gentleman in whose employ he had been for five years, and who all spoke well of him. After several weeks, Mr. Arratoon being thoroughly satisfied of his sincerity, and belief in the Saviour, he was presented to the archdeacon for baptism by sprinkling, this mode being, as he said, in accordance with the sprinkling of blood in the Mosaic ritual. After examination of his belief and knowledge of the leading doctrines of the Christian faith, he was baptized by the Rev. Mr. Thompson on the 11th March (ultimo) at the Old Church, in the presence of the archdeacon, Mr. Arratoon, and two or three friends. Altogether, the agency of man seems to have been but little if at all employed in bringing this descendant of Israel to the knowledge of his crucified Lord, which appears more directly ascribable to the enlightening influence of the Divine Spirit acting upon his mind in the perusal of the written word. As Isaac is well acquainted with Hebrew as well as Arabic and Hindustanee, it is proposed to employ him hereafter in making known to his countrymen that light which God has vouchsafed to him. May the prayers of the church ascend in his behalf, that he may be built up in the faith of Christ, so that he may become in God's hand an instrument to bring out others of his ancient people from their ignorance and impenitence, to the knowledge of **JEHOVAH JESUS**.

Poetry.

“PRAY FOR THE PEACE OF JERUSALEM.” Ps. cxxii. 6.

MONARCH of the sun-bright brow,
 Snow-white hair, and eyes of flame,
 Israel's Holy One art thou,
 Look on Israel's race of shame :
 Zion's night is passing fast,
 Light of Zion, rise at last.

By the life of sorrow led
 From the manger to the grave,
 By the blood on Calvary shed,
 King of Israel, up and save :
 Zion's night is passing fast,
 Light of Zion, rise at last.

Rise upon the kingly race,
 Abraham's long-forsaken line,
 Spare the remnant of thy grace,
 Spread the sail for Palestine :

Zion's night is passing fast,
Light of Zion, rise at last.

Up, ye sheep of Israel's fold,
Israel's Shepherd bids ye come,
Days of glory, long foretold,
Wait ye in your royal home :
Zion's night is passing fast,
Light of Zion, rise at last.

W. DICKINSON.

ISAIAH lii. 2.

FROM dust and from darkness, thou lone one, arise,
O daughter of Israel forlorn :
The night is far spent, and the brightening skies
Are tinged with soft lustre, and soon shall thine eyes
Rejoice in the splendours of morn.

Look up—for the hill-tops have caught the first ray,
Tall cedars are crowned with its beam,
Cast thy gloom, and thy dreams, and thy slumber away,
For now is fast dawning that glorious day,
When Messiah *his own* shall redeem.

Thy types are all vanished ; like stars of the night
Grow dim when day breaks on the sky ;
For the Sun of thy righteousness beaming so bright
Advances, unfurling his banners of light,
O Zion, redemption is nigh.

Cast out, and forsaken, and captive no more,
Thy shackles break off, thou art free.
Thy sages, thy kings, and thy prophets of yore,
Caught a glimpse of this glory, long ages before,
And rejoiced in the spirit with thee.

Now again they rejoice ; through yon heavenly plain
New rapture enhances their song :
"Glory, honour, and might, to the Lamb that was slain,
All power be to Him who is worthy to reign,"
Re-echoes throughout the glad throng.

February 8th, 1847

ANNETTE.

The Jewish Herald.

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VOL. II.

THE FUTURE CIRCUMSTANCES OF THE JEWS.

PART II.—THEIR RESTORATION TO THEIR OWN LAND.

(Continued from page 80.)

IN our last we showed that the Old Testament evidence is in favour of the restoration of the Jewish people. But what is the doctrine of the New Testament? We learn from this part of the inspired volume that Abraham has a spiritual as well as a natural seed; he is represented as "the father of all them that believe;" and the apostle tells the Galatian Christians that, if they are Christ's, they are "Abraham's seed, and heirs according to the promise." We further learn that whilst Abraham has a spiritual as well as a natural seed, the promises made to him have a spiritual as well as a literal meaning: this seems to be implied when it is written that he "looked for a city which hath foundations, whose builder and maker is God," and that in common with the other patriarchs he desired "a better country, that is, a heavenly;" it seems to be also implied in the fifth of Romans, where Paul speaking of the promise to Abraham that he should be the heir of the world, says that it was not "to him or to his seed through the law, but through the righteousness of faith," and that it was "of faith that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." Let it be granted, however, that the promises to Abraham had a

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spiritual meaning, and that that meaning was understood by the patriarch, their literal interpretation was not thereby invalidated: if God promised to Abraham a heavenly Canaan, there can be no question that the promise also implied the gift of the earthly Canaan. But if the promises made to Abraham and his offspring have a twofold interpretation, literal and spiritual, and if he have a twofold seed, a natural and a spiritual, is it not a fair inference that the promises belong in the literal sense to the natural seed, and in the spiritual sense to the spiritual seed? It is admitted that this was the case till the time of Christ, and where is the proof that it is not so still?

True, the New Testament teaches that all distinction between Jew and Gentile is done away in Christ.—“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” But the equality of which the apostle speaks is in relation to spiritual, not to temporal blessings, to blessings received through union with Christ: of these blessings believing Gentiles are fellow-heirs with believing Jews, believing slaves with their believing masters, believing women with believing men. As to temporal distinctions, believing in Christ does not abolish those which exist between bond and free or between male and female, because it makes them spiritually one in him, neither need it on that ground abolish those which exist between Jew and Gentile. So far from Christianity abolishing the national distinctiveness of the Jews, and this it must abolish if every distinction is to cease, God has solemnly declared by his prophets that as long as the world endureth their nationality shall continue. Jeremiah xxxi. 35, 36. “Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed

of Israel also shall cease from being a nation before me for ever."

If the new dispensation destroyed every peculiar privilege of the Jew, every such privilege would have ceased as soon as that dispensation was introduced. But was this the belief of Paul when he asked, "what advantage then hath the Jew, or what profit is there in circumcision?" and when he thus answered the question, "Much every way?" So far from this being his belief, we find him, instead of mingling them up with Gentiles, either as to the blessings proposed by the Gospel or as to their future conversion, declaring that the Gospel is the power of God unto salvation "*to the Jew first,*" and that because the gifts and calling of God are without repentance, "*all Israel shall be saved.*" The Jew remains a Jew, and the Gentile a Gentile, though the dispensation of the law was meant only for one, and the dispensation of the Gospel for both.

It will, however, be asked whether the New Testament does not teach that the dispensation of the law has come to an end, and whether this would not involve an abolition of every distinction between Jew and Gentile. In reply, we admit that the dispensation of the law has been superseded by a new and better dispensation—that of the Gospel. Paul, in one of his epistles to the Corinthians, speaks of the former as "that which is done away," and in the epistle to the Hebrews it is described as "ready to vanish away." But let it be remembered that the call of Abraham, the promises to Abraham and his seed, and many of their peculiar privileges, instead of being dependent on the law, were in existence hundreds of years before the law was given. The law was afterwards added "because of transgressions, till the seed should come to whom the promise was made." Surely then what did not depend on the law, what existed four hundred and thirty years before the law, did not necessarily come to an end because the law came to an end. Be-

sides, it ought to be borne in mind that the New Testament nowhere asserts and nowhere implies that the Israelites shall not be restored, nor, if the declaration that "all are one in Christ," is to be interpreted simply of spiritual privileges, does it ever assert or imply that on their conversion their national distinctiveness shall come to an end.

There are, however, urged against the doctrine of their restoration several objections to which we must allude : 1st. It is asserted that it is owing to their literal, or as it is sometimes called their carnal interpretation of prophecy that they reject Christ. But is it not rather because they overlook the literal meaning of the prophecies which import that Christ must *first* suffer and then enter into glory ? The disciples themselves did not understand those prophecies till the Lord began at Moses and all the prophets, and expounded unto them in all the Scriptures the things concerning himself. And it is now an undoubted fact that many Jews will not receive Jesus of Nazareth because instead of understanding the predictions which have reference to his first coming in their literal sense, they put upon them some other meaning. It is as dangerous to interpret that spiritually which the Holy Ghost meant to be literally understood, as it is to interpret that literally which he meant to be spiritually understood. Nor let it be said that a literal interpretation of the prophecies which respect a future restoration of Israel is low and carnal. If, indeed, the glowing descriptions which the prophets give of the latter-day glory were restricted to refer to temporal blessings, the interpretation might be called low and carnal : but surely there is nothing low and carnal in believing, on the testimony of the inspired volume, that in connexion with overflowing spiritual good there will also be temporal blessings, and that so far as Israel is concerned, whilst they will enjoy spiritual prosperity incomparably beyond any former period in their history, they will also as to tem-

poral advantages be restored to all and to more than all they have lost.

Second, It is affirmed that if they had been to be restored, it would have been clearly predicted and frequently dwelt upon in the New Testament. But the question, after all, ought not to be whether it is clearly predicted in one part of Scripture, but whether it is clearly predicted at all. Because we believe the New Testament Scriptures, we are not to deny the inspiration of the Old Testament Scriptures, or to suppose for one moment that their prophecies lost all their authority and value when the law was abolished. On the contrary, we are told that it was not unto themselves, but unto us who live under the New Testament dispensation, that the ancient prophets ministered the things which are now reported unto us. But if the Old Testament Scriptures have not ceased to be the word of God; if unfulfilled prophecies have not lost their authority and value, the Word of God must be regarded as one grand whole, nor must we reject doctrines which are found in some books of Holy Writ, simply because they are not found in other books.

Suppose that the restoration of the Jews is very clearly foretold in the Old Testament, why is it thought to be so necessary that the prediction should be repeated and dwelt upon in the New? If previously fully revealed, nothing could be added, nothing said but what was already written. Besides, the New Testament being the exponent of a spiritual dispensation intended for the world, had less to do with temporal than with spiritual promises, and less to do with what had reference to one nation in particular, than with what related to the world at large. The New Testament is not, therefore, the book where, if the Jews are to be restored, we should expect much to be said about it. With regard to their conversion, which is of far more importance than their restoration, it says very little, and that little is said only by one writer: but if so little be said

about their conversion, we need not wonder that still less is said about their restoration. It might have been supposed that the New Testament writers would dwell not on the restoration of the Jews, but on the future glory of the church; but yet how little is said on this glorious theme! Need we then be surprised that so little is said on the restoration of Israel? But, it will be asked, is anything said? There are, we think, a few and indirect allusions, and these, perhaps, are more than we could expect. Christ predicted that Jerusalem should be trodden down of the Gentiles till the times of the Gentiles were fulfilled; and was not that an intimation that when these times were fulfilled, Jerusalem should be trodden under foot by foreign power no longer? When the question was put to the Saviour by his Apostles just before his ascension, "Lord, wilt thou at this time restore the kingdom to Israel?" did not Christ by his reply intimate that the time would come when it would be restored? "It is not for you to know the times and the seasons, which the Father hath put into his own power." If their expectation had been unscriptural, would he not, on this the last opportunity of teaching them ere he ascended on high, have told them so? Above all, would he, on the contrary, have at least appeared to countenance their anticipation?

But, third, it is asked what good could result from the return of Israel. Suppose that we poor, weak, short-sighted mortals cannot perceive a good, is that a proof that none would be effected? Who are we that we should be able to fathom God? "Clouds and darkness are round about him," and he often brings about the greatest and most glorious purposes by ways of which mortals would never have thought. At the same time we can conceive of some great ends which the restoration of the Jews might be the means of accomplishing. If the promises are all literally fulfilled in their experience, what a manifestation will be made to the world of the Divine origin of Old Testament Scripture as well as of the truth and faithfulness of

God to his word! and if these promises are fulfilled on their conversion to the faith of Christ, there will be further a manifestation to the world of the Divine origin of the New Testament Scripture, and of that Saviour to whom it bears witness. These may not be the only purposes: "Which of us by searching can find out God, which can find out the Almighty to perfection? The knowledge thereof is high as heaven, what can we do? 'tis deep as hell, what can we know? The measure thereof is broader than the earth, and wider than the sea."

R. A.

Reviews.

Objections to the doctrine of Israel's future Restoration to Palestine, &c. Holdsworth and Ball. 1828.

(Continued from page 86.)

THE next argument urged by our author against the doctrine of Israel's restoration is, that it is at variance with the genius of Christianity. He says, that according to the genius of Christianity, the relation in which the Jews formerly stood to their Divine Ruler was that of the visible church, and, therefore, that every thing promised them was promised them, not as a nation, but as the church; and hence he concludes, that whatever the prophets spoke in reference to the period of Christianity, seeing that it was addressed to the Jews, not as Jews, but as the church, belongs to the people now constituting the church, a church in which all distinctions of Jew and Gentile are lost. Another argument which he employs is, that the frequent allusions in the New Testament to the figurative language employed in the Old, to describe the promised glory of the Messiah's kingdom, and the use made of those allusions, prove that the glory promised to Israel in the latter days was exclusively the knowledge of the glory of God which should universally prevail: of the

kingdom promised, Christ taught that it is "not of this world," and that the greatest and the least in this kingdom are those who are most or least observant of the commandments of God. Joseph of Arimathea was satisfied that the kingdom of God was come when Messiah appeared amongst men. When Jesus entered Jerusalem in triumph, he made no objection to the hosanna, "Blessed be the kingdom of our father David, that cometh in the name of the Lord." When he taught them to pray, "Thy kingdom come," to what kingdom would they suppose, or ought they to suppose, him to have directed their minds in the holy hour of prayer, but his own spiritual kingdom in its future glory, when the heathen shall be given to him for his inheritance? Besides, he taught that the kingdom of God cometh not with observation, that it was within or amongst them; that there were some standing with him who should not taste of death till they saw the Son of man coming in his kingdom. John the Baptist is the messenger predicted in Malachi iii.; and hence the offering of Judah and Jerusalem, spoken of in the fourth verse, can only refer to the spiritual sacrifices which should be the immediate fruit of Christ's mission.—Zacharias declared the deliverance promised to Israel to be accomplished in the advent of Christ; Simeon, that when he saw Christ, he saw the salvation expected, and the glory of the people of Israel; and Anna spake of him to all them that looked for redemption in Jerusalem. The prophecies to which Zacharias alluded must have been Jeremiah xi. 5; xxiii. 5; xxxii. 37; Ezekiel xxviii. 26; xxxiv. 25; xxxviii. 8; Zephaniah iii. 15, to the end; Zechariah ix. 9, 10; prophecies cited to prove a literal restoration. The communication of the angel to Mary is liable to a secular construction, and yet we know, says our author, that such a construction would have been false. The prophecies in Jeremiah xxiii. 5, 6; xxxiii. 15—18; Ezekiel xxxiv. 23, 24; xxxvii. 24, 25; Amos ix. 11; Daniel ii. 44, 45; vii. 13, 14, 17; Micah iv. 7, which are often adduced to support the opinion

of a literal restoration, are declared to be fulfilled in the dispensation of Christianity at the period of the angel's communication. The apostles nowhere recognise any other kingdom than a spiritual one: Paul speaks of believers as translated "into the kingdom of his dear Son." James evidently refers to a spiritual kingdom, when he represents the poor of this world, when rich in faith, as heirs of the kingdom which God hath promised to them that love him. Peter congratulates Christians as possessed of the peculiar privileges promised to Israel in Exodus xix. 6, being a royal priesthood, a holy nation, a peculiar people. The apostle in the epistle to the Hebrews teaches that the promises to which Abraham and others looked forward, were not a temporal inheritance, but a heavenly country. To what promises could the same apostle refer, when he enjoins his readers to be followers of those who, through faith and patience, inherit the promises, but those which a literal interpreter must apply to things of which it cannot be said that they are inherited by the saints in glory? Besides, the allusion to Amos ix. 11, to the end, by James, in Acts xv. 16, proves that the true interpretation must be spiritual, and that it does not predict the actual rebuilding of an earthly edifice, or the subjugation of Edom, or any other people, to the Jews, but only to the establishment of Christianity, and the diffusion of its principles over Gentile lands. If Isaiah lii. 2—10, were interpreted to mean a literal restoration, the interpretation is contradicted by that given in Luke ii. 10, 11. In Galatians iii. the apostle shows that the inheritance promised to Abraham was such as the faith of all true believers would apprehend. The kingdom which Christ said that he appointed to his apostles was such an one as his Father had appointed to him, a kingdom of righteousness, peace, and joy, in the Holy Ghost; they were to have a more important trust than ever earthly monarch had; they were to sit enthroned with divine authority to utter the announcements of Heaven; and

when the kingdoms of this world are become the kingdoms of our Lord and of his Christ, the true Israel will still submit to be regulated and judged by the divinely inspired rules of apostolic truth. It will not avail to say in reply that the spiritual nature of the kingdom of Christ is fully admitted, but that, distinct from this spiritual kingdom, an earthly one is promised to the Jews; for the existence of this distinct prophecy remains to be proved.

Such is the substance of the third and fourth letters of this little book. We must be allowed to remark, that in the third letter the author takes for granted, what many will think requires proof, that if the relation in which the Jews formerly stood to their Divine Ruler was one to which the visible church of Christ has now succeeded them, they did not also stand in another relation to which the Christian church has not succeeded them. In his next argument he has not been very successful. Where he has confined himself to proving that the kingdom of Christ is spiritual, his readers will probably be satisfied; but where he has attempted to show that the glory promised to Israel in the latter days was *exclusively* the knowledge of the glory of God which should universally prevail, many of his assertions and expositions want evidence.

The Duty of Christian People in reference to the present crisis. A Sermon by the Rev. Dr. Leifchild, on the 24th of March, being the day appointed for national humiliation. To which is added an account of a Converted Jew, who was publicly consecrated to God by the ordinance of Christian baptism; with the confession of his faith. 12mo. pp. 39. Ward and Co.

THE baptism of the young Jew whose conversion is detailed in the Appendix to this Sermon, and which immediately followed its delivery, was a matter of great interest to the large congregation assembled in Craven

Chapel on the fast day. Whilst we commend most heartily this valuable Sermon to the serious perusal and meditation of all those who watch the signs of the times, who sigh and cry for the abominations that are done in the midst of us, and who desire to find out wherefore the Lord is contending with the nation,—we especially call attention to the very interesting Appendix.

In introducing the young Israelite before the congregation, Dr. Leifchild said that having employed “all the means in his power for ascertaining the correctness of his views, the reality and depth of his conviction, and the uprightness of his conduct,”—it was with a “full satisfaction on these points” that he administered the ordinance of baptism to him.

“Due caution should be observed in the public recognition of such instances of conversion; but when our judgment is satisfied, there should be no reluctance in receiving them, and no hesitation in giving them a cordial welcome. Of the conversion of the remnant of that race upon the earth to the Christian faith, in the last days, the predictions of an inspired apostle to that effect, in the eleventh chapter of his Epistle to the Romans, do not permit us to doubt; and the coincidence of that conversion with the gathering in the fulness of the Gentiles, which is there intimated, must render it an object of ardent desire to all who are solicitous for the best welfare of mankind at large. Let us hail, then, this instance, and others of a like nature, as the harbingers of that auspicious event—as the visible pledges of the fulfilment of those predictions respecting the progeny of Abraham.”

The account of Jacob Brunner’s conversion is detailed in a letter to a missionary of the British Society for the Propagation of the Gospel among the Jews, and was read by Mr. Yonge, one of the Secretaries, to the assembly.

A few extracts will, we are sure, be acceptable.

“Dearest Friend and Brother in the Lord,—

“When, by the grace of God, and his blessing on my instruction in Christianity, I attained to the knowledge of truth and light, as it is in Christ Jesus, I expressed to you my heartfelt desire of being admitted into fellowship with Christ, by means of baptism. I was, however, asked to give a written account of my

past life—namely, of my education as a Jew, my relationship to God, and idea of religion at that time, and likewise how I at last became convinced of the error of my ways, and attained to the knowledge of salvation in Jesus.”

* * * *

“ I am of a good family, and my parents were not only religious themselves, but brought up my two brothers and myself in the strictest observance of the Jewish rites and ceremonies, which, indeed, constitute the principal part of Judaism, and are the only criterion by which a Jew's religion is judged, although his heart may not, in the slightest degree, accompany the form, which can neither give peace to the heart, nor satisfaction to the conscience; but rather causes a proud self-righteousness, for which a traditional justification is promised. I must, however, confess, that I was obliged to do mechanically as others, though my heart was not satisfied by such means; and often, when reflecting upon them, my understanding showed me their vanity.”

By the time he had arrived at his eighteenth year he had the sorrow of losing both his parents. The whole family was consequently released from restraint, and regard to the external and ceremonial form of religion was materially diminished. As usual, when a deference has been paid in early years to religious instruction, there were internal conflicts and misgivings; but, alas! he had no one to take him by the hand and lead him to the Saviour of sinners. He describes himself as being in this state “till the time of our (his brothers' and his own) majority.”

“ As we were now of age, our property was delivered to us by our relations and guardians.

“ Commended to a propitious fate, and the management of affairs entrusted to our inexperienced hands, we at first entered, with uncertain steps, the giddy vortex of the world; and then, as was to be expected, we soon lost the power of guiding ourselves, and were carried away with its impetuous billows.

“ Left to our own absolute administration, an outward separation speedily took place. Brought up together, and, till mature age, residing in harmony under the same roof, our hearts and feelings were sincerely united, and one will and sentiment alike pervaded our minds; but my brothers being seized with the ardent desire of seeing the world, resolved to follow the bent of their inclinations, and soon after, collecting their little property, set out on their journey.

"Each took a different route, and had to contend with various misfortunes and trials; but trust in God was always their confidence, protection, and the day-star of their hope, which always kept up their sinking courage. For this reason also He conducted *them* first to the knowledge of truth and light, though indeed by thorny paths; for they were permitted to taste of the tree of life before I had any idea of its existence.

"My elder brother was the first who trod England's blessed soil. In this country is literally fulfilled what Solomon says, in Proverbs i. 20—

חכמה ברוץ חרצה ' בחננות חנן קלה : וזו

' Wisdom crieth without, she uttereth her voice in the streets,' &c.; and the frequent preaching of the gospel soon brought my brother to reflection. Nor did this produce only a momentary impression, but truth, having gained access to his heart, finally prevailed; and he, in the end, solemnly making his confession in the bosom of Christ, found in him his consolation and Saviour.

"Not long afterwards, Providence led my second brother also to England; and the gospel was preached in his ears. Nor did it fail in producing its usual beneficial effects; for his heart soon became affected by it, though at first the impression was scarcely perceptible. However, by the grace of God, the doctrines of Christianity gained by degrees more access to his heart; and at length God said, 'Let there be light,' and the darkness disappeared. The great mystery of the world was unravelled, and with a renewed heart he made the confession of his faith, in the most solemn manner, in the presence of the church of God, and in the hands of a servant of Christ.

"I, on the contrary, was very well contented with my home, and determined to remain there, and to begin my career steadily. I chose the commercial department as a means of livelihood; and uniting myself with a partner, commenced my professional pursuits. Inexperienced in business and its labyrinths, I was soon infamously deceived by the intrigues of my companion (who knew my weak side,) and in a period of two years, I was deprived of all my wealth, and left entirely destitute, undetermined what to do. But suddenly the remembrance of my brothers came across my mind like lightning, and a secret voice called unto me, 'Get thee out of thy country, and from thy kindred, and from thy fathers' house, unto a land that I will show thee.' (Gen. xii. 1.) I perceived that it was the will of God; and collecting my remaining property, and bidding a long farewell to my native country, I set out on my journey.

"After the usual difficulties and dangers attending travelling, I at length arrived safely in England, and was extremely surprised to find my brothers 'departed from the God of our fathers,' for

such was then my interpretation of their conversion. I had several fierce disputes with them;—they appealed to the Bible;—we searched it, and my understanding was often at a loss, though my heart took no share in the matter. In consequence of repeated conversations, a glimpse of light often pierced the darkness of my brain; but these momentary gleams were too weak to have any effect on the night in which my soul was enveloped; and their speedy disappearance only served to render the obscurity more visible.

“After I had diligently searched the Scriptures for some months; and after enjoying instruction in Christianity under Mr. Davidson and Mr. Rosenthal, and by the ministry of the Rev. Mr. Herschell, and fervent prayers to God that he would show me the right way, the Almighty sent the torch of truth, and the darkness vanished! The mist fell from my eyes, and my icy heart was dissolved into the fountain of everlasting life, which, with its quickening powers, penetrated my cold insensible nature.”

The young convert thus goes on to detail the work of grace in his heart and how repugnant to the word of God he felt the Jewish notions and dogmas to be. And after adverting to a few prophecies relative to the Messiah, he continues:—

“Attentively examining all this brought me to the truth, and I thank my God, who has in this way given me a knowledge of my sinful nature; and at the same time, by the denial of my own righteousness, afforded me a means of reconciliation in Christ Jesus, his only-begotten Son our Lord, who came down from heaven and took upon him our mortal nature, and who offered up his life upon the cross, as a sacrifice for the sins of mankind; that we may be saved by his death, (as it says in the Epistle of Paul to the Romans,) and be justified by his resurrection.

“This is now the true and sincere confession of my faith, and in order to partake of all the promises in Christ Jesus my Saviour, I wish to be baptized, that I may then entirely belong to him; for it says in Mark xvi. 16, ‘He that believeth, and is baptized, shall be saved.’

“Your friend and brother in the Lord,

“JACOB BRUNNER.”

Having been present on the occasion when this service took place, we may be allowed to say that it is impossible to convey accurately in words the feelings which actuated the assembly.

The predominant sentiments appeared to be gratitude

to God for his mercy to this son of Abraham, and admiration of his faithfulness, the fulfilment of the ancient promise, "I will take you one of a city and two of a family, and I will bring you to Zion."

Our readers must recollect that the profession of the Gospel by the Jew is attended with no ordinary difficulties,—there is not only the certainty that he will meet with the trials attending its real and hearty avowal by the Gentiles, but that he will also meet with persecution from his own nation. He will be rejected and cast out by his friends—be calumniated, reproached, and probably ruined as to his temporal prospects: it therefore requires a large measure of Divine grace that the soul may be fortified to endure the great fight of affliction, and to take joyfully the spoiling of goods.

We hope this young Israelite will participate in the prayers of the Christian church, and that it will be felt an incumbent duty on all who name the name of Christ to present specially at the throne of the heavenly Father all those of the seed of Abraham who through grace have believed, that they may be preserved steadfast in their profession of Christianity unto the end.

May we express our earnest desire that our readers will purchase the Sermon and the Narrative for themselves,—the Sermon will do their hearts good, and the Narrative will interest them more than any mere abridgment we can give can possibly do.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

ANNUAL MEETING.

[We are indebted to the Editor of the Patriot Newspaper for the following Report of the speeches, &c.]

THE Fourth Annual Meeting of the above Society was held at Freemasons' Hall on Thursday Evening, the 22nd instant. The attendance was so numerous that it could not but be highly encouraging to the Committee, who have laboured so assiduously

in promoting the interests of the Institution. On the platform we observed Dr. Leifchild, Dr. Beaumont, Dr. Alliot, Rev. G. Clayton, Rev. S. A. Dubourg, &c. &c. The Chair was taken by the President, J. D. PAUL, Esq.

The proceedings having been opened by

Rev. Dr. ALLIOTT engaging in prayer,

The CHAIRMAN rose and said,—The season of the year is now opening upon us, when the attention of the Christian public is invited to take as it were a retrospective glance of the proceedings of the past year, it may be to rejoice over the fruit of many an interesting labour of love having for its object the glory of God, and the spiritual and temporal welfare of our fellow-creatures. Amongst the many claims thus presented to us, it appears to me that the cause of Israel stands pre-eminent—"to the Jew first;" and when I look around upon the goodly muster of our friends assembled in this Hall, I am encouraged to entertain a hope that the interests of this all important and most righteous cause are rapidly gaining ground. In the good providence of our gracious God and covenant Father in Christ, we are once more permitted to meet together to celebrate the Anniversary of this Society, and in my office as Treasurer I have the great privilege of commending to your approbation and increased support the operations of the past year. In the few preliminary observations which I propose offering touching the progress of our work, I trust I may be enabled to speak to our mutual edification. It is my desire upon every occasion like the present, when I am invited to preside in public, to give a devotional and spiritual tone to the meeting, and I trust that the meeting of this evening will partake of that character, so that the house of Israel, if any such be present, may know assuredly that God hath made this same Jesus, whom their fathers crucified, both Lord and Christ. It is, I fear, too frequently the custom at such annual meetings to consider the report—which ought to be the most important, and the most interesting portion of the whole proceedings—as a mere matter of dry detail, because it does not present the same degree of excitement as an eloquent, pointed, and animated address may do. Now, if we be indulging in this spirit, surely it may be asked with justice, "Are ye not carnal?" I trust that I may rather express a hope that we are met together in a better spirit this evening, actuated by a higher motive altogether, with an earnest, simple desire, and with a single eye to promote the glory of God, and the salvation of the seed of Abraham the friend of God. And when we call to mind that we owe to them a deep debt of gratitude as the instruments of all the spiritual privileges we enjoy, surely we should be stirred up to make more united prayerful efforts, that they also may find mercy, always remembering that, as touching the election, they are still beloved for the fathers' sake. Let us never forget that salvation

is of the Jews, that through their unbelief we the Gentiles have been grafted into the true olive tree, and that we stand by faith only, through mere unmerited mercy, in their place and stead. Surely the consideration of God's distinguishing grace and loving-kindness to ourselves should lead us to supplicate pardoning and restoring mercy for his ancient covenant people, that the veil may be withdrawn from their hearts, and that many may be led to look unto Him whom they have pierced, and say from the heart, "Blessed is he that cometh in the name of the Lord." In inviting you to give a willing and attentive ear to the matter contained in that Report which we have now to submit to you, and the spirit of which I feel persuaded will more than repay you for the most careful attention, I feel assured we shall be constrained with one consent to admit that we have great and abundant cause to glorify God for the measure of success with which we have been favoured as the earnest, the first-fruits of a far richer and more abundant harvest. But who is sufficient for these things? We feel increasingly our need of your prayers as a Society, and let me affectionately remind you that prayer, so to speak, is the very life and soul of missionary labour. True indeed we have a great door and effectual opened to us, but we want men well qualified; and beyond this, we want more means for their support; for the labourer in such a cause as this is worthy of his hire. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he would send forth more labourers into his harvest." This train of thought leads me to bring before you a new and most important feature which has formed part of our operations during the past year, and which we would in a special manner recommend at this time to the liberality and to the prayers of the Church. I allude to the establishment of a Training Missionary Institution (Cheers) for young men, our received baptized converts who, having savingly embraced the truth as it is in Jesus, give hopeful promise, under judicious training, to speak of Him in whom they have believed, and to make known to their brethren in the flesh, what God in mercy hath done for their own souls through the unsearchable riches of Christ. But if this Society be interesting to us, as I feel it must be on account of its objects, I trust it is not less so to very many of us on account of its constitution and character. (Hear, hear.) May it not be said that our atmosphere is love? That we desire upon the broad basis of a truly catholic Evangelical Alliance to give the right hand of fellowship to all without exception who love the Lord Jesus Christ in sincerity and truth; to merge all our minor differences, to forget all our denominational distinctions, to put away everything of a sectarian character, and with one heart, and one mind, seek to promote the success of that cause in which the glory of our common Lord is so closely bound

up? But our time is precious, and I fear that I have already trespassed too long on your attention. I will therefore conclude these few observations with the expression of a prayerful hope that what we may hear to-night may tend to stir us up to more united, prayerful, self-denying, energetic action in this most righteous cause. (Cheers.)

Mr. YONGE (the Secretary) then read the Report. It stated that during the past year the agents of the Society had extensively circulated the sacred Scriptures, and that it had been their delight to visit their Jewish brethren, studying with them the word of God, and persuading them to flee from the wrath to come. At the last anniversary nine agents were thus engaged, two of whom had withdrawn, one to become the chaplain of a convict-ship, on board of which he had been made extremely useful. The present number was thirteen, eight of whom were occupied in London, and enjoyed the advantage of being placed under the superintendence and instruction of Mr. Davidson. One laboured in Manchester, one in Bristol, one in South Wales, one partly in Somersetshire, one visiting the Jews in the neighbourhood of Frankfort. Holland had claimed the attention of the Committee. A correspondence had been opened up with parties there, and tracts printed and Bibles distributed. The Society had, however, for a season retired, in consequence of the friends in Holland having formed a Netherlands Friends of Israel Society, and, therefore, taken the work upon themselves. One of the missionaries lately sent forth by the London Missionary Society to China belonged to the stock of Abraham. The Society was about to send a supply of tracts to Southern Russia. The Report then referred to the establishment of the Jewish Missionary College, and the advantages that would accrue from it. The Committee had not yet had the agony of witnessing the declension of any of those whom they believed were really converted to God. The missionaries were, with one exception, Hebrew Christians. Upwards of 150 auxiliaries, associations, or single collectors, had been formed. During the past year one of the missionaries visiting the principality of Wales, had in the course of a fortnight established thirteen auxiliary societies. The Quarterly Prayer Meetings on behalf of this Society had been well attended. Several extracts were then furnished from the journals of the missionaries, showing the progress of their work, and detailing various encouraging instances of usefulness. The Report concluded by an appeal for the continuation and increase of support, and a wider diffusion of influence in favour of the Society.

The Ladies' Report was then read, from which it appeared that they had met with great success. They employed one Scripture female reader, who continued to be engaged in her work. The

sum handed over by the Ladies' to the Gentlemen's Committee amounted, during the year, to £1171 4s. 6½d.

The CHAIRMAN then presented his accounts as Treasurer, from which it appeared that the total receipts of the Society during the year, including a balance in hand at its commencement, amounting to £369 9s. 4d., was £2286 0s. 11½d. The disbursements amounted to £2255 18s. 8½d., leaving a balance in hand of £30 2s. 3d. A subscription, the Chairman observed, of one shilling per annum from every church member feeling an interest in this cause, would furnish the Society with ample means for carrying on its operations with great vigour.

Rev. GEORGE CLAYTON said, I rise to perform a very pleasurable duty, in discharge of which I feel that I need take up no portion of your time in endeavouring to conciliate the approbation of this meeting to the resolution which I have the honour to propose, for I feel satisfied that, with regard to that resolution, it has already been anticipated. Such has been the appeal made by the Report to the understandings and the hearts of those who are under the influence of Christian feeling, that I am persuaded that silent but unmingled and unqualified approbation towards that interesting Report has already passed in every bosom; therefore, I rise, not to propose that the Report be printed, but that, in receiving it, we pledge ourselves to certain principles and to certain operations to which our approbation of the Report necessarily conducts us. I move,

"That in accepting this Report we devoutly and cordially respond to its appeal for our gratitude to our Heavenly Father, who has permitted us to engage in this work and to witness its advancing success. That we will love the Jew, and give him a brother's hand and a Christian's heart, pledging ourselves that we will, by the grace of God, unite with all who love the Lord Jesus Christ, in every act of kindness to this people and in their present conversion and everlasting salvation."

And what words are these which fall upon the ear? They are, present conversion and everlasting salvation. I deeply feel that a greater and more important object, an object of more solemn interest, could not have brought us into this room on the present occasion than that which now lies before us. If the human soul is above all price; if the conversion of the soul is the greatest and most glorious work of Deity; if salvation through the announcement of the Gospel contains everything that is interesting in the Divine character to influence the dearest hopes of man and all the grandeur of immortality—then where shall we find an object of comparable moment to that around which we are gathered? The conversion of any man and of every man, whatever be the colour of his skin, and whatever the latitude of his habitation, is an

object of paramount importance. But we have to do this evening with an especial class. It is not simply with the general objects of the conversion of the world through the announcement of the Gospel, but it is the salvation and conversion of the Jewish people; and when for a moment we reflect upon what they once were, what they now are, and what we have the assured confidence that they shall ultimately become, it is only for the mind cursorily to throw itself over these points of view, and there is everything in the object of the present meeting to engage the sanction of our judgments and the warmest and most zealous affection of our hearts. With respect to the former state of the Jewish people we may take up the language of their own lawgiver, when he was about to surrender his commission and retire to his rest—"What people is there so great as they?" Great in artistical skill they unquestionably were, great in opulence by which nations are aggrandized they were as clearly, great in arms when they conquered the Gentiles of Canaan and spread their conquests throughout the whole of the promised land—but perish the greatness of art, of wealth, and of arms, compared with these higher distinctions which they possessed, and which really aggrandized them among the nations of the earth. "What people is there so great, who hath God so nigh to them?" They were the chosen people of the Most High, his peculiar treasure above all nations. He was near to them in the revealed institutions of his worship, and they were near to him in the enjoyment of his favour and his friendship. To them belonged the adoption, and the glory, and the promises, and to them pertained the lively oracles of God. What piety, what moral worth, and what true benevolence, can throw of glory around the character of a nation, the Jews long inherited. But, alas! what are they, what have they been for many centuries past?—wanderers upon the face of the globe, dispersed, and scorned, and peeled, and upbraided—a hissing among the nations, often labouring under the utmost national degradation. We mourn over them in this condition, we sympathise with them, we love them not the less because of the calamities which have lighted upon them. We rather feel that from these they have a stronger ground of claim upon our best sympathies, upon our prayers, and upon our consecrated efforts. By the resolution I hold in my hand we pledge ourselves to love the Jew, to cherish him in our hearts' affections, to pour forth upon him all the charities which Christianity implants and nourishes. We pledge ourselves no more to treat him with ridicule, with scorn, and disrespect, but to hail him as a brother, and long to embrace him as a brother in Christ; and we believe that our labour is not visionary, that the efforts of this Society are not of the Eutopian order, an ideal expectation of success which is baseless as the vision of the night. No, we have the sure word of prophecy, that those once so highly

distinguished, but now so deeply fallen, shall again be restored. The veil which is upon their hearts, thick and impenetrable as it has been, shall be taken away. They shall be brought to discover the evidence of the Messiahship of Christ, and to acknowledge him whom their fathers persecuted and slew. There are sentiments in the Report we are about to receive—heart-stirring sentiments every way calculated to awaken visions of bliss, when Jew and Gentile built upon the common basis of one faith and hope, shall unite in one song of praise to Him that sitteth upon the throne and to the Lamb that was slain. (Cheers.) Already I feel that there is a strong commotion in the valley of vision—bone is coming to its bone, flesh and sinews make their appearance, and ere long the skin shall cover them from above; and then nothing will be wanting but the inspiring breath of heaven to kindle the principle of life, and they will rise and stand up an exceeding great army, whence the world, convinced anew of the claims of our common Christianity, shall exclaim, “What hath God wrought!” It requires the same power to convert a Gentile heart as to save a sinner among our Jewish brethren. I once heard the late excellent Thomas Scott, the commentator, when advocating the interests of a particular class of outcasts from the community, say, When I remember what a heart I carried in this bosom for forty long years, there is not a heart under heaven of which I can despair. (Hear, hear.) No prejudice is too great for God to vanquish, and no obduracy too hard for God to soften—“Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.” I believe the day is not far distant when this Society will realise all that it desires and hopes for. Indeed, it is with the Jewish people much as it is with the present season of the year—a late spring. You have observed the leaves come forth very reluctantly, and the flowers very slowly expand their beauties to the sun; but nevertheless, the winter is passed, the rain is over and gone—the flowers appear on the earth, the time of the singing of birds is come, the vine putteth forth her tendrils, the pomegranates give a sweet and refreshing odour—a savour of life unto life. Go on, increase your zeal, your efforts, your labours, and the Jewish people shall be given to your prayers and your endeavours, and what shall the receiving of them be but as life from the dead? (Cheers.)

Rev. P. LATROBE, in seconding the resolution, said, I feel that my thanks are particularly due to the Committee of this Society for the place which they have kindly assigned to me in the proceedings of the evening. I have two reasons for making this remark; the first a personal one. I regret that I shall very soon be obliged to leave this hall, having another engagement; the second has reference to the church of which I am an unworthy servant, the church of the Moravian brethren. I am reminded

hereby that our church, small, and feeble, and unworthy as it is, was one of the first in modern times, to think of the conversion of the Jews, and to take some steps towards effecting this blessed object. I am further, however, reminded, that in the course of years, the first has become last; that, so far from being forward in this work, we seem, at the present time, to be greatly behind our Christian brethren. In making this admission, I confess I feel ashamed at my own, and my people's neglect. We were, indeed, early in this, as in the missionary field. I know not whether it has occurred to those whose minds and whose hearts have been long occupied with this blessed subject, this glorious cause, that there seems, in the latter days, to have been an inversion of the order which, according to the will of God, took place in the first propagation of his truth. Then, the lost sheep of the house of Israel were the first to have the message of salvation brought unto them, and it was not until they judged themselves to be unworthy of eternal life that the apostles turned unto the Gentiles. (Hear, hear.) Seventeen centuries had nearly elapsed, and I am now carrying you forward to a period, which I believe we all admit to have been one of a general revival of interest, not only on behalf of the Jews, but also of the heathen; nearly seventeen centuries had elapsed before the church, having learned by experience that the Gentiles would receive the Gospel, that eternal life might be brought to them, and that they could be put in possession of its blessings and privileges, returned to the Jews, bethought themselves of their elder brethren, who were lying in gross ignorance, gross darkness, and cherishing great hatred and enmity towards Jesus, their King and their Messiah. You will all remember that it was very soon after it pleased God to awaken a great degree of zeal and earnestness on behalf of the heathen, very soon after the formation of the London Missionary, Baptist, and Church Missionary Societies, that it pleased God to remind his people, by his Spirit, that something ought to be done for Israel; that it was not sufficient to direct attention to the heathen, those who had remained utterly without a knowledge of the word of God, but that they should also think of those of whom were the fathers, of whom, as concerning the flesh, Christ came, who is God over all, blessed for evermore, to whom were first committed the oracles of God, and who fulfilled their trust, so far as to hand them down to us, in their uncorrupted state. Societies were, therefore, formed for the conversion of the race of Israel, and to one that has existed for upwards of forty years, allusion has been made, in the Report, in terms of the most fraternal regard, which tends to show that the principle embodied in the resolution is a principle dear to all the friends, and members, and directors of the Society. (Cheers.) Backward as we may be, behind you as we are, in this glorious race, yet a few Mora-

vian brethren in this land, do heartily rejoice, and give thanks to God, for what he is doing through your instrumentality. We rejoice in the prospect of greater things that he will yet effect through your means, but we would just take the liberty of telling you the simple story, that your Moravian brethren, more than a hundred years ago, were led to consider the abject and wretched state of the Jewish people. That extraordinary man, for such Leonard Dober undoubtedly was, who, with his brother, first went to the poor negro slaves in St. Thomas's, and was afterwards a bishop of the Moravian church, on his return from his self-denying labours in the West Indies, rested not until he had delivered the same message to the Jews. In 1738, he took up his abode in Amsterdam, lived in the Jews' quarters, and endured a great number of privations of every kind in going, and conversing with them, with the hope that he might be the honoured instrument of leading some of them to the knowledge of the Saviour. We cannot say that there were any direct fruits of his ministry, but can we deny that there may have been fruit? We believe that there was, and that the day will at length declare it. Zinzendorf, during a voyage, was in company with a Polish Jew of some reputation, who was so struck with what he witnessed of the happiness enjoyed by a child of God, that he followed the Count to one of our settlements. There he attended a most striking discourse on the Jewish day of atonement, at the close of which he gave out a hymn which he composed extempore, and it was sung by the whole congregation, having reference to Israel being brought back to the fold from which they had been scattered. In subsequent years, other efforts were made, particularly by one of our brethren, in consequence of an incident which happened to him when a child eight years of age. His arm was broken while hanging over the gunwale of a barge, by another that was passing by. There was a Jewish family on board, and the child received much kindness from them; indeed, they could not rest till they had delivered him to his parents in perfect soundness. (Hear, hear.) From that time he felt an exceeding love for Israel, and determined that he would, as soon as he had an opportunity, do something for God's ancient people. In 1732, when at the University, he was deputed to take charge of a large number of Saltbergers, who were going to a part where they could profess the faith of Christ without molestation. A Jew watching them as they passed through the town, seemed lost in meditation. Our brother spoke to him, and the Jew said, "I was thinking that it will be so when our Israel shall, coming up in tribes, go back to our own land." This circumstance exceedingly struck him, and he found that the Jews were not so insensible as is thought by many who do not know much about them. He sought an opportunity of coming in contact with them, and

discoursing of things pertaining to their everlasting peace. Afterwards, in 1741, he was established in another town; he laboured, and not without effect, for the conversion of the Jews. He was so learned in everything connected with them, that they almost looked upon him as a brother, and on one occasion they allowed him to testify of Jesus in the synagogue where they were wont to worship. In 1764 he held a stirring discourse at Hernnhut, on the day of atonement, in which he stated that he had sought to bring them to the knowledge of the truth, not by controversy—that he avoided—but by testifying of Him whom their fathers slew, making known to them their need of a Saviour, and showing that Jesus was just such a Saviour as the true Israel of God had longed for. Do you ask how it happens that, having been so early in the field, we are now so much retired from it? I can make no other excuse for us but this, that the Lord having laid great blessings upon us in heathen lands, and on the Continent, having one hundred brethren and sisters engaged in the latter, and nearly three hundred labourers in the former, we have felt this such a draw upon a communion consisting of scarcely 12,000 adults, that it has not been in our power to devote ourselves to some of the great objects in which you are so much engaged. We have one of the stock of Israel labouring in those Danish islands to which we first went forth; we have another Missionary in Barbadoes, who has given an account of his intercourse with the Jews, of the friendliness with which they had received his testimony. So good is the understanding between them, that the last time a meeting was held for the benefit of the missions, some of the most respectable Jews of the town were present on the platform. (Hear, hear.) I mention these things, not in the way of boasting, but in the way of apology, and that you may understand and believe that we are anxious to testify that if we have no mission to the Jews, it is not because we would not gladly all of us become missionaries to them,—it is not because we do not feel an interest to work with, and offer up our prayers with you, and all engaged in the cause of the speedy conversion of Israel, but because we have not the means at our command. One of the petitions embodied in our church litany is a prayer that the God of Israel would deliver his people from their blindness, and bring them to himself. Meanwhile, we do not give up the hope that the way may be opened to do them good. We would do what we could to strengthen your hearts; we recognise in your Society a principle upon which ours is based, and we seek to carry it out. You recognize no distinction between the servants of the Lord and Master, who has commanded his disciples to treat each other as brethren, remembering that they had but one Master, who prayed before his bitter passion, that they all might be one, as his Father and himself were one. It is an

encouraging sign that the Lord will bless his servants, when he draws his people's hearts together, and induces them to forget their minor differences. Those who can speak of their fellow-servants in the same field, as your committee have spoken of your fellow-servants in the churches of England and Scotland; those who can give to each his due, and acknowledge the faithful services which they are rendering; those who can unite to give the right hand of fellowship, are in a state of preparation for being useful to the stock of Israel, for by this also shall Israel know that the followers of Jesus are in deed and in truth the beloved of the Father, that they are servants of the great Jehovah, by their showing love one to another. (Cheers.) Let us, then, unite in that fervent prayer, "O that the salvation of Israel might come out of Zion, when the Lord shall bring back the captivity of Israel, when Jacob shall rejoice, and Judah shall be glad." (Cheers.)

The resolution was then put and carried.

REV. DR. LEIFCHILD said, The resolution that has been committed to me is of a very important character. I only regret that I was not acquainted with its purport till I came to the hall. It has been alluded to in the address of the President at the opening of the meeting, and partially explained and urged upon you in the Report which has been read. It relates to the establishment of a college for the purpose of qualifying young men to teach the Gospel to their Jewish brethren, by imparting that knowledge which it is necessary they should possess for that express purpose, not classical learning particularly, but more especially Rabbinical knowledge and the Hebrew language, that they may converse with them in their own way. We must all see the importance of such an institution. It is but in its infancy, but it has great promise, and it will require great exertion and call for every united co-operation in raising funds for its support. The resolution is to this effect:—

"That the friends of Israel now assembled feeling deeply the importance of securing to the Society's missionaries the advantages of such a course of education as shall qualify them for the peculiarly difficult and arduous work on which they are sent forth, have heard with heartfelt satisfaction of the opening of the Jewish Mission College, and would solemnly commend the undertaking to the blessing of Almighty God, pledging themselves at the same time to support it by every means in their power."

A friend has informed me that at present there are four students in the house, and others are applying for admission. Provision has been made for the education of the students in systematic theology, biblical interpretation, and ecclesiastical history. An eminent Rabbinical scholar has been appointed resident tutor; and if some special donations could be made to that important

object, it would be a very gratifying result of the present meeting. I have watched the proceedings of this Society with great interest and concern. I saw names associated with it at the first which were to me a guarantee of the soundness of its principles. I have not been able to afford it much aid, but I have endeavoured to awaken a spirit of co-operation with it in the congregation to which I minister, and not in vain. (Hear, hear.) Circumstances have lately brought me to more acquaintance with its proceedings than before, and have greatly delighted my mind. I felt induced, therefore, to come to the meeting this evening that I might learn something more of its nature and character, and be prepared to give it all the little assistance that may be in my power. (Cheers.) I confess I did not anticipate that the Society had already awakened such an interest in the public mind; and when I listened to that Report, and looked at this assembly, and considered what a number of Christian females were here present, and the interest with which they have listened to the recitals made, I felt that you were greatly on the advance. If so many Christian females will elicit their sympathies on behalf of this subject, then you cannot fear, but you may go forward and take courage. It appears to me that at this particular time the claims of the Jews on our attention for their conversion to the Christian faith are pressing and paramount. I believe in the approaching accomplishment of scriptural prophecy. I believe that preparation is now making for the conversion of the whole world to the Christian faith. I think a man must be wilfully blind who does not see that preparation to be making. Distant parts of the world are brought into contact with one another: the refined with the barbarous, the intelligent with the ignorant, the rationally pious with the superstitious and idolatrous, for mutual intercourse and for extensive benefit. The Christian Scriptures are multiplied all over the earth to a surprising and wonderful extent, so as no book was ever multiplied before, or can, or will be; and then the world itself seems opening before Christian effort. We find that the African race, one of whom is on the platform with us at this time, and whose spirit is imbued with the knowledge of the Gospel—are going back from that land to which we send them, as slaves, emancipated by the Gospel of Christ, to teach on the sunny burning sands of central Africa that Gospel which makes the believer in it free indeed. (Cheers.) Ethiopia is stretching out her hands unto God, India is opening her hands to receive the Gospel, and China also, forming so large a proportion of the globe. We are most surely on the eve of wonderful times, and it is on that ground I think we are called upon to pay particular attention at this moment to the conversion of Jews to the Christian faith. It is clear from prophecy that their conversion, as it is coincident with the conversion of the world to Christ, will

be preparatory to it, and promotive of it; and therefore anxiety for the welfare of our own race must lead us to be peculiarly anxious for the conversion of the Jews as a means to the accomplishment of that great end. (Cheers.) What shall the receiving of them be but life from the dead? The conversion of the Jews will be the signal for the revival—the triumphant revival, of the religion of Christ among all the Gentiles, and with the conversion of the Jews the fulness of the Gentiles shall be brought in. (Cheers.) That will be the effect; and it is the character of Scripture prophecy to foretell events in their effects and their results. It points them out—it describes them to us in the most enchanting manner, that we may seek more eagerly for the causes that produce them. My conviction is strong that we are going forward to the grand accomplishment of prophecy. The author of Tancred seems to think that we shall all go back to Judaism. (Laughter.) My conviction is that Judaism and heathenism are going forward to Christianity, and that the world is to be the Lord's. (Cheers.) But in order that this great event may be brought about, the conversion of the Jews as instrumental to the conversion of the world, our treatment of them as Christians must be very different from what it has hitherto been. They have been in all parts of the world labouring under civil and political disabilities; a universally proscribed and persecuted race. They have been regarded by the inhabitants of different places with shyness and aversion bordering on contempt, and then we have been wondering that they have been prejudiced against us. (Hear, hear.) It would have been very wonderful if it had been otherwise, for hatred as surely begets hatred, as love begets love. (Cheers.) I thank God that our state in this respect is greatly altered. Their civil disabilities are partially done away with in many countries, and entirely in our own, and their political disabilities are in the way, I hope, to be removed. Believing as I do that a civil government is for civil purposes, to protect the property, and persons, and lives of its subjects, and to promote the temporal weal of all classes in all departments, I conclude that if these ends can be answered, it has nothing to do with religious peculiarities, (cheers,) and that no one who supports the government, and pays for its expenses, ought to be excluded from a share in its privileges and rights. (Cheers.) But we are far beneath some countries in this respect. In France the Jews are shut out of no department. They are to be found amongst the officers in the army; they form a considerable portion of the national guard; they are physicians, professors in universities, and occupy several other places. What is the effect there? A growing confidence between the Jew and the Gentile. We are coming nearer together in intercourse and friendship, and what is more likely to wear away their prejudice, and bring them

to the knowledge of the truth, than this? This is one of the favourable symptoms of the times, but it is our duty as Christians to seek their conversion to the Lord Christ, and we shall do this by urging the welfare and prosperity of this institution at a throne of grace. We shall do it also by a kind and conciliating spirit in all the intercourse we can have with the Jews. We can do it as Christians in our individual capacity; and suffer me to ask you, whenever you meet with any of that people, to welcome them, to converse and reason with them calmly, and endeavour to gain their candid attention to the doctrines of Christianity. I thank God that I have never been suffered to treat a Jew lightly in my whole life. The object is not new to me. Between thirty and forty years ago, I belonged to a Society in London for the conversion of the Jews. I preached some of our lectures which we called, in the plenitude of our modesty, Demonstration sermons, and we endeavoured to demonstrate to them the Messiahship of Jesus Christ. (Hear, hear.) But I feel that if you could get the candid attention of the Jew to the doctrines of Christianity fairly laid down, there is that in them which is demonstration, and through the blessing of God will bring them to the right conviction. If there is no man of any race under heaven but what has yielded to the power of Gospel truth, is the Jew alone to be impervious to it? (Hear, hear.) There is a power in that Gospel that shall, if it be put fairly and kindly before him, compel his acknowledgement of its claims, and number your converts by a thousand-fold. I think it will become us, in our attempts to promote the conversion of the Jews, to make ourselves acquainted with the topics in dispute amongst us, and to reason with them out of their own Scriptures. Will you allow me to say, that in order to win upon their attention, we ought to cultivate simplicity and purity of Christian worship. (Hear.) They despise the gewgaw of worship, —partly Christian, partly pagan, and partly Jewish. They are cured of all idolatrous tendency. (Cheers.) They have suffered enough for that to make them abominate idolatry in every form, and in every approach to it. I do not wonder that in papal countries they have not been converted to Christianity, where they see worship paid to inferior beings. They who are going over to popery are building up a stumbling-block in the way of the conversion of the Jews, instead of taking it down. (Hear, hear.) We must have simplicity and purity in our Christian worship, if we would attract their attention; and we ought, in reference to this great object, to strive to be at peace among ourselves. When they behold different sects of Christians striving one against another, how are we to expect that they will be induced to join us? Agree among yourselves, they say, first, and then tell us what party we are to join. We shall never make them listen to our call to unite with us while our voice is hoarse with calling

one another names. (Cheers.) We are one in fundamental points; we are like themselves. They have different tribes, different standards, different names, but they are all one people, and so the different sects of Christians are one people, one in Christ. But we shall never make them believe we are one till they see we have the spirit of love and affection towards each other; and when they see that our hearts are one, and we can combine together in great objects, and live in peace, and love as brethren, it will be a spectacle to win their regards. Oh! if the time were come when there could be without opposition, without disturbance, a true Evangelical Alliance, it would have a most important effect on the conversion of the Jew, as I verily believe. (Cheers.) Then I think we must not be over incredulous about the conversion of those who profess Christianity: I know we ought to be cautious, but there is another extreme, we may be over incredulous, and may refuse to stretch out the hands of kindness, and welcome to one who is feeling his way, and groping after the truth. There is a disposition on the part of the public to be over suspicious. I have taken care to watch the proceedings of the Society. I did not join it at first. I did not at first cordially join with Mr. Herschell. I watched you—waited for you—I have looked at the conduct of converts that have been brought under the notice of the Society, and it is not without caution that I give in my adhesion to the Institution; and he who does it cautiously perhaps is to be valued more than he who does it promptly. (Cheers.) When I had to baptize a young Jewish convert at our place of worship, the Society knows that I exercised great caution; and it was not till I had had more than one conversation with him and knew something of his character that I admitted him to that ordinance, but I was satisfied as far as we can be one of another that he was truly converted to God. After an account of that baptism had been published by some one unknown to me in the papers, I had enquiries from certain quarters, some enquiring after the truth, some indulging in grave suspicion; and they wished I might not be wrong. I have had to write, therefore, and publish the account, to show that I have been cautious. A venerable Jew waited upon me to say that he did not believe it was a conversion, he did not think that Jews could believe the doctrines of Christianity. He behaved most respectfully, and seemed to be inquiring after the truth, and to be acquainted with the New Testament. He wanted me to hold a public dispute, but I told him that I was too old to engage in anything of that kind, and that I knew what public discussions were;—that if two persons were to speak for half-an-hour, they would have their partisans, and, whatever might be the result, both would claim the victory. I told him that the voice of truth was best heard in the calmness of the closet: that if he would go there and read his scriptures, and pray to Jehovah

to give him life and instruction, the truth, I had no doubt, would be received in his heart; and I must say that I believe he received that admonition, that advice, very kindly. (Cheers.) I must confess that the sight of the audience, the Report itself, and the facts that have been narrated, awaken in my mind the greatest hopes and anticipations; and, as I have observed, believing the conversion of the Jews to be connected with the conversion of the world, I am very glad that this meeting has taken place now, because in a very few weeks we are to meet together, on several occasions, for the conversion of the Gentile world at large, and I think it is with great propriety that you have preceded these meetings by bringing before us the claims of the Jew. (Cheers.) I do not want the Jews, when they are converted, to go back to their own land. I do not want them to go away from amongst us. I am exceedingly delighted with their appearance in our congregations, (cheers,) and I wish I could be at those prayer-meetings where they are pouring out their hearts before God. I should like to see the Gentile and the Jew studying the Old and the New Testament together. I should like to hear their joint praises of the Divine Emmanuel. I should like to see them sitting down at the sacramental table together. Though it is natural for them to love their fatherland, and much to their credit to do it, yet I should like to have them in one fold, under one Shepherd; and when they are brought to Christ, methinks they will everywhere feel at home, when they shall stand on a perfect level, and be no longer strangers and foreigners, but children of the family. Every mountain shall be an Olivet; every river a Jordan; every forest will be a Lebanon, and every city a Jerusalem. (Cheers.) Oh! come the time when Jews and Gentiles will join in the praises of Messiah Jesus." (Loud applause.)

Rev. Dr. BEAUMONT in seconding the resolution said, The name of a Jew has a most impressive, most thrilling influence. Instead of associating with a Jew anything low, the name on my ear is associated with the things most venerable, most sacred. Of all things that are past, the history of the Jewish people is to me the most interesting. The curious mythology of barbarians, the refined, subtle speculations of ancient Greece and Rome, have some charms for me, I have a curiosity for them, I have a species of interest in them; but I have a feeling of sacredness for the Jew and for Jerusalem. I cannot at this distance of time figure to my mind the spectacle which the Jews presented in their great religious festivals, without having my heart stirred up to its very depths. Of all the spectacles that have passed away from this planet, that spectacle is to my eyes the richest, the most precious and solemn. I refer to the occasion when the Jews gathered together for the solemnization of their worship, and the celebration of their religion, when standing breathless in commercial pursuits,

and hushing all agricultural operations for many days together, the whole male population of the country concentrated its attention and its energy on religion. On these high occasions selfishness was smothered, nobility was engendered, grandeur of feeling was experienced, large-heartedness came out, and I do not wonder that the Jews said to one another, "It is good for us to draw near unto God." (Cheers.) I entirely sympathise with the remark just made by my friend who has sat down, that these Jews' meetings should take precedence of the long array of meetings to be held in London. The elevation of the Jew is to my mind a deeper object of interest than the elevation of the Gentile. When I see an ancient family that has been depressed for generations, its hereditary dignity bowed down with iron ligatures for centuries, never commingling with aught beside, retaining its individuality and identity, amid all cause of change, and that depressed family at length rising up, I have a deeper interest in its elevation than in one that never was raised up before. The Jew is preserved most marvellously. He is preserved as metal in the furnace. (Hear, hear.) There is much dross still mixed with the metal, but he is destined to come out as fine gold to adorn the temple of God. (Cheers.) I trust, therefore, that we shall throw our patronage over this institution. To my eye, Christianity wants its great triumph till the Jews bow before our Emmanuel, and then we will sing all round the planet, then we will have an Evangelical Alliance anthem indeed,—

"All hail, the power of Jesu's name."

Now the Jew comes in, and he blends his fine, deep, sonorous, Hebrew cadence along with our faint Gentile cadence, and there come the halleluiahs and united anthems of Jew and Gentile praising the Lord. (Cheers.) The motion has reference to the formation of a college, or to some apparatus or other, that may be arranged for the express education of persons to act as missionaries on behalf of the Jews. When I call to mind that the history of the Jew in time past, is more blended with all history than any other, that he makes part and parcel of the entire history of the globe, when I look forward to the accomplishment of the prophecies, adverted to by Dr. Leifchild, as to the future, the brightest thing is, the conversion of the Jew. Since, then, the Jewish history is so mingled with all the past, and his elevation is to become so bright a diamond in the assemblage of precious things in the future, I think learning is necessary, sound, deep, philological, philosophical, scientific, all sorts of learning, an assemblage of scholarships. (Cheers.) You have not to deal with a child, when you deal with a Jew. You have to deal with the most interesting individual among all persons yet unconverted. Many of the Jews are most profoundly learned; theirs is not skin-deep, but well-deep learning, and therefore it is not your

superficial attainments that will enable you to meet the case of the Jew. (Hear, hear.) Hence I advocate the institution of a college for the training of scholars, all able men, fit to build up a galvanic battery of Hebrew and Christian scholarship, fit to argue the matter, which, under the blessing of the Spirit of God, will win the Jew to the faith of Jesus. (Cheers.) But you will please to remember that a college is a most expensive affair. (Hear, hear.) He who has to prepare such an apparatus, thinks nothing of doing it scantily. If the vats of philosophy are to be filled, if the streams of scholarships are to be made to flow pellucid and deep, if the encrustation of ignorance is to be peeled off lamina after lamina, till you come to the gem itself of truth and knowledge, it is elaborate, pains-taking scholarship that is required, but in my opinion money will never be better spent than in getting ready such an apparatus. (Cheers.) As to the ladies, if they will set about it, it will be done. They may employ their voltaic pile, their insinuating, melting, all-prevailing methods. (Cheers.) They have a way of doing things; I do not want to hear them, but I want to feel their agency in this society. Their agency is like the blood in the body. Nobody sees his blood; nobody knows he has any, except he is told it or he meets with an accident. I do not want you to know that you have blood except in the feeling of health and the vigour of muscular action. I do not want to know that we have the agency of ladies, except in the beautiful product, the beautiful effect of that agency. (Cheers.) I am delighted to see the hall so crowded, and I must take the motto *Nil desperandum*. (Loud cheers.)

J. HENDERSON, Esq. (of the Park, Glasgow,) said, that as a member of the Free Church he had great pleasure in supporting the resolution.

The motion was then put and carried.

Rev. R. W. DIBDIN, M.A. rose to move—

“That the officers of the institution be sustained during the current year by those whose names will be read (with power to add to the committees,) and that in entrusting to their direction the conduct of its operations, we desire to cherish the deepest sense of entire dependence on the influences of the Holy Spirit; uniting with them in continued prayer, that He may direct all their counsels, impart wisdom and piety and zeal to the Missionaries, and every branch of the work with His saving blessing.”

You, sir, in your opening observations, stated that we are on catholic ground, and you rejoiced on that account. I sympathise with you in that satisfaction. Truly this is a most catholic society. Dr. Leifchild said that in order to bring the Jews to something like a reconciliation of mind with Christianity, we must be at one among ourselves. I would recommend a Jew to come to this hall and invite him to notice the parties who are

taking part in the proceedings. They consist of Congregationalists, Moravians, Wesleyans, Presbyterians, Baptists, and members of the Church of England. To whatever sects and denominations we belong, if we belong to the Lord Jesus Christ we have but one heart's desire and prayer to God for Israel, and that is, that they may be saved. I cannot sympathise with the remark which fell from the lips of one of our friends as to the Jews remaining here. Whatever happiness I may have in seeing them here, it would give me greater pleasure to see them going back to their own land. I believe that the Redeemer shall come to Zion and turn away ungodliness from Jacob; taking that in a literal sense, and feeling that the Jews will go back to their own land, and the Redeemer shall reign over them in the house of their father David. Yet it does not follow that I am in the least degree hindered from taking part with all my heart and soul in order to gather in an elect communion from scattered Israel among the Gentiles. I consider that I am only acting the part of a Christian minister when I am seeking to encourage the efforts of every man who wishes to make known the tidings of the Gospel of Christ to Jew and Gentile throughout the world. I have to ask you to unite in seeking for the blessing of God the Holy Ghost upon the labours of every one engaged in conducting the affairs of the society, and more especially upon those occupied in missionary work. I consider it a privilege to take part on an occasion like this in connexion with my brethren of other denominations. The more I see of them, the more clearly I perceive that whatever difference of opinion there may be on minor and subordinate doctrines, or on questions of church government, God has made but little difference amongst all those who love the Lord Jesus Christ in sincerity. (Cheers.)

Rev. R. REDPATH in seconding the resolution said, As a Scotch Presbyterian I beg to express the deep interest which I know many of my brethren feel in the labours of this Society. I will detain you for a few moments only in noticing a few of the circumstances which I think are extremely hopeful and encouraging in the present condition of the Jewish race. The sufferings which the Jews have endured for so many centuries have been owing, not to Christianity, but to the want of it. It was not on account of Christianity that the Romish legions were brought around them, and not only led them captive but laid their city desolate. It has not been owing to the prevalence of Christianity, but its absence, that they have been exposed to persecution, debarred of civil and political privileges, and subjected to contempt from those who have called themselves the followers of the meek and lowly Jesus. (Hear.) I do not wonder that they have been averse to listen to the arguments of Christians, or to take upon themselves the same common name. But when they find that they are placed on the same level, that everything like contempt is

banished, and that feelings of pure affection are entertained towards them, I am persuaded that the work of conversion will be far easier than it is at present. We should, moreover, remember the extent of common ground which we occupy. Wherever we have to deal with others, it is of the utmost moment that there should be as many points of contact as possible. In this case we have the whole of the Old Testament, as to which we are both agreed, and especially the inspired songs of praise constituting the Book of Psalms, the language of which we can invite them to employ in common with us. I have been present in a Jewish Synagogue, and when I have observed the respect with which they have brought forth the law, but perceived that there was nothing that could warm and cheer the heart, that all was dull and formal, I have felt that if they could only be led to see the spiritual beauty of that law, and its application to the work and atonement of Jesus Christ, something that could satisfy the desires and avert the dangers of the immortal soul, then I could entertain the hope that these individuals who are now so taken up with the shadow, would soon see the superior value and excellency of the substance. Another favourable symptom is the cultivation of their minds, their improvement in education, the application of their intellectual powers to every other topic that can engage the attention of mankind. When the reason is carefully cultivated and disciplined, accustomed to ascertain truth on other matters, then we may believe that they will be prepared to weigh candidly and fairly the force of those evidences that prove that Christians are not deceived in expressing their obligation to One of Jewish birth, as the Saviour of the world. (Cheers.)

Rev. S. GLOSTER, (a coloured Presbyterian minister, from Philadelphia,) supported the resolution. I feel, he said, interested when I see Christian people of all denominations uniting together to lift up a down-trodden people, and believe that the day of their redemption draweth nigh. I feel that the Spirit of Christ is here; and could I see such an assembly convened to promote the interests of my own race, I could say, "Now, Lord, let thy servant depart in peace." (Cheers.) I shall feel greater interest on behalf of the Jews than I ever did before; for I feel convinced that in proportion as they are elevated, my own people will be raised in the scale of moral being. (Cheers.)

The resolution was then put and carried.

The Rev. R. HERSHEY rose to move—

"That we tender a cordial expression of our respectful thanks to J. D. Paul, Esq. for the kindness and ability with which he has presided over the proceedings of this evening, and for his unremitting and valuable attention to the interests of the Society at all times."

There is a sort of proverbial saying among Christians, that

the time for labouring among the Jews has not yet come. But if you take the report of any missionary or other society, and compare it with this, you will find from twenty-five to thirty per cent. more conversions among the Jews than among the Gentiles in proportion to the efforts employed. You must take into consideration the difficulties in labouring among the Jews. Look at the divisions among your Christian communities, and the impediments they present to Jews embracing Christianity. I hope, however, the time will come when they may say, "See how they love one another." Another stumbling-block is the inconsistency of Christians. The Jew finds, as in the Stock Exchange, that the love of money is not a Jewish idol only, but a Gentile idol also. Another difficulty that he has in his way is the sacrifice involved when he professes Christianity. He has a tender heart, and does not like the breaking-up of his connexion with father and mother. (Hear, hear.) Again, the suspicion with which the Jewish convert is regarded, is an impediment in the way. A young Jewish convert is expected to exhibit as much faith as an aged Christian minister. Yet we do see the first-fruits of that harvest which will be reaped when the knowledge of the Lord shall cover the earth as the waters cover the sea. (Cheers.) I must, for the encouragement of my brother who spoke last, say that the conversion of the Jews is closely connected with Ethiopia and Seba. When the Jews are converted, they are to go, according to the prophecy of Isaiah, to Pul and Lud, &c., and there to convey the blessings of the Gospel. His race, I would say, is intimately connected with that general diffusion of the Gospel. Then black and white will unite together and glorify God to the ends of the earth."

Rev. S. A. DUBOURG rose to second the resolution. All my hopes, he said, are identified with the Jews. My Saviour is a Jew, and I long for the time when they shall return to their own land, and all nations be blessed in Him.

The resolution having been put, and carried by acclamation,

The Chairman briefly acknowledged the compliment, after which

The Doxology was sung, and the Meeting separated.

Delightful and refreshing indeed it was to us to welcome the celebration of the anniversary of this Society. It had been looked forward to by large bodies of the Society's friends with great interest, and when the hour arrived which ushered them into the great hall in Freemasons' Tavern, it was exhilarating to see the eager earnestness which was depicted on the great mass of the auditors, and the deep emotion under which the hearts of many laboured.

Serious devotion seemed to animate the soul. Every one appeared to feel that he came for a religious purpose. Christian and holy joy too was everywhere to be seen depicted on the countenance, for each seemed to think that whilst the past ought to be reviewed with gratitude, the future ought to be contemplated with unswerving confidence in the word of truth.

It is very satisfactory to find from the Report that the funds have been considerably increased (although the amount is still under £3000, and this ought not to be a tithe of the sum contributed for this especial work,) that thirteen missionaries are sedulously and perseveringly engaged in making known the truths of the Gospel and inviting the lost sheep of the house of Israel to return to their Father's house—that about 150 local associations are working—that tracts, Hebrew, German, and English, are extensively circulated and read—that portions and entire copies of the Hebrew Scriptures are distributed—and that a college for training Missionaries for their work in connexion with this Society has been commenced. This last department of the Society's operations we consider a very important one, and it was forcibly advocated both by Dr. Leifchild and Dr. Beaumont in their speeches. Access is frequently obtained to Jews of high standing and great learning, and it is essentially necessary that the missionaries should be well trained and by a judicious course of instruction in systematic theology, biblical interpretation, church history, &c. &c., be prepared as able ministers of the New Testament, to cope with the errors, subtleties and sophistries of their Jewish brethren.

It would be invidious to notice in particular any one of the speeches which were delivered, when all were so good, and when the bearing of all was so truly spiritual and calculated to stimulate to exertion and prayer. But we refer our readers to the preceding Report of the meeting, extracted from the *Patriot* newspaper, the perusal of which, we feel satisfied will inspire the spirit with a holy freshness and lead to a deeper sense of obligation to forward this good work. The appeals to inquire into the subject—to make it a matter of deliberate study—to exercise greater compassion towards the Jews living among us—to deal gently with inquirers—to contribute to the cause generally—and to help in particular the Jewish Missionary College, could not have been heard, and will not, we think, be read, without the happiest effect.

Soon may the day arrive when the reproach of Judah and of Israel shall be turned away, when Christians shall so take pleasure in the daughter of Zion that Israel may rejoice and Judah may be glad, and when the churches of Christ shall make it an especial part of their vocation to iterate and reiterate the appeal once made by a Jew, "Come with us, and we will do you good."

O that the salvation of Israel were come out of Zion!—Then

might the voices of the saints of the Most High chant the song of Mary, "He hath holpen his servant Israel, in remembrance of his mercy"—and the pealing anthem resound through the universe, the north answering the south, and the east responding to the west, "The Lord hath done great things for us, whereof we are glad."

JEWISH MISSION COLLEGE.

THE Committee of the British Society for the Propagation of the Gospel among the Jews, affectionately and earnestly solicit the attention of the friends of Israel to the following statement.

It has pleased God greatly to encourage the Committee by the success which has attended their past efforts. The field of their operations is wide, but their means of meeting, by a suitable agency, the spiritual claims of the seed of Jacob are so limited, that they have been led to regard as a necessary and primary object, the obtaining, as far as it shall please the great Head of the church to enable them, a constant supply of well-qualified agents, who shall be prepared to occupy the new and increasing spheres of labour which are continually opening up before them.

Among those of this interesting people who have been led to embrace Jesus of Nazareth as the true Messiah, there are many, who, as far as fervent piety and real love to the souls of their fellow-men are concerned, are well adapted for the work of the Lord among their brethren. But to reflecting Christians it will be at once evident, that, in order to secure real and effective usefulness, something is required beyond these qualifications; that important as they are in themselves, they leave their possessors unprepared to meet the varieties of difficulty which occur in this department of labour, arising from the ignorance, the prejudice, and cavilling of those who fortify themselves in their adherence to Judaism by false, and often specious interpretations of the language of Scripture—and by misrepresentations of historical facts which bear upon the religion of Jesus, and the doctrines taught by the Christian system. The comparatively short experience of the committee in their work has brought them to the conclusion, that the efficiency of all their agents would be greatly enhanced by such a course of study as would, besides rendering them conversant with Jewish literature, bring them into some degree of acquaintance with systematic theology and with accurate principles of biblical interpretation, and give them a facility in dealing with the question of Christian evidences.

The committee conceive, moreover, that it is of the highest importance, that, in whatever form instruction may be imparted to candidates for Jewish labour, their special destination should be constantly kept in view. For example, that those subjects in

theology which have a particular bearing on the points of difference between Jews and Christians should be chiefly brought out—that those rules of Scripture interpretation which are most at variance with the erroneous teachings of Jewish guides, should be most fully expounded, and that the pages of ecclesiastical history should be perused, not merely with a view to the acquisition of useful knowledge, but with the special object of having at command, facts which might be appealed to with success in favour of the claims of Christianity on the attention of reflecting Jews. This special bearing of the instruction required, appears to involve the necessity of a separate institution for preparatory study.

But the agency employed by the Society is not limited to converts from Judaism. Such an instrumentality has in some cases its advantages, but these are by no means of so exclusive a character as to preclude the Committee from engaging the services of others who may be willing to consecrate their time and their talents to the work of the Lord among their elder brethren of the seed of Abraham. Indeed there are instances of frequent occurrence in which the labours of a Gentile are better received, and his visits more readily appreciated, than those of a Jewish missionary would be. The Committee are, therefore, anxious to secure an agency both Gentile and Jewish. And in looking round upon the churches of our land, it is believed that there are not a few Christian young men solicitous of occupation, of such a character as would enable them to prove their love to Christ by their efforts to save immortal souls, but whose tastes and habits of mind would deter them from entertaining the thought of engaging in the more public labours of the Christian ministry. In the sphere of action which this Society contemplates, these might find a very favourable opportunity of employing their talents for God. That for such there should be provided the advantages of preparatory study, every thoughtful Christian will at once admit to be an arrangement necessary and imperative; as well as that the instruction so imparted should be of that marked Jewish complexion to which reference has already been made.

On these grounds the Committee appeal to the friends of Israel. The necessity of some plan which should meet the case which they have now propounded, was alluded to at their last annual meeting. Since that period the subject has had their constant and most prayerful deliberation, and in dependence on the Divine benediction, they have commenced the arrangement, and four young men have been received on probation as students, who will reside with Mr. Davidson, in the College, at No. 116, Stamford Street.

They now commend their new undertaking to the sympathy, the prayers, and the liberality, of the churches. They are keenly alive to the additional responsibility which such a plan imposes on

them. It must be obvious that in carrying out this project, a considerable outlay will be incurred; and hence, because of the importance of the movement, and of its interesting and promising character, they venture to express the hope that there will be found among their supporters and constituents, some who will be willing by *special donations*, bearing a proportion to the requisite expenditure, to manifest their sympathy with the Jewish cause, and their willingness to relieve the minds of the Committee on a point which has for months past been the occasion of deepest anxiety, and in regard to which they feel they can, in justice to the claims of Israel, no longer hesitate to take active steps.

Contributions for this special object, as well as for the general purposes of the Society, will be received by the treasurer, J. D. Paul, Esq. 217, Strand; and at the Office of the Society, No. 1, Crescent Place, Blackfriars.

Donations of books for the College Library will be thankfully accepted.

OPENING OF THE JEWISH MISSION COLLEGE.

The Committee having taken a house at No. 116, Upper Stamford Street, Blackfriars Road, for the residence of Mr. Davidson and those who may be received as missionary students, a devotional meeting was held in the Lecture Room, on Friday morning, the 16th of April, to implore the Divine blessing on this branch of the Society's undertaking, and to seek for the tutors and students the influences of the Holy Spirit.

Portions of Scripture were read by the Rev. J. A. Miller; prayer was offered by the Rev. R. W. Dibdin. The Chairman, J. D. Paul, Esq., then addressed the four students. After which a short discourse was delivered to them by the Rev. R. Redpath, M.A., on the Weapons of the Spiritual Warfare, as referred to in 2 Cor. x. 4, and described in 2 Cor. vi. 6, 7; and the Rev. R. Herschell closed the solemn and interesting service by prayer.

We hope the subjoined Appeal on behalf of this object will be responded to by the Christian public; rejoicing as we are in the prospect which it affords of a supply of pious, intelligent, and well-instructed young men for this all-important mission.

LECTURES TO JEWS AND CHRISTIANS.

We are thankful to state that these Lectures appear to excite an increasing interest. We hope to be enabled to carry forward the plan for some time to come. On next Lord's-day evening, May 2nd, the Lecture will be delivered at Bethnal Green Chapel, by the Rev. Josiah Viney, on "The Instruction to be derived by Jews and Christians from the past dealings of God with his ancient people."

And on Lord's-day evening, May 9th, at West-street Episcopal Chapel, Seven Dials, by the Rev. R. W. Dibdin, M.A. Subject—
 "Hath God cast off his ancient people? If not, what say the Scriptures as to the mode by which he will restore them, and as to the spirit in which they will return to Him?"

MEETINGS during the past month have been held and associations formed or collectors appointed, at Andover, Winchester, Fordingbridge, Odiham, Alton, Christchurch, Farnham, Wakefield, Rotherham, Pickering, Darlington, Stockton-on-Tees, North-allerton, Tadcaster, and Deptford. An Auxiliary Society has been formed in Sloane Street, Chelsea, and the Southampton, Guildford, and Chatham Associations have held their Annual Meetings.

The Monthly Meeting for Prayer and Scripture Reading will be held in the Office, (D.v.) on Wednesday evening, May 19th, at 7 o'clock.

THE EXPOSTULATION.

Why, my Jewish brother, why
 Wilt thou turn away thine ear?
 Why that tender Shepherd* fly
 Who invites thee to draw near?
 He has died that thou may'st live,
 He was bound thy chains to
 loose;
 Wilt thou still his Spirit grieve,—
 Still his gracious call refuse?

Where's thy splendid temple now,
 Once the wonder of its day?
 Altar, priest with mitred brow,
 Ark, Shecinah, where are they?
 Bleeding lamb and rich perfume,
 Heifer slain, thou now hast none,
 Say, how wilt thou then presume
 To approach God's holy throne?

What, poor sinner, wilt thou do
 When the blood-avenger's nigh:
 If no city is in view†
 Where thou can'st for refuge fly?
 But, there is a great High Priest,
 Day's-man,‡ Advocate on high;
 Turn to Him, he'll give thee rest,§
 Trust in Him, thou shalt not die.

Nottingham.

Gentile† feet have long since trod
 Soil where Jewish kings bore
 sway;
 Long the ruler's potent rod¶
 Has from Judah passed away.
 Many an ancient prophecy
 In *Our Saviour's* person meet:
 Why, O child of Abraham, why
 Wilt thou not to Him submit?

Other help you need not seek,
 Jesus is the Lamb of God;**
 Holy, harmless, patient, meek,
 He for sinners shed his blood.††
 God accepts the sacrifice,
 For His sake he pardons sin;
 Lo! he calls thee, haste, arise,
 There is refuge, enter in.

We are travelling home to God,‡‡
 Join our ranks and with us go.
 Narrow is the appointed road,§§
 Yet there's room for us and you.
 O that faith in Jesus' name
 May to you, to all, be given!
 Then, our way, our end the same,
 Shortly we shall meet in heaven.

E. W.

* Psalm xxiii.; Isaiah xl. 11; John x.

† Job ix. 33.

‡ Isaiah lxi. 18; Dan. viii. 13; Luke xxi. 24.

¶ Gen. xlix. 10; John xviii. 31; John xix. 15.

** Exod. xii. 3; Isaiah lvi. 7; John i. 29.

†† Job xxxiii. 24; Matt. xv. 24; 1 John i. 7.

‡‡ Num. x. 29.

† Num. xxxv.; Heb. vi. 18.

§ Matt. xi. 28.

§§ Matt. vii. 14.

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Vol. II.

THE BRIGHTENING PROSPECT.

OUR cause is making head. After struggling with the difficulties incident to every new undertaking, it has at length emerged out of obscurity and is ascending towards its destined moral eminence. Not long ago, ignorance of the deplorable condition of the Jew, and prejudice arising from mistaken views of the Scriptures, rose up like a thick fog around it. The duty of the Church and the glory of God were alike wrapped up in the darkness. This was the trial of our faith and patience: but the light has at length burst forth, and the thick cloud is now descending as the dew upon Israel.

It will naturally be expected of us to explain the grounds of our confidence. The first we shall name is one which has had long existence, which has often encouraged us in seasons of despondency, and which we still value as the sheet anchor of our hope. It is founded on the spirit in which our Society was originated and has been sustained, on the constancy with which its friends have devoted themselves to its interests, and the growing favour which its operations have met with from the Christian public.

Every one acquainted with its history will bear us out in our assertion that this society is the offspring of prayer, that it has been kept alive by prayer, that it has been the blessed instrument of strengthening

the spirit and increasing the exercises of prayer : it will also be admitted that its friends, when most weak in outward encouragement, were, nevertheless, strong in faith, upheld by a deep sense of duty and increasingly imbued with a sense of the urgent claims of the seed of Abraham ; we may add, too, on a review of our Society's history, that its benignant spirit, instinctively shrinking from whatever is sectarian, has formed many an evangelical alliance productive of the purest happiness, and that its proceedings, while they have given offence to none, have gradually impressed the public mind in its favour. Now we see the hand of God in all this. Prayer is of God, constancy is of God, wisdom is of God, enlarged and catholic benevolence is of God, compassion, deep undying compassion, for the perishing children of Abraham ; this is of God. This conclusion, in which we become more and more deeply settled as we review again and again the history of our cause, is, we repeat it, the sheet anchor of our hope. It led us to expect success when none was apparent, and it now gives us confidence that our opening prospects will ultimately brighten into perfect day.

Our second ground of confidence will be best understood by those who were present at the annual meeting : we speak not of the crowded audience, though that is a pleasing indication of the growth of our cause, nor of the eminent men present on that occasion who have so long been the pioneers and guides of the church in every holy enterprise ; but we refer particularly to the character of the sentiments which were then uttered, and the response they met with in the awakened sympathies of every heart. One feeling seemed to pervade that great assembly, a feeling of earnest solicitude for the lost sheep of Israel. It awakened sorrow that the good work had not been earlier commenced, compunctions of heart owing to past indifference, gratitude that the means of showing love to the ancient Israel of God and to the God of

Israel still presented itself, and a spirit of holy consecration to this great work. Every body was in earnest : speakers and hearers alike lost sight of themselves in their cause. They seemed like the heart of one man awakened to the desire and the prayer that the time to favour Zion, yea the set time, might speedily come. We regard all this as a type of that feeling which will ultimately pervade the church, and as a powerful instrument of its wide extension. The moral telegraph has been touched, and compassion for the neglected house of Israel will speedily vibrate through every nerve of the body of Christ ; and we attach the more importance to it from the persuasion that the conversion of the ancient people of God will not long tarry, when the whole church of the Redeemer, prostrate at the footstool of the great King, shall unceasingly cry, "Oh that the salvation of Israel were come out of Zion ! When the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Other sources of encouragement present themselves ; particularly that which has been already effected by the Missionaries of the Society ; but for all these, we must refer the reader to the printed report : our space will not allow us to proceed further. On a review of the whole we thank God and take courage. We invite the co-operation of all whose hearts the Lord shall touch to engage in this great cause ; and gratefully recollecting that it is God who performeth all things for us, we will still go in the strength of the Lord, making mention of his righteousness, even of his only !

JEWISH MISSION COLLEGE.

We do not doubt that the friends of the Society, the more they reflect upon the measures recently adopted by the Committee, to ensure the due qualification of our missionaries, will be more and more impressed with their propriety, and will see in them another

instance of the presiding wisdom of God. For ourselves we are fully persuaded that unless we send out men duly qualified for their work, it is presumptuous to expect success.

Adaptation is the law of nature, adaptation may be observed in all the operations of Providence, adaptation is apparent in every Divine appointment to sacred offices in the church. We may particularly notice it in the parts respectively assigned to the apostles. The mission to the Gentiles was intrusted to the active, bold, argumentative, fervent-minded Paul, while the completion of prophecy was devolved on the beloved disciple, who was calm, placid, and given to contemplation: each in the other's sphere would have been in his wrong place. We are, therefore, taught by nature, providence, and the Sacred Scriptures, that to aim at the adaptation of the means to the end is accordant with the mind of God. Some time ago, crude and mistaken notions very generally prevailed on this subject, but they have of late given way in great measure to more enlightened views. The mistake originated from confounding what is essential with what is sufficient; piety is an essential qualification for filling the office of a Christian teacher, but it is not a sufficient one: every statesman is a patriot, but it does not follow that every patriot is a statesman; every competent officer in an army is a brave man, but it does not follow that every brave man is qualified to command an army. Courage is essential to a general, patriotism to a statesman, piety to a Christian minister, but to lead an army to victory, to raise a nation to eminence and to bring a soul to Christ, more, far more than this is essentially necessary. But we have happily escaped out of that ancient error which mistook the qualification of membership in a Christian church for that of the office of a Christian teacher: we may, however, possibly not be as yet fully aware of the importance of an exact adaptation. We are still in danger of resting too much on a general qualification,

There are, it is true, certain properties which all missionaries ought to have in common, but at the same time a missionary to the Jew and a missionary to idolaters should be very different men : our missionary ought, for example, to be thoroughly acquainted with the manners and customs of the Jews ; he should be quite familiar with all the facts of ecclesiastical history ; it is peculiarly necessary for him to be mighty in the Scriptures of the Old Testament, in their right interpretation, in the application of their prophecies to Jesus of Nazareth : he should clearly understand the interpretation put upon the Scriptures by Jewish teachers and the methods by which their inconclusiveness may be best made apparent to the Jewish mind. A lively interest in the welfare of the Israelites in particular, should be awakened in his mind by a daily contemplation of whatever is sad and whatever is pleasing in their history, until it becomes the absorbing desire of his heart and his daily prayer to God that Israel may be saved. Possessed of these attainments he will go forth to his work with a holy confidence ; a sense of adaptation to his engagement will encourage effort ; he will, in reliance on the blessing of God, expect success ; he will feel that he *can* do good, and he will attempt it. But what will be the results of sending out an incompetent agency ? The missionary finding himself baffled by arguments which he had never before heard of, and despised by those whose respect is necessary to success, becomes dispirited, his mission turns out a failure, and the Christian world, ignorant of the cause of the failure, conclude the attempt itself to be hopeless. Thus he is dishonoured and the cause is injured. It would be, therefore, alike cruel to our missionaries and unjust to our cause to send them forth unequipped, unprepared for the encounter. Rather let them be armed at all points with the weapons of salvation ; let them be as scribes well instructed in the mysteries of the kingdom ; let us do all that human instrumentality can do to render them deserv-

ing of success ; having so done we shall the more confidently beseech of our gracious God to grant it. On these grounds we heartily rejoice that the committee have established the Jewish College, and feel confident that the friends of the Society will give it a cordial and liberal support.

THE OLD ERROR DRESSED UP AGAIN.

THE early Christians thought it useless, if not even sinful, to preach the Gospel to the Gentiles. Nothing short of a vision was sufficient to convince Peter that it was lawful for a Jew to come unto one of another nation ; and when the church at Jerusalem received the tidings of the results which had followed the preaching of the Gospel to Cornelius and his house, they were filled with surprise, and exclaimed, "Then hath God also to the Gentiles granted repentance unto life." They evidently thought it next to impossible that God should turn the hearts of Gentiles to himself. They probably regarded them as suffering from judicial blindness owing to their idolatry and to that of their fathers. They looked to the Jews for the enlargement of the church of Christ, and to the Jews only. Never were good men more entirely mistaken. Where would the church of Christ be at this moment but for the Gentiles ? Those very people have been its life, its stay, its fulness, whose conversion they thought incredible. There are some in our day who entertain exactly the same feelings toward the Jews. They look upon every effort for their conversion as useless. They think them given up of God to hardness of heart, and would be greatly astonished to find that God had indeed given unto them repentance unto life. Is not this the old error dressed up again ?

THE WAY TO BE HAPPY.

SUCH is the genius of Christianity, that, so long as with a selfish mind we are anxious only to secure our own salvation, we want the proper evidence of our union with Christ, and become a prey to uncertainty and fear; but no sooner do we imbibe the spirit of Christian philanthropy, sympathising with God in his mercy, with Jesus Christ in his cross, and with the Holy Spirit in his love, than we feel ourselves identified with heaven, one with Christ. Let the dejected, then, fly to the path of Christian charity; let them go forth to seek and to save that which was lost. No clouds hang over that path; it is irradiated with the brightness of the Sun of righteousness. There the Spirit of grace and of consolation will meet them, bearing witness with their spirits that they are the children of God.

HELL AND PURGATORY.

(Continued from page 68.)

4. THE following few extracts may serve as a specimen of the silly dreams entertained by some rabbinical Jews about the nature of hell.

There is a special place in hell, say they, which is called פחד *Pachad* or *terror*, and a description of the same is found in the book *Shaare orah*, fol. 67, col. 2, (Mantua:) רע כי במקום הנקרא פחד יש למטה כמה מיני שוחות (q. d. Know, that in the place called *Pachad* there are various kinds of pits and holes, exceedingly deep, and are called the mansions of hell. There are likewise divers modes of destruction and punishments, and from their immense depth they are always dark and obscure, for which cause they are called לילה *night*, as there is nothing to give light in that place, but an uninterrupted night reigns there.

For this cause both the higher and lower creatures fear it exceedingly, and this is "the fear of the night," [Song iii. 8,] which the wise men, of blessed memory, explained, "the fear of hell," which is compared to the night. And many righteous men have prayed during their lifetime that they might never see that place.

Another place in hell they call צואה רותחת *Zoah rothahath*, or *seething filth*. This place is mentioned in *Emek hammelech*, fol. 15, col. 3, כל הזוהמא נופלה למדור התחתון הנקרא אבדון וכו' *q. d.* "All the filth [of the wicked purged in hell] falls into the lowest mansion, which is called *Abaddon*; and there are the steps called צואה רותחת, concerning which it is said, [Isa. xxx. 22,] 'thou shalt say unto it, צא, *filth*,' [Eng. ver. *get thee hence*.] There is not a spark of holiness there, and all the unclean souls are there, the poison and filth of the serpent that went in unto Eve."*

The *Yalkut chadash*, fol. 166, col. 2, speaks of a channel or tube proceeding from hell into the abyss, which is destructive to all who drink of it, as follows, הוצריך הק"כ להכריל הרקיע בין המים למים וכו' *q. d.* "It was needful that the holy blessed God made a separation between the waters by the firmament, because a channel proceeds from hell into the abyss; and were it not for the firmament which makes a separation, the water would destroy those that drink thereof; but the firmament which passes between the upper and the lower waters turns the pernicious water into its place, so as not to flow into the world, At the time of Elisha, however, a mouthful of it escaped." This statement is certainly not very intelligible, but it is therefore the more remarkable as being a cabalistical mystery.

* The Jews, as is here indicated, believe that a carnal connexion took place between the serpent and Eve, the poison of which, called זוהמא דגנוש, flowed through all generations to Abraham, from whom it was separated in the birth of Ishmael, so that Isaac, as the destined sacrifice, was born holy and undefiled.

Equally curious, though equally indistinct, is a passage in the book *Kol bochim*, fol. 20, col. 4, which I give here merely to show that what was true of the Gentiles, is true of the rabbis, namely, "Professing themselves to be wise, they became fools." The passage runs, 'במדרין יש נוקבא חדא וכו', *q. d.* "In the mansions there is a hole, called the *hole of the abyss*, from which proceed many guardians of the law [?] and when the just increase in the world, that hole is shut up, and they come not out thence; but when the ungodly increase, the hole is opened, many guardians of the law come out, and companies of those shut up, and are scattered over those mansions." According to the same book, fol. 20, col. 3, *Samael*, the prince of the devils, with his subjects, is said to come at times out of the hole, and accuse the Jews before God.

Moreover, Rabbi Menachem from Rekanat, in his comment on the Pentateuch, fol. 70, col. 4, teaches "That in hell there is a place cut out for the souls of the ungodly, through which they come out, wander about in the world, and cannot find rest; and when they come to the gates of life, they are thrust back, wherefore they are compelled to return into the world."

B. D.

(To be continued.)

Review.

The Festivals of the Lord, as celebrated by the House of Israel in every part of the world. By Morris J. Raphael, Editor of *The Hebrew Review*, Lecturer on Sacred Poetry, &c. Sherwood, Gilbert, and Piper.

THE second essay* in this volume contains our author's thoughts upon the passover; the object for which it was instituted and the observances connected with its celebration.

* For Review of the first Essay, see April number, page 86.

His remarks upon the design of the festival are introduced by the inquiry, "Why is such importance attached to this one event?" He endeavours to show, in reply to this question, that the facts which the passover commemorates convey a practical proof of three great principles. They teach us, first, the faithfulness of God in fulfilling his promise to Abraham; they teach us, secondly, the immortality of the soul; and they teach us, thirdly, to expect another, a glorious, a final deliverance of Israel, which will be productive of happiness and perfection to all mankind.

The first of these three points the author establishes on the satisfactory evidence of the Word of God. His whole reasoning on it is founded on these words from Deut. vii. 7, 10: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh, king of Egypt. Know, therefore, that the Lord thy God he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, and repayeth them that hate him to their face to destroy them: he will not be slack to him that hateth him, he will repay him to his face." Several remarks of an interesting nature are introduced on this topic, tending to show that this illustration of the Divine faithfulness presents a powerful motive to all nations to fear and serve the Lord God. His second position is not established with equal clearness: our readers will be curious to know by what process of reasoning or exercise of ingenuity, it can be made apparent that the passover was intended to teach the immortality of the soul. Our author commences his remarks with the startling assertion "that the *want* of a plain and distinct statement of the soul's immor-

talities and its rewards and punishments hereafter does most fully prove the perfection of the system revealed to our fathers by God through his servant Moses."

In order to make good his position, he attempts to show first, that this doctrine could not be taught in direct words, and yet, strange to say, no words can be more direct, more explicit, more decided than those which he himself uses respecting it. He observes, further, "had the positive assurance of future rewards been clearly pronounced by the law of Moses and demonstrated by the evidence of the senses like every other part of his precepts, obedience would have degenerated into a base traffic in which man, like a usurer, parts from transient enjoyments of a limited nature in order to receive a boundless and unceasing reward." But in order to confute this reasoning, we need only remind him that Moses in his self-denial had respect unto the recompense of the reward, and (to use his own words) "parted from transient enjoyments of a limited nature in order to receive a boundless and unceasing reward." He next observes, that "the doctrine although not expressly declared by Moses is implanted in the spirit of his legislation, and brought into the closest connexion with the events of the Pascha. The only explanation he gives of this connexion is contained in the following sentence: "How is it possible that he who believes that the Deity did pledge himself to Abraham, which pledge was subsequently, long after the patriarch's death, most miraculously and literally fulfilled, should not also believe that Abraham, the friend of God, does still exist?" The argument is too shadowy to substantiate the conclusion to which the author arrives. The words of ancient scripture pointed out by our Lord Jesus Christ far more clearly establish the doctrine. God speaks of himself long after the death of the patriarchs as the God of Abraham, of Isaac, and of Jacob. The evidence from these words of their continued existence, and, consequently, of the immor-

talities of the soul, is triumphant, for God is not the God of the dead but of the living. We will only further observe on this point, that our author's clear exposition of the doctrine of a future life, compared with the obscurer revelation of it in the books of Moses, is sufficient, one would think, to lead an intelligent Jew to admit that life and immortality are brought to light in the Gospel. His reasonings on the third point are to our mind not much more conclusive: we cannot see that the passover was intended to teach the future restoration and ultimate glory of Israel. It is well adapted, we think, to silence objection, it shows that no obstacle can stand in the way of the fulfilment of God's promises, that no difficulties can resist his power, but were not their restoration asserted in other passages of Scripture, it could not be deduced from this. The main object for which the passover was instituted our author entirely overlooks. Great as is the importance which he attaches to this festival, it would be still greater did he see in it a representation of the method of the world's salvation. It is observable that he assigns no reason for the sacrifice of the paschal lamb in the celebration of the passover. Every view which he entertains of the festival would have been equally met without the sacrificial offering. Ingenious in the discovery of reasons with regard to other points, here all his ingenuity seems at once to fail him. He beholds the paschal lamb and gives no sign; he furnishes us neither with the why nor the wherefore for this institution,—he is as one who is blind. The most extraordinary and impressive transaction in the whole festival suggests to him no idea. He who could find the doctrine of man's immortality shadowed forth in the festival, fails to find its leading lesson, its brightness and glory; the doctrine of man's redemption by the blood of the Lamb. Our spirit is stirred within us on behalf of a mind which is in the main so intelligent and amiable. We long to say to him, in the power of the Holy Ghost, "Behold the Lamb of God that taketh away the sin of the world!"

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

A FEW NOTES FROM THE JOURNAL OF MR. HERMANN STERN,
FRANKFORT.

Heidelberg, March 10, 1847.

At the commencement of my journey to Strasburg and Basle, I had the pleasure of meeting with a young Israelite, a commercial traveller for the banker of Wurzburg, who displayed more partiality to me, on account of my having formerly resided about eighteen years in Heidelberg, where he is well known, and from whence I was removed in so marvellous a manner. He assured me that the proceedings of the two Rabbies who pronounced the sentence of death over me for having given permission to my wife to transgress a rabbinical injunction, excited a feeling of extreme indignation within him, and he expressed his contempt against such religious tyranny. The principal doctrines of the New Covenant, however, which I endeavoured to develop to him, and the arguments I brought forward in order to prove that the true nature of *Israelitism* is perfectly consistent with the precepts of Christianity, in the acknowledgment of the Saviour, and in faith in his atonement, made a visible impression upon his heart. After conversing about three hours and a half on this most important subject, we arrived at Heidelberg, where we parted; he promising to visit me when he next came to Frankfort, and, perhaps, write to me even before that time.

Darmstadt, March 27.

Having on my arrival here observed several Jews assembled together at the railway station, and others promenading about with an air of sabbatical ease, I left the train by which I arrived, in order to remain a little longer. I soon joined the walking company, and spoke to them about different matters, but especially about the "one thing needful;" some declined accepting the tracts I offered to them, because it is not lawful to carry anything beyond the Sabbath line (שבת) (or Sabbath journey), but others accepted them thankfully. On the whole, they displayed a teachable spirit, and I believe that frequent intercourse with them might be crowned with success.

Strasburg, March 16.

On my arriving here with my daughter, I first visited Mr. — the missionary, a very active and faithful labourer in the vineyard of the Lord; and his wife and children are all dear and pious.

Christians. The true godly spirit which displays itself in every feature of his character renders his house the resort and meeting place of several pious Christians, and of anxious enquirers, with whom he prays, sings, and reads the word of God. It has afforded much pleasure to me to see many Christian tradesmen who have formerly been Jews coming so often in the day in their working dress into the house to shake hands with him and satisfy the thirst of their soul by spiritual exercises. Beside the converts and enquirers whom I met here, there lives in the house a female proselyte, from Berlin, who was born of Christian parents, but who, through the influence of the Jews was brought for a long time to conform herself to the practice of Judaism. She is now, through the instruction of ——— brought back again into the church of Christ. The father-in-law of Mr. ——— the old and venerable ———, whose wife is a pious proselyte, manifests much care in the education of their young grandson, the son of the late missionary ———. I formed an acquaintance with several zealous friends of Israel. I once visited the synagogue and some Jewish habitations, but generally found a lifeless and icy tenacity to the rituals of Judaism.

Previous to my departure, I was visited by an old pupil of mine, Mr. ———, from Wurzburg, editor of a German journal. I occupied myself for two hours with him, especially about religious matters, and presented him with a few tracts, which he accepted thankfully.

From the notes of one of the Missionaries in the Country.

I saw a very religious Jew, one who believes in the five books of Moses, but had never read the prophets; he said it was presumptuous to believe that God has sent forth a Saviour, and that Jesus who was born of Mary, is that Saviour. I replied, if you like to take the Bible with me we will see whether Jesus is that Saviour, and whether he was promised of a woman. He said, I read the books of Moses almost every day, and I have never read of a woman that shall bring forth a Saviour. Yes! I replied, even in the first book of Moses you will find that the seed of the woman was to bruise the serpent's head; but the books of Moses are not the whole Bible, they are only a part of it, therefore, I will call your attention to the 7th chap. of Isa., 14th verse—"Behold a virgin shall conceive," &c. Here you see it is promised thus:—a virgin should bear a son; again, see 9th chap. 6th verse, where you will find, "A child is born, a son is given." See also 5th chap. 2nd verse of Micah, where you will read, that this child was to be born at Bethlehem, and that he should be a ruler in Israel. I can show you many more, but let us take these and go back to the 53rd chapter of Isaiah, and see what that child should be who was promised to be born of the virgin. "He shall

be despised and rejected of men, a man of sorrows and acquainted with grief," &c. And let us now take these prophecies and compare them with the birth and life of Jesus, the Messiah. I asked, was he not born at Bethlehem? Was he not despised by our fathers when they cried out, "Crucify him, crucify him?" Yes, he is that Saviour who was born of the Virgin Mary, and where is the man that will deny that? If they read the Old Testament, they must find that Jesus is the Messiah. Here our conversation ended, for he told me "that he was afraid the Jews will see me;" but, he added, "I give you the best of the argument, for I have never heard of such passages of Scripture as you have shown me from the Old Testament." I was obliged to leave him, and gave him some tracts, hoping the Lord would show him more than I had shown him.

To-day I visited a Jew, and our conversation was about the feast of the passover. Yes, said the Jew, it is a very solemn time with us, and the dead have been looking forward to this time, and this month, (that is, the month Nisan.) I asked him, Why for this month? (Nisan.) He said, our rabbies tell us that during the month Nisan the souls of men that are in hell are set free from torment, and when the month Nisan is closed they are again sent into hell to be tormented. O Christians, you who know that "Jesus' yoke is easy," and that "his burden is light," can you hear these things and not feel for that people who are led away by the rabbies, and do all that is in your power to send the gospel among them, that they may see the light and glory of Jesus and his religion?

I visited a lodging house, and found four Jews. Then I told them that I was a baptized Jew, and that I should be very happy if they would allow me to speak to them about Jesus the Messiah, or examine the Old Testament with me, and then judge for themselves, whether or no, Jesus is the Messiah. They looked at me with great surprise, (that was a strange language to them,) and one of them said; "Do not listen to that mad fellow," but another of them said; "Are you not afraid to come amongst us?" Afraid! I replied: would any of you with a licence, be afraid to go into a gentleman's house where he thought that there was a precious stone to be had for a little money? "No, (they said,) if he has a licence that will dispel his fear." Well, I said, why should I be afraid to come to this house, when I have the Messiah's protection, and when I know that you have precious jewels, (I mean your souls,) and that I may be the feeble instrument in God's hand to direct your thoughts to the Messiah, who can save your souls for ever, and that you may through him obtain salvation, "without money, and without price?" I asked, why should I then be afraid? They were pleased with the answer, brought me a chair, and all sat around me. I took my

Bible from my pocket, and our conversation began; they were greatly opposed to Christianity. I was with them from ten in the morning, until two in the afternoon; I gave them some tracts, and left them. The next morning, one of the young men called upon me, and said, I am very glad that I have found you Sir. I was very unhappy all last night, the words you told us took great effect upon my mind, I could not sleep all last night, I have never felt so before. Can I obtain that great salvation of which you were speaking? Yes, I replied, if you believe in Jesus as your Messiah. But, he said, do you think Sir, that He will pardon my sins, for I have so often blasphemed his name? Yes, I replied, he pardoned the guilty Manasseh, and he is ready to pardon you, for "The blood of Christ cleanseth from all sin," and "whosoever believeth in him, shall not perish, but have everlasting life." He was very anxious to know more of Jesus; he said, I must leave you now, but I hope you will not say anything to my companions, if you should see them, for I will call again, and you shall tell me more about Jesus.

About nine o'clock last night, I was called to the door and to my great surprise saw one of my brethren, whom I had seen about five weeks before. He was then much opposed to Christianity. I gave him a tract, and he now says, that that tract led him to read the Bible, and now he sees there must be some truth in Christianity; therefore I came, he said, to ask you whether you will give me instruction, as to Jesus being the Messiah? I told him that I should be most happy to do so, and when I asked him why he called so late, the reply was, I should have called before, but I was afraid that the Jews would see me; and while I was speaking, he said, what will become of my soul if I die, and Jesus is the Messiah? I feel, he said, that I shall go to hell without a Saviour, for I see nothing in the Old Testament whereby I can be saved, all I see is a law broken, and I feel that I am one of the number of its transgressors, and I know that I am under the curse, for it is written, "cursed be he that confirmeth not all the words of the law to do them" I gave him a New Testament, and he is very anxious to know the way which leadeth unto life everlasting.

"A friend that sticketh closer than a brother."

AN Israelite called upon me and stated that he had no friend in the world. I asked him, do you wish to have one, one that loves at all times? Where is such an one to be found? said he. I have never found one in all my travels that loves at all times, I do not think that there is such an one to be found. Yes, I replied, the wise man says, "There is a friend that sticketh closer than a brother." Prov. xviii. 24. *That friend you may find in the Messiah; there is no other name under heaven given among men which so fully answers to this description. "Men of low*

degree are a lie," Ps. lxii. 9; all merely human friends are in some circumstances broken reeds; they are either unable to help or unwilling when we most need it. Not so with the Messiah's friendship, "he is the same yesterday, to-day, and for ever!" He is also a tender-hearted friend, for he sympathises with his people in all their trials of whatsoever kind they are. He replied, "The Messiah! I once read a tract, given me by a Christian, and I found something there about the Messiah, and that sinners only must go to him. I am no sinner, for I am an Israelite." I replied, you are a sinner. He said, do you call a man a sinner when he has kept his religion? I asked, how did you keep your religion? How? he said I fasted whenever there was a fast; I prayed often, and I went to the synagogue whenever it was open. I replied, that is the religion of the rabbies, but you have not kept the religion of God and the Bible; you have not loved God with all your heart, and with all your soul; God is not well pleased with fasting and prayer, but a broken and a contrite heart he will not despise, and you tell me that you are no sinner because you are an Israelite. I ask, how could you have your sins forgiven when you have no sacrifice, for God says it is blood that maketh an atonement for the soul, but you will tell me that you offer a sacrifice every year on the day of atonement, but you are utterly without a valid sin offering approved of by God, but let me tell you of a sacrifice which is in every way approved of by him, that offered by Jesus, the Messiah. He was that great sacrifice offered upon the cross for sin, and it is through his sufferings and death that we can have our sins forgiven, for God is well pleased with him, and if you believe and confide in him you will have a sincere friend, though absent yet mindful of you. He is always thinking of his people, always interceding for them. By this time he did not say much of his self-righteousness, but said that he could not believe that Jesus is the Messiah, since there are so many Jews that reject him. I replied, if many are wrong, will that make you right? or do you think that because so many are guilty, the Lord will not punish their sins? Alas! if you are like the multitude, it is only the clearer proof that you are in the way of danger, for what saith the Scripture? "wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." Matt. vii. 13, 14. But, he said, we find that the Messiah is to be a man, and Christians believe that he is God. I admit that the prophets tell us that he is to be a man, for he is to be "the seed of the woman," the seed of Abraham, and we read that a "virgin shall conceive, and shall bring forth a son whose name shall be called Immanuel, or God with us." Isa. vii. 14. But we believe that that glorious personage whom the prophets foretel, unites in himself a twofold nature, and that whilst he is truly and properly man, he is also truly and

properly God ; how the two natures are united we do not pretend to understand, but that they are united seems evident from our prophets ; " his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. ix. 6. " This is the name whereby he shall be called, Jehovah our Righteousness." Jer. xxiii. 6. Again, " Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." Zech. xiii. 7. He was well versed and grounded in the Jewish writings ; when I asked him, have you ever thought of these predictions ? the reply was, no ! He said, I have never read the Bible, I always read the rabbinical writings. I gave him a Bible ; by this time he was more like a penitent sinner than a proud pharisee ; he left me. Some time after I saw him again, and he told me that he could not read the Bible because there were passages which made him unhappy ; I read, said he, the 53rd of Isaiah, and I found that " all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." I am come, said he, to ask you the meaning of it : *that* shews us that we are all sinners before God, but that he hath laid on the Messiah the iniquity of us all ; " he was made a curse for us." He wanted to give me the Bible back, but I told him to keep it and to pray that God would open his eyes. The next time I saw him he told me that he always thought that he was no sinner, but now he said, I see that I am a great sinner in the sight of God. I see him every week, and I am happy to say that he is growing in grace and in the knowledge of God. The Divine light of the gospel has begun to dawn upon his mind, and he says, I will follow Jesus as a secret disciple, until the Lord will more fully enlighten my mind, and my soul is fixed on the rock of his salvation. To-day he told me that as he was looking into the New Testament he saw in John xv. 13, " Greater love hath no man than this, that a man lay down his life for his friends ;" he asked me, Is that the friend of whom you were speaking that would love at all times ? Yes, I replied, that is the friend, a friend who says, " I will never leave thee nor forsake thee." Heb. xiii. 5. He then exclaimed with tears in his eyes, Oh ! shall I not love him who first loved me ?

From Mr. S.'s Journal.

Called upon Mr. L. Both he and his wife received me kindly, and requested me to call in the evening at seven o'clock. I did so, and found an assembly of many Jews and Jewesses, also Mr. G. B. who knows about the truth as it is in Jesus.

Mr. L. requested me to converse about the truth of Christianity, I then began to proclaim before the assembly the words spoken

by the prophet Isaiah, chapter xlv. verses 19, 25, compared with several other passages of the Holy Scripture, which relate to the same subject, showing them the fulfilment of the above prophecies in Jesus of Nazareth the Son of the living God, who is the true and promised Messiah, to whom all kings, princes, and nations, shall bow down, and every tongue shall swear, and in whom all the seed of Israel will be justified, and shall glory. No one in the company made any objection to what I said, but all listened attentively; also some of them agreed with me that Jesus was the promised Messiah. I remained there till ten o'clock. I gave to every one of them, Hebrew and German tracts, for which all appeared thankful.

From Mr. E.'s Journal.

Conversed with a Polish Jew about the Messiahship of our Lord Jesus. He after a long conversation informed me, that he had heard of Christianity from some Missionaries in Warsaw, and is fully convinced that Jesus was the Messiah whom our forefathers have crucified, and that he would have embraced Christianity when he was at home, but he could not do this on account of his parents, whom he would have grieved by so doing, and would consequently have broken one of the ten commandments. I said that it was impossible for me to believe that he had a real conviction of the truth of Christianity, else he could not have refrained from embracing it for the fear of his parents, since the AUTHOR of Christianity particularly says, He that loveth father and mother more than him, is not worthy of him. I also proved that there is no breach of the moral law in things which are connected with obeying the Lord, whom we must unquestionably obey more than our parents, because He is the author of all things, &c. He then sighingly replied, that this is very true, and that we must forsake everything for Christ's sake, but still we are only mortal creatures, and it is therefore not so easy to overcome all these. I asked him if he was desirous to embrace Christianity now, since he has forsaken his parents, and it is not very likely he should see them any more, as it is the case with all foreigners? He replied that it is certainly easier for him to embrace Christianity now, because he has not the least expectation of seeing any of his relatives, and that his parents would not be so much startled as if he had embraced Christianity at home, nevertheless he once made a vow not to embrace it as long as his parents lived. I endeavoured to shew him the necessity of a public confession, and that delay is dangerous, since we know not whether we may be spared till we have fulfilled all that we ought to fulfil. However, he said that he would always be glad to hear of the truth as it is in Jesus, and asked me not to forget him

in my prayers, particularly to pray for the removal of the stumbling block, which lies for the present in his way.

Had a long conversation with Mr. K. a native of Russia, who has lately come over to England. Our subject was about the passover with all its ceremonies, which are observed by the Jews. Afterwards I turned the subject to the points which the Jews are incapable of fulfilling, *i. e.* the slaying of the passover, &c. &c. And then I endeavoured to impress upon his mind, that we have no further need of the passover since the Messiah laid down his life for us, and has sprinkled his own blood to rescue us from the destroying angel, &c. He very attentively listened to what I said, but as soon as I said that Jesus of Nazareth was that Messiah, he began to shake his head as a token of regret, and said, that he forsook Russia only that he might not hear the name of the משיח as it is well known how the Jews are oppressed there in order that they may embrace Christianity; and it is very striking that the Emperor follows closely a Talmudical law, viz: "He is compelled till he says, I am persuaded." Having fled from thence, and arrived safely in England, ought he not, he says, here to find a place where the name of the Nazarene should not be mentioned to him! I said, that however he might be justified in rejecting the efforts of the so-called Christians in Russia, I would request him to read a chapter or two from the AUTHOR of Christianity, and then judge whether he ought to hate Christ or not. He consented to read some part of the New Testament. I read with him the sermon on the mount, to which he listened very attentively, and told me that he was very much pleased with its doctrine, that he has now quite another opinion of Christianity, and would not henceforth blaspheme the name of Jesus. I gave him a Hebrew New Testament, and he promised to read it diligently.

From Mr. S.'s Journal.

Conversed with Mr. B. a native of Breslau, about the state of man by nature, as being alienated from God in consequence of the fall of our first parents, and therefore, a second Adam in the person of the Messiah, was necessary to restore man to the favour of God, to which he agreed. I then asked him his opinion about the Messiah, to which he gave me the following answer. I ought, said he, to maintain with my countrymen, that the Messiah's first advent is yet future, but I am convinced that he has already come; and when I asked him upon what his opinion was grounded, he referred me to several Messianic passages, which he repeated by heart, and in short, he said, he was fully convinced that the despised Jesus is the very Messiah. And here I have only to remark, that such cases are not few; very frequently I meet with individuals who are persuaded of the divine origin of Christianity,

and that its founder was the promised Messiah to Israel, and have even a deep insight of the depravity of their own hearts, and see the great necessity of the Messiah's sufferings, in order to make a reconciliation between man and God, and that through his blood alone they can obtain salvation, but alas! they forget the injunction of our Lord, "Whosoever will deny me before men, him also will I deny before my Father which is in heaven." The fear of men keeps them back in the fangs of this world, they will not take up the cross, and follow their Master. O that they were made willing to acknowledge Him, who by his infinite mercy and compassion has called me to himself, though entirely unworthy of it, and that they may experience that the arm of the Lord is not too short to save them in time of adversity.

BAPTISM OF ELIAS NEWMAN.

On Thursday evening, May 14th, the above individual avowed his faith in the Lord Jesus Christ, in the presence of a large congregation, assembled in Trinity Chapel, Edgeware Road, and received Christian baptism at the hands of the Rev. J. Stoughton. Faithful and solemn addresses were delivered, especially to the young man and to his fellow-disciples of the house of Israel, very many of whom were present, by the Rev. R. H. Herschell, minister of the chapel. We hope in a future number of the Herald to give Mr. Newman's very interesting account of the way by which he has been led to his present views, &c.

MEETINGS OF THE BRITISH SOCIETY DURING MAY.

A public meeting has been held in the Rev. J. Pulling's chapel, Deptford, for the purpose of giving information respecting the operations of the Society, at which the Rev. R. Henderson and Mr. Foster attended as a deputation. This meeting was combined with a devotional exercise, and considered as preparatory to a vigorous effort at no distant day, when an auxiliary, comprehending the towns of Deptford and Greenwich, will be formed. The devotional services were conducted by the Rev. W. Lucy and J. Pulling.

RICHMOND.

A meeting was held in this town, where a feeling in favour of the Jewish cause has for some time existed, in the new Lecture Hall, on Thursday, 27th May. Considerable interest has been excited, and it is hoped that an efficient auxiliary may be raised here. The meeting was well attended, and was addressed by

J. Ravenshaw, Esq., who took the chair, the Revs. Thos. Jackson, J. Farrar, W. C. Yonge, E. Davies, Messrs. Foster and Rosenthal.

Meetings have also been held, and Auxiliary Societies formed, at Merthyr Tydfil, and at Cardiff.

FREE CHURCH OF SCOTLAND.

EXTRACT LETTER.—REV. DANIEL EDWARD TO THE SECRETARY OF THE SCOTTISH BOARD OF MISSIONS, ON THE CONVERSION OF THE JEWS.

Jassy, March 15, 1847.

After giving an account of the sabbath-day, when from forty to sixty out of dissolute Jassy assemble for the worship of God, the greater part of whom were Jews, he states, "At the beginning of the winter two most interesting men, one advanced in age, came one sabbath morning with the extraordinary request to have shelter for a week or two till they could know the principles of our faith. They described themselves as having been stirred up by the severe dealings of the Emperor of Russia with the Jews, to inquire why God had a controversy with their nation. They had gone to different rabbis in Gallicia without obtaining a satisfactory solution of their difficulty. A Jew in the village where they lodged advised them to come to us. They expressed themselves willing after the specified time, to go forth and provide for themselves. We were constrained to grant their request. This began a system which has been maintained, and has given us the opportunity of making a number of intelligent and interesting individuals fully acquainted with, all of them partial to, and some of them, we believe, savingly impressed by, the truths of the Gospel. These, along with other Jews in the town, have kept our hands full. There is one at present which is keeping us all in intense anxiety. Rabbi Q—— is a shopkeeper, (I dare not even mention his business,) in most comfortable circumstances, with a wife and a large family. Mr. Weiss has been dealing with him for a year past, with how much advantage we cannot say. Enough that he was one day induced to attend the meeting. Next day he called on me, and sat about two hours. The first Friday after he came, when we had just finished family worship, and continued in close conversation on the Scriptures for upwards of four hours, inviting me when he left, to visit his house. At the close of our conversation he confessed that he believed all that we believed: that he had often called upon Jesus in his distress; and that his sole concern was to bring his family along with himself to hear the gospel that they might not perish.

GENERAL JEWISH INTELLIGENCE.

(From the "Voice of Jacob.")

Judaism in the United States.—The new chief rabbi, Dr. Lillenthal, of New York, has written a letter to the Z. d. J., from which we make the following extracts :—"Whoever considers the development of Judaism in the United States, cannot but be filled with heartfelt joy and thanks to God, on account of his brethren. Wheresoever the eye turns, new congregations spring up; everywhere new places of worship rise, and in some few decennia, Judaism will have taken a firm root, perhaps firmer than in Europe."—"The principal congregations are in New York, Philadelphia, Baltimore, Charleston, Albany, Richmond, Cincinnati, and New Orleans; these are numerous; less so are those at Boston, Cleveland, St. Louis, Syracuse, New Haven, Clarborne, which will soon be joined by a number of others now organising, as at Chicago, Buffalo, Augusta, &c."—"The Portuguese congregation of this place is the oldest and also the richest: twenty-eight years ago it was the only one in this place. There are, however, at present, nine congregations here, and the number of Jews amounts to eight or ten thousand, a large portion of whom are German emigrants, four-fifths being from Bavaria. The sense of charity existing among the congregations cannot be sufficiently praised. Apart from the immense sums which are annually sent to Europe to poor relations, no one fails to support the resident poor, and the local charitable institutions. There are about twenty of the latter at New York. The annual revenue of the congregations and the charities probably exceeds 40,000 dollars." The process of the formation of new congregations Dr. L. describes thus :—"A single Jew settles in a small town, and there lives separated from Jews and everything that is Jewish. No one knows that he is a Jew, for he does not observe any Jewish commandment or ceremony. In process of time another Jew settles there, and then a third. The sacred period of the New Year arrives, and the day of atonement draws nigh; the people think on God, look at their prosperity, and at him whom they have to thank for it, then cast a glance on their irreligious life, and are ashamed of it. The desire to return to God rises in their hearts; they count themselves and find that their number amounts to ten: they can form a minyan; one of them proposes that they constitute themselves a congregation, the others cheerfully agree; deliberations begin, money is raised, a letter is written to New York, or some other large congregation; they buy a sepher torah, tephilin, mezuzoth, and talethim, appoint a chasan and shochet, and in the course of five years a congregation is perfectly organised, a snug synagogue is erected, and a burial place established." Of his own activity he says, "The seven committees appointed at my

suggestion for the organisation of the various necessary institutions, have now almost completed their labours; confirmation is introduced in my congregations; the preparatory instruction is given by myself, from Chanucha to Shebuoth, and last Shebuoth sixteen boys and girls were confirmed." We pass by the regulations for the synagogues, and only mention that the Rev. Dr. has formed a bethdin which was solemnly installed on Sabbath Bereshith last. It consists of the Rabbis of Albany and Syracuse, whose services as dayanim are performed gratuitously. There has also been formed a central school of the uniting congregations, which is attended by 120 scholars. Since last Sabbath Bereshith the Rev. Dr. holds, every Sabbath afternoon, a shiur, which is so divided, that one portion of the time is devoted to the exposition of the well-known ethical work, Menorath Hamoar, and the second to the history of the Jewish nation. These discourses are well-attended by all classes of people.

Poetry.

HYMN SUNG AT THE FORMATION OF THE CHELSEA AUXILIARY.

COME, gaze upon Immanuel's face,
Come, worship him who died for you;
And while you taste a Saviour's grace,
Remember Jesus was a Jew.

Come, prove the Spirit's rushing power,
Come, think on Pentecost anew;
And know that in that wondrous hour,
Each tongue of glory crown'd a Jew.

Come, ponder on that day of doom,
Which, clad in robes of blood, shall view
The King of kings in triumph come
To bless each soul that bless'd the Jew.

'Tis Israel's King who speaks to-day,
Say, can ye nought for Israel do?
Oh, turn not from your Lord away,
Oh haste to bless the wandering Jew.

Oh haste—and ere relentless Rome
Bids saints in vain for mercy sue,
Go, welcome Israel's outcasts home,
Go, preach the Gospel to the Jew.

The Jewish Herald.

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VOL. II.

"THE FAITHFUL GOD."

BELoved reader,—whether thou art seeking thine own salvation, or the salvation of thy Jewish brethren, it is equally necessary, in order to sustain thy hope and to animate thine efforts, that thou shouldst constantly recognise in Jehovah the faithful God. This characteristic of God is thy stay, this is thy consolation, this is thy strength, amid the difficulties and trials which attend thy onward course.

It is of high importance to your comfort and stability, as a child of God and an instrument of his mercy, ever to bear in mind that at present you are not put into possession of the good things which the Lord your God has given unto you: you are the heir of promise, you walk by faith and not by sight. The promises which God has made to you in his word are, indeed, exceedingly great and precious. They are, however, only promises. Their value altogether depends upon the character of God. It is in connexion with a believing apprehension of his faithfulness alone, that they will soften the darkness of the present scene and inspire your heart with a holy confidence of triumph and success. This perfection of God was, consequently, made known to man at the very earliest period. While other attributes of his nature were more or less concealed, and were left gradually to unfold their brightness under successive dispensations of

religion, the faithfulness of God blazed forth at once. From the very beginning, the piety, faith, and obedience of the church were sustained by a manifestation of the faithful God.

There are two ways by which any perfection of God may be made known unto men—by solemn declaration and by practical exhibition of it. In each of these ways the attribute we are considering has been revealed. "When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise." The faith of Abraham could rest itself on the word of a God whose truth was yet untried! But the deliverance of the Israelites out of Egypt was the first great practical exemplification of the Divine faithfulness. The promise pointing to that event was four hundred years old. The patriarchs to whom it was made had been long dead, and the moral and spiritual character of their descendants, so utterly unworthy of them, seemed almost to plead against its performance. In addition to this, the difficulties in the way of their liberation had been suffered year by year so to increase and multiply as entirely to shut up every visible method of its accomplishment. Every thing seemed to indicate that the promise was annulled or forgotten. 'But God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?' Israel was delivered at the very period which appeared most unpromising, not by the silent course of events which might have left the Divine interposition unmarked, but by the mighty hand of God. It was when Moses had led them out of Egypt, had conducted them safely through the perils of the wilderness, and had brought them to the borders of the promised land, that he called upon the people to acknowledge and adore the "faithful God." Other exemplifications of this great truth present them-

selves again and again in the history of this remarkable people, who seem to have been peculiarly set apart for the repeated manifestation of this one great attribute of God. Whether we contemplate their past fortunes or their present position, in their rise and in their fall, in their glory and in their reproach, in the consolidation of their empire, and in their dispersion and weakness, we are equally struck with the truth of God. Every thing relating to them cries out to us, Have faith in God. We write the motto on the ensign of our cause, we will say to each other in periods of depression and fear, "Have faith in God." It shall be our watchword in the day of battle, and our song of praise at the hour of victory. Amidst the discouragements with which we are beset we still see the bow in the heavens. It seems to grow brighter and to bend out to us in the face of our sorrows; as we behold it our fears appear unnecessary, our doubts unreasonable, our success certain. The promise is our confidence and our stay. Our sun and our shield, our strength and our refuge, is the faithful God.

TWO THOUGHTS RESPECTING THE JEWS.

BY A DISCIPLE OF THE LORD JESUS.

FIRST.—The Jews are my benefactors. From their hands have I received all that I most value, all that is capable of making me happy. My religious knowledge has passed to me from heaven through Jewish minds and Jewish lips. My Bible was written by them. Their prophets in long succession are my teachers; their poets aid my devotions and give wings to my praise; their good men are my patterns and my guides. From them came forth unto me my Lawgiver, Saviour, King. If I have learned to pray and not to faint, to obey and not to murmur, to hope in God and not to be cast down, I have been taught by the children of Abraham; if I am blessed, I am blessed in his seed.

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him. The centurion was a Gentile and a Roman soldier, and would, therefore, be naturally the object of the Jews' aversion. In him they were reminded of the infringement made upon their liberties, and of the yoke which galled and oppressed them. But the clear expression of his personal love to them dispelled their prejudice, removed their animosity, and created in their hearts a regard to his welfare. Here, then, we see the powerful influence of love on the heart of the Jew. It overcomes prejudice and bitter hatred, and produces love in return. We often hear of the feelings of enmity which the Jews entertain towards Christians, but is it not easily to be accounted for? Have they not been cruelly neglected, nay, oppressed and injured by the Gentile world for many ages? Who has cared for the soul of the Jew? who has sought to alleviate his temporal distress? who has held out to him the hand of a brother? Human nature is the same in the Jew and in the Gentile. He who is irritated by injustice is not impervious to kindness. The heart which oppression has hardened, love may melt: sympathise with him in his sorrows, help him in his difficulties, rejoice with him in his happiness, and you make him your friend.

But we notice in the second place, the act of charity which was so peculiarly grateful to the Jewish mind,—he had built them a synagogue. The erection of such a building for the purpose of Divine worship could only be accomplished at a considerable cost, and thus it was a proof of his love. But in this disposal of his money the centurion evinced also a regard to their spiritual welfare. He rendered them important assistance in the worship of God, and was the means of opening to them all the blessings which would arise from the services of the synagogue: they could not, therefore, but think that he loved them. But still more grateful shall that Christian be to the mind of a converted Jew who shall have been the means of bringing him to his long-wished-for Messiah, and of showing him that Jesus of Nazareth is the Son of God, and the King of Israel.

This will introduce him to the favour which he once showed him, and he will say, "He is worthy." Emphatically will he say, "He is worthy," and will acknowledge that such an one has done him.

Thus, we notice the confidence which the character of the servant gave to their appeal. "He is worthy." They do not need an argument would have weight with them, that he would be disposed to help the people who had in an excellent way helped the Jew. Nor were they mistaken. Our Lord himself loved the nation, and still loves it. Nor could he fail to feel an interest in the man who had done him good a service. In introducing him in supplication and prayer, happy are they who bear the character and have done the works of the good servant.

HELL AND PURGATORY.

(Continued from page 151.)

There is a great diversity of opinion as regards the number of the gates of hell. The Jewish Talmud counts eight thousand, and the Christian Talmud counts eight thousand. In introducing God speaking to the people of Israel and saying, in the day when he shall bring forth from among Israel and the righteous of all nations in the world, in the following words: "Open the gates of hell, and they go immediately and open the eight thousand gates of hell."

The gates are placed in the *Orkisth d' R.* (Orkisth d' R. on 11. col. 1; but the gates are placed in the *Orkisth d' R.* and to be forty thousand. The Jewish Talmud counts, No. 1 (quoted in the *Orkisth d' R.* on 11. col. 1 and 2), counts the following curious statement: "There are fifty gates of hell, in which the

feet of the wicked are inserted, and they cry continually, Oh, our feet!"

The more prevalent opinion, however, is that there are but seven gates in hell, which is in agreement with the Talmud. Three of these gates are described in the Talm. tract Eruvin, fol. 19, col. 1, as being one in the desert, another in the sea, and a third in Jerusalem. A reference to the first, they suppose to be contained in Num. xvi. 33, "They and all that appertained to them went down alive to hell;" to the second, in Jon. ii. 2: "out of the belly of hell cried I, and thou heardest my voice;" and to the third, in Isa. xxxi. 9: "saith the Lord, whose fire is in Zion, and his furnace in Jerusalem," which "fire in Zion" is, according to R. Ishmael, hell itself, and "furnace in Jerusalem," is the gate of hell.

6. We have shown above that hell contains various mansions, according to the several degrees of punishment. These degrees depend upon the fierceness of the fire in each mansion, as the author of the *Avodath hakkodesh* tells us, fol. 47, col. 1, chap. 31, אין כל החטאים בנפשותם נידונים במדור אחד וכאש אחת וכו' *q.d.* those that have sinned against their souls are not all punished in one mansion and in one fire; but each obtains a mansion according to the punishment he deserves; and, therefore, is the fire of one mansion fiercer than that of the other: so that our Rabbis have said, that the fire of the first mansion is only the sixtieth part as strong as the fire of the second mansion, and so it is with all the rest."

The fire of the lower hell, the Rabbis suppose to proceed from the upper hell, and to be so subtile, that it consumes even the souls of the wicked, and is not to be compared with the terrestrial fire.

Over each mansion a certain angel is supposed to be appointed, who has many thousands under him, who judge and punish the souls of the wicked according to the deserts of each. The prince of hell is called *Duma*, according to the old book *Sepher Nizzachon*, p. 129.

This prince *Dama*, says R. Menachem de Rekumat in his comment on the Pentateuch, fol. 52, col. 2, has three other ruling angels under him, viz., *Maschith* [destroyer], *Aph* [wrath], and *Chaimah* [anger]. In the book *Emek hamelech*, this prince is called *Asriel*, concerning whom he writes (fol. 15, col. 4, chap. 1.) עסריאל שר של ניהנם עומד לפני נשמת הצדיקים וכו' *q. d.* "Asriel, the prince of hell, stands before the souls of the just, that they should not intercede with God for the wicked, in order that he might deliver them into his power to cast them into the pit of destruction."

Finally, the book *Sepher Chasidim* speaks of two secretaries in hell, in the following manner שני סופרים שני סופרים in hell, in the following manner שני סופרים *q. d.* "There are two scribes in hell, who write, 'This is the place of N., and this is the place of N.;' for to every man, whether good or evil, a place is assigned to him either in paradise or in hell."

B. D.

(To be continued.)

Review.

The Promised Prophet: an Address to his Brethren according to the Flesh. By A. D. Salmon. Aylott and Jones.

THIS publication consists of an affectionate appeal to the house of Israel, by one of their own brethren. The address is founded on the celebrated words of Moses contained in Deuteronomy xviii. 15: "The Lord thy God will raise up unto thee a prophet like unto me, unto him ye shall hearken." Mr. Salmon first adverts to the circumstances which gave rise to the promise; second, to some particulars which the promise presents for consideration; and third, to the evidences of the fulfilment of the promise in Jesus of Nazareth. He enters upon this last particular by observing that the promise was not fulfilled previous

to the time of the Messiah. From Joshua to Malachi "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do;" they, on the contrary, repeated the prediction and bore witness to him who should come. This leads him to point out some of the predictions of those prophets, particularly of David, of Isaiah, of Jeremiah, of Micah, and of Malachi. After some remarks upon these predictions he returns to the words of the text and shows—1. That God did in an especial manner raise up Jesus. 2. From the midst of the Israelites. 3. That he was in many striking particulars like unto Moses, in his birth in circumstances of affliction and adversity at the promised period—in his marvellous preservation in infancy—in his fasting for forty days and forty nights—in his rejection by the people—in his self-sacrificing love for them—in his prevailing intercessions on their behalf, and in the great and glorious deliverance he came to accomplish. He insists upon the duty of hearkening to this prophet, and takes occasion to meet the objections which his brethren are accustomed to make from the 13th chapter of Deuteronomy:—"Does Jesus of Nazareth seek to thrust us out of the way which the Lord our God commanded us to walk in?—No, my dear brethren, the Lord Jesus came to magnify the law, to show that the commandment was exceeding broad, to expound it in its enlarged meaning, to instruct man that 'the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.' Instead of endeavouring to thrust us out of the way of God's holy law, he desires we should apprehend it, in all its spiritual, inviolable claims—that He who searcheth the heart demands heart obedience—that impure desire is infraction of the seventh commandment, and that 'who-

soever is angry with his brother without cause' violates the sixth and is animated with the spirit of the murderer. Does Jesus of Nazareth attempt to withdraw us from the ways of the Lord? No; my brethren, the contrary! he came to expound the law, to obey it in every particular for us, and not only so, but as a lamb without spot, to give his life a ransom for many."

He concludes by referring to some of the predictions uttered by Jesus Christ, and their remarkable fulfilment. On the words which our Lord used in reference to the dispersion of the Jews,—“Behold, your house is left unto you desolate,”—he offers the following remarks: “Ages have rolled away, and Jerusalem is still preserved *unto us*, but still is desolate. In vain the Romans tried to obliterate all traces of its former existence, and to sink its name to oblivion. They might cause their ploughshare to pass over the land, Jerusalem might be cast down, ‘trodden down,’ but its indestructibility remained, even under the iron grasp of its hereditary foe! It might be constituted a Roman colony, peopled entirely by foreigners, and her exiled sons forbidden to approach its walls, on pain of death. The temple to Jupiter Capitolinus might be erected upon Mount Moriah! Jerusalem might even, for a time, be called by another name, (it was *Ælia Capitolina*, in honour of the Emperor *Ælius Adrianus*,) but yet Jerusalem *is left* unto us. At the same time, although the house is so conspicuous, it still is desolate, ‘strangers devour it in your presence.’ Futile were the repeated attempts of our fathers to regain possession of our beloved father-land. God’s predicated purpose in no point can be overthrown. Even now, ‘How doth the city sit solitary which was princess among the nations’ and ‘full of people!’ and thus she will be kept by the power of that almighty word, till the blessed period shall arrive when the spirit of grace and of supplications shall be poured out upon the people, and, agreeably with Zechariah’s

prediction, 'They shall look on him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.' " The following fervent language occurs towards the close:—"The time cometh, yea, it speeds! when Christ crucified shall be no longer a stumbling block unto the Jewish people, but shall most eloquently speak to their hearts! when the children of Israel shall return and seek their beloved, their King; then shall the veil be taken away, and it shall be given to them to behold the 'great mystery of godliness, God manifest in the flesh,' and a great mourning, indeed, shall be there, when with swimming eyes and bleeding hearts and prostrate spirits, they shall surround the cross and look upon Him who was wounded for our transgressions and bruised for our iniquities." The address is marked by great affection and earnestness, it is enriched with apt quotations out of the Old and New Testament Scriptures, and is well calculated to engage the attention of the seed of Abraham.

Correspondence, Extracts, &c.

DYING TESTIMONY OF THE REV. CHARLES SIMEON— ON THE DUTY OF CHRISTIANS TO THE JEWS.

(FROM REV. W. CARUS'S MEMOIR.)

Few records of the "chamber where the good man meets his fate," have presented a more striking instance of the power of faith, and the calmness of a mind stayed upon Jesus, than that with which we are favoured of the last days of the Rev. Charles Simeon, in the memoirs recently published by the Rev. W. Carus.

Our readers will be peculiarly gratified by the following paragraphs—

"His nights about this time were generally very restless, and he would employ himself in meditating on such portions of Scripture as particularly displayed the love and immutability and sovereignty of God, or else tended to deepen his sense of sin, and promote contrition of heart. But as the time approached for the meetings in behalf of the Society for the Conversion of the

Jews, and for the anniversary sermons at his church, his thoughts soon became engrossed with this great object to which he had so long devoted his warmest regards. He wished to deliver, he said, his dying testimony to 'its immense importance,' and prepared to compose an address to be read to the under-graduates at their meeting on the following Monday. Being afraid he might not remember the texts which he wished to refer to when he came to dictate the address, he ordered his attendant to get his small Bible, and directed her where to find them; he desired her to read them out, and then mark them down, saying with great emphasis, '*Take care of these texts, they are gold every one of them.*' He then dictated the following:—'I wish to show you what grounds we have for humiliation, in that we have been so unlike to God in our regards towards his fallen people; see Jer. xii. 7, "I have given the *dearly beloved of my soul* into the hands of her enemies;" and again, (Rom. xii. 28,) "As touching the election, they are *beloved* for the fathers' sake." And to bring you into a conformity to God in relation towards them, so far as it respects your efforts for their welfare and your joy in their prosperity, see Ezek. xxxvi. 22—24. "Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." And again, (Jer. xxxii. 41,) "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly *with my whole heart and with my whole soul.*" And lastly, (see Zeph. iii. 17,) "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of them, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord."'

"On Sunday morning, October 30th, when I came to him, after hearing the sermons on behalf of the Jews, and began to speak to him of the forcible manner in which the matter had been treated by Mr. Noel, he immediately rejoined, by a comment on our igno-

rance, as well as want of feeling on the whole subject; and then, alluding to the texts before selected, he begged me to observe the strong expressions which God had been pleased to use, when describing *His* intense and unalterable regard for his ancient people. 'See,' said he, 'how wonderfully he speaks; he calls them, 1. "The dearly beloved of my soul;" and then he says, 2. "I will plant them in this land assuredly, with my whole heart, and with my whole soul;" and then again, 3. "He will rejoice over them with joy; he will rest in his love; he will joy over them with singing;" nay more, 4. "They shall be a name and a praise among all people of the earth."' His thoughts on this, and the following days, as might be anticipated, were chiefly given to the subject of the Jews."

ON THE LOVE WHICH WE OUGHT TO BEAR THE JEWS.

BY ROBERT HALL.

"RELIGIOUS benefits, as they are incomparably superior to all others, lay a foundation for the strongest attachment among men. If we are taught rightly to appreciate spiritual favours, we shall feel veneration and respect for those who, under God, have been the instruments of conveying them to us, far superior to what we feel towards any other persons.

"To love the Jewish nation is still a natural dictate of piety. To that nation we are indebted for the records of inspiration, and the light of the gospel; for the men, who, under the direction of the Spirit, composed the former and published the latter among the pagans, were all Jews. Moses and the prophets, Christ and his apostles, let it be remembered, were Jews; and though the Israelitish race are, for the present, suffering the vengeance of the Almighty for rejecting the Messiah; the blessings yet in reserve for them, to be bestowed at a future season, are great and signal. Separated for a time from the church of God for their unbelief, the period of their exaltation is deferred; but their glory is not extinguished: 'As concerning the gospel, they are enemies for your sakes; but as touching the election they are beloved for their fathers' sakes. For the gifts and calling of God are without repentance.' (Rom. xi. 28, 29.) They are the seed of a glorious church, the stock which remains in the earth; but which at a future time will revive and flourish in the beauty of holiness, and send forth its branches to the end of the earth. Though they have long lain 'in the valley of vision,' till their bones are become 'very dry,' yet the Lord in his own time, and that not a remote one, will 'call to the four winds; the Spirit of God will revive

them, their sinews will come upon their flesh, will cover them, and they shall live.'

"As the Jews were the first instruments in converting the nations to the faith of Jesus, *so we doubt not, it is to them the honour is reserved, of the final and universal propagation of the gospel*: 'For if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness!' (Rom. xi. 12.) On this account, when we behold the miserable outcasts of the Jewish nation, it is natural and proper for us to feel, in a manner similar to what we are accustomed to do, on beholding a prince in exile and captivity, with the difference which arises from the certainty of their being restored to more than their former splendour; 'when the Deliverer shall come from Zion, and shall turn away ungodliness from Jacob.' (Rom. xi. 26." *Vide Hall's Works*, 8th ed. vol. v., pp. 307—309.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

EXTRACTS FROM THE JOURNAL OF MR. HERMANN STERN,
FRANKFORT.

—, 17th April.

Here I visited first of all the Jewish bookbinder, Mr. B., who was recommended to me by the Baron Von Hugel, of Carlsruhe. (Journal 25th and 26th March.) Mr. B. is a man of about thirty years of age, and it appears that he has long since become aware of the defects and incongruities of Judaism, but has been led astray by the prevalent disunion and errors of some learned Christians. I employed myself with him on the true nature of Judaism, inclusive of the doctrines of Christianity, which I proved from Haggai, second chapter, Ezra, third chapter, Daniel ninth, that Messiah was to have come at the time of the second temple, and to be cut off, but not for himself. B. seemed to be susceptible to the truth, and he showed me the "Old Paths," which, according to his word, he has read through several times. He was astonished that no Jew had as yet come forward to refute the work of Dr. McCaul, and he wondered the more at the silence of Rabbi Lewinstein, who he thinks would be most able to perform such a task. He promised, however to call upon me.

From intercourse with several Jewish families in H., I ascertained that the most part of the Jewish population of H. are entirely indifferent to religious dogmas and observances. While

some adhere strictly to the ordinances and rabbinical institutions of the *schulchan Aruch*. The irreligious class of Jews carry on their business on the sabbath day, but the orthodox party, on the other hand, are so strict that they would not even afford me refreshment, because I came on the Sabbath day.

The missionary here finds a large and wide field of labour claiming his attention. The four or five hundred Jewish families residing in this grand dukedom enjoy all advantages of civil emancipation, and can practise every form of religion, pleasing to the fancy.

As regards the education of the Jewish youth, the two officiating teachers impart to their pupils such instruction as is agreeable to the favourite ideas of their parents, either after the spirit of the Talmud or according to the maxims of this world's wisdom; but a large number of the Jewish youth receive secular education in Christian schools. The teacher, Mr. —, is a native of R., about one half hour's distance from H., where I was formerly engaged as a teacher, and had him under my instruction. Mr. R. was engaged in instruction when I entered the room, and was overwhelmed by the unexpectedness of my visit. I entreated him not to be disturbed by my presence; he introduced me to all the children "as a former teacher," which excited a strong sensation in their hearts as they were just reading about the cock, proverbially called "the domestic prophet." I took up the subject to explain to them the real signification of that word, and so I went on until we turned to several prophecies, and chiefly so those referring to the Messiah, and I directed their attention especially to the words of Moses when speaking of "another prophet who should arise after him;" proving thereby, that the Mosaic institution was not intended for perpetuity, as many of its requisitions are now impracticable. On the whole I endeavoured to acquaint them with the nature and spirit of the Messianic doctrines and teachings, and exhorted them diligently to read the word of God, and to beware of the influences of evil examples.

When school was over I entered into conversation with Mr. R., and presented to him the glorious truths of the Christian religion, but could not produce a favourable impression upon his heart. The other teacher, Mr. M., received me with much kindness. I had occasion to speak a great deal about Judaism and Christianity, which induced Mr. M. to observe, that according to his opinion, Judaism does not attain its highest aim in the prevalent system of rabbinism, but at the same time spoke irreverently of the Divine origin of the Christian religion, although his manner betrayed his insincerity.

[Want of space compels us to defer until next month, very interesting accounts just received of the baptism of Mr. Stern's wife, his son, and four daughters.]

From Mr. M.'s Journal.

Called upon Mrs. —, (an enquiring Jewess) and was introduced to Mrs. —, a neighbour of hers. After some conversation on various subjects, Mrs. —, knowing my object in calling, endeavoured to introduce a religious subject, adding, that it would be far more profitable to our souls to converse about the word of God. The subject she chose was the importance of prayer, referring to the Psalms, &c.; in connexion with this, I introduced the ninth of Daniel. Mrs. — knowing it contained a prophecy in reference to the Messiah, proposed that it should be read, and her great desire evidently was that her friend's mind might be enlightened. Bibles being brought on the table each read a verse until we arrived at the 25th and 26th verses, when a pause was made; Mrs. —, looking at the stranger and her own family, said, Do you hear? "He shall be cut off, but not for himself." Her friend looked at her with astonishment. Mrs. — said, "What a pity that such a portion of Scripture should be hidden from our people's eyes!" and manifested much displeasure that the Jews should be thus kept in the dark. Having finished the chapter, all felt it so instructive that I was requested to read it again myself, which I did, taking in connexion with it the 53rd of Isaiah. At the end of almost every verse Mrs. —, looking at Mrs. —, said, Do you hear? "It pleased the Lord to bruise him," &c., and at the verse where it is said, "He was cut off out of the land," &c., she gave her to understand that this agreed with *one* verse in the ninth chapter of Daniel, "He was cut off, but not for himself." Mrs. — expressed her delight, and said it was exceedingly edifying and new to her mind. Mrs. — lamented the ignorance which prevailed among the Jews. Her visitors then left, accepting the "Hebrew Selections from Scripture." Mrs. — wished to devise some effective plan to enlighten the minds of the Jews. I told her it was our bounden duty, who profess to be enlightened, to carry forth the word to our brethren who are in darkness. and pray to God, like David, "restore unto us the joy of thy salvation, and uphold us with thy free Spirit. Then will we teach transgressors thy ways, and sinners shall be converted unto thee," &c.

From Mr. S.'s Journal.

To-day, through God's mercy, I was enabled to declare the love of God the Father, in giving us his only Son for the redemption of the world, before an assembly of five Jews and three Jewesses, who had never heard the holy name of Christ before. I remained there from three o'clock until six. They kindly invited me to tea. Afterwards I again proclaimed to them the truth as

it is in Jesus, and showed them, from several passages of the Holy Scriptures, that the Messiah, who was predicted in the old time by Moses and the prophets, must long since have come, and that Jesus, whom our forefathers crucified, was that predicted Messiah in whom all the promises are, or are to be fulfilled, and proved the Godhead of the Messiah, and that there is no other name under heaven whereby man can be saved. They listened with astonishment, and appeared to be satisfied. I gave them some tracts, for which they were thankful, and requested me to visit them.

From Mr. E.'s Journal.

Called upon Mr. M——, and had a very interesting conversation with him about the crucifixion of our Lord. He acknowledged that our forefathers acted treacherously towards Christ, and that Jesus was a righteous man, but he would not acknowledge his Divine attributes. I endeavoured to show that he must have been God himself, else he could not be our Redeemer, but he would not agree with me. Nevertheless, I may venture to say, that even such a tree will, some day, bring forth fruit, since some sprouts begin to appear. When I remind myself how averse this individual was to Christianity, the first time I conversed with him, and how he is now, I am indeed thankful to the Almighty for the gracious encouragements He is constantly showing me.

Had several conversations with Mr. E. M., the son of the late rabbi of S——, in Poland. In this individual I find not only much knowledge which is useful to society, but also a considerable acquaintance with the truths of Christianity; besides, he is a man of the strictest propriety of conduct. He was anxious to give himself to Christian instruction, and requested me to look out for him a place where he might complete his study about the truth.

From Mr. J.'s Journal.

I rejoice in stating that A. K——, that most interesting young Israelite, is still standing fast in the liberty wherewith Christ made him free.

He has wholly given himself to the Lord, to serve him with full purpose of soul, and to make mention of his loving-kindness continually. Though his trials and troubles during the past month have been very great, yet he has been enabled, through him that hath loved him, to triumph and overcome them all.

Mr. K—— is anxious to be baptized in the name of the Holy Trinity, thus showing publicly his ardent love and attachment to the Saviour, and I am in hopes that this solemn rite will ere long be administered unto him.

I also rejoice in stating that Mr. L—— has continued steadfast in his very important inquiry, whether Jesus is the Christ, the Saviour of the world. He has already tasted of the life-giving streams of the gospel, and his soul has been assured that there is life and liberty in Jesus Christ. He has been during the past month greatly strengthened and confirmed in the faith of the glorious gospel; his love to the sacred Scriptures has been great, and in attending the appointed ordinances of the sanctuary has been his delight. Much of Divine knowledge has been imparted unto him from above, so that he was enabled to catch now and then a glimpse of the glory of the Redeemer, and through it receive new evidences of the true and Divine Messiahship of Jesus. The sufferings of Mr. L—— have been very severe during the past month, his trials and temptations were very great, he has been out of employment for these last six months, and he was not able to do anything for his support; his cousin sent letter after letter to him entreating him to return, and at the same time offering him many earthly comforts; still he was enabled through grace to withstand every temptation, for the truth's sake; his trust was in that Saviour who has promised never to leave his people nor to forsake them.

Mr. H—— is also going on very favourably; he shows himself to be on the Lord's side; he told me that he has found peace in the blood of the Lamb, and he feels great satisfaction, great joy and comfort in believing in Jesus: he is desirous to lead a holy life, and live to the glory of that Saviour who has loved him and given himself a sacrifice for him, and though he has to struggle hard for his subsistence, yet his confidence in the Saviour is unshaken and unmoved, for he is assured in the word of God that all things will work together for good to them that love the Lord. He is willing to take up the cross daily and follow Christ, whether through good report or through evil report, through sufferings and tribulations, so that he might gain the promised crown.

I now refer, with much pleasure, to an Israelite named J. G—— who called upon me the 2nd of March, expressing a deep and warm desire to have a conversation with me respecting the things pertaining to the kingdom of heaven. He stated that he had never called upon any missionary before, and consequently never heard the sound of the gospel. But of late his mind was perplexed and uneasy, and being advised by one of his brethren, who is also an enquirer after the truth, to call upon me, he did so with the hope that I may be able to tell him where peace and happiness can be obtained. I opened to him the book which reveals a compassionate Saviour, and read with him several chapters out of the Old and New Testament, showing him how they all bear record that Jesus is the only fountain from whence true peace and

happiness can be obtained,—that he alone is the way, the truth, and the life to lead us to God and to eternal glory. Mr. G—— listened to me with much interest, and at the same time with deep humility.

He begged the loan of a New Testament, that he might search for himself whether these things are so. I gave him a Hebrew Testament, he read it with increasing interest, and his love for the truth is beginning to develope itself; he regularly called three times every week for instruction, and as I read with him the sacred page of the New Testament he often exclaimed, What a glorious doctrine is this! who can but admire and love it! And in this pleasing state he has continued to the present moment; his love to the truth is growing stronger and stronger every day, and already has he felt that the truth alone can make him free. Oh may the Lord lead him to a full enjoyment of that glorious liberty which is found in Christ Jesus the Lord!

I refer also, with great pleasure, to the case of J. H., who I met wandering in the street like a lost sheep, without hope and without God in the world. I told him his dangerous position and his spiritual destitution, and showed him how fearful his state, while he continued to reject the only hope set before him. He listened patiently, and became greatly affected. He asked me to call upon him, which I did, and spoke to him for many hours. His spirit was overwhelmed, and his soul began to feel the heavy chains of sin and Satan with which he, for so long a time, had been enslaved. He anxiously inquired after the truth and came to me almost daily for instruction, and the truths of Christianity were gradually unfolded to his mind. His mental trials and struggles caused his bodily health to fail, so that he was removed to the Infirmary. During the three weeks he remained there I regularly read the word of God, and pointed him to that Saviour who can heal spiritual as well as bodily diseases, who can cleanse from all impurity and prepare him for that inheritance which is incorruptible, undefiled, and that fadeth not away. He bore the chastening rod with patience, and frequently did I hear him say, Oh, if the Lord would only restore me to health, I would give myself wholly unto him and glorify his blessed name. He was restored to health, and truly sought the Lord. He left for Liverpool, where a countryman of his who has received Christ resides; he was in hopes of staying with him and continuing to search the Scriptures until he can say, "Thou art the Christ, the Son of the living God." May the Lord Jehovah go with him and lead him to a saving knowledge of himself, and bring him at last to his kingdom and glory!

I left here for — the 6th of April. I now commenced my labours amongst my brethren, and on Thursday morning I visited their

synagogue, which was well filled with very respectable Jews, and their devotional exercises had more appearance of sincerity than those of many of their brethren in other places. But, alas! alas! the same lamentable spectacle presented itself to my view: there was the carcase without the life, there was the letter without the spirit, the form without the power—all was lifeless and gloomy. I heard prayer offered for the dead who were suffering pain and misery in purgatory. I thought within myself, is this the hope with which an Israelite goes to the grave? The hope of going for eleven months into purgatory to be tormented there? Is this all the consolation he has on a dying bed! My heart was filled with grief, and with tears in my eyes I lifted up my soul to heaven, exclaiming, How long, O Lord? When coming out from the synagogue I spoke to several of them, who were very civil to me, but still there was not a willingness to listen to the joyful news of the glorious Gospel.

On Friday I called upon the reader and (shochet) Mr. —, made myself known to him, and told him the object of my calling. He, at first, felt very much grieved, and said, "I truly pity you;" but still he objected not to hear what I had to say respecting Jesus Christ. He was quite willing to argue with me, and I did not hear him utter one disrespectful word, either against the Saviour or his unworthy servant. I felt pleasure in talking to him, and pleasure in listening to him. When I told him of the hopeless and famishing condition of the Jewish nation, he replied, "I am sensible of their present very low state, I know that we are suffering on account of our sins, the curse of the law is heavily resting upon us, and we enjoy, at present, no comfort or peace, but when our great deliverer, the Messiah comes, he will set us all to right." I now opened the Bible, and said to him, Let us go to the law and to the testimony, and hear what they have to say respecting the Messiah, whether he has already come or not. Mr. H—— was quite prepared to do so, and as I quoted to him prophecy after prophecy to prove the true Messiahship of Jesus, he listened with great patience and attention, and when he asked any question it was in the spirit of calmness and love; he quoted many passages from the Talmud to prove that the coming of the Messiah is still future, but I told him, we ought to take the word of God for our only guide, and from it draw our conclusions. Mr. H. is a good Hebrew scholar, and also well taught in the rabbinical writings, but still his knowledge of the prophetic Scriptures is very narrow and undecided. I had now conversed with him for nearly an hour, and he would gladly have listened much longer, but an Israelite unfortunately called him away to attend to some business, and thus our conversation was obliged to be broken up, and when I left him he said that he should be glad to see me again at some other time.

On Saturday I visited the Jewish lodging-houses, where I met a good number of Jews of all sorts: many were scoffing at the message of salvation, many were scandalising and abusing the word of truth, and others casting reproach and insult upon me. This was enough to fill me with grief and sorrow, yea, my soul wept within me, when I beheld their fearful state. But still there were a few even amongst those who, to my joy, were listening with attentive minds to the words of eternal truth, who had respect to the message, and whose minds were solemnly affected by the words of the Saviour when he said, "Except ye believe that I am he, ye shall die in your sins:" and I rejoice in stating that to one Israelite the words spoken were greatly blessed; he was roused from his stupor, and alarmed by conscience and brought to a sense of his danger; he became an anxious inquirer after the truth, and from that time has regularly attended the house of God, searched the Sacred Scriptures attentively, and found great delight and joy in seeking after the Lord. When I left, I placed him under the care of a city missionary, who is imparting instruction daily to him. I lately heard very pleasing accounts about him, and am happy to say that he is following on to know the Lord, and seeking that joy and peace which flow from the eternal throne on high.

From Mr. N's Journal.

While I was conversing with one of my brethren, a Jew from Holland came in and recognised me as having conversed with him several years ago. I asked him what impression it had upon his mind; he said, whenever he was in trouble these words came very forcibly into his mind, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me," and that he was thinking of the deliverer. I preached to him and showed him how God in the midst of judgment can be a deliverer, and, after a long and interesting conversation, I gave him some tracts and we parted for the present.

I called upon Mr. L——s, who seems to be impressed with the fact that he is guilty in the sight of God, and evinces a desire to be saved from the wrath to come, and we had a long and interesting conversation in the presence of several Jews who called at his house. Called upon Mr. A. as usual, and upon Mr. R., his brother-in-law, where I met old Mr. R., and had a quiet and interesting conversation with him. After old Mr. R. left us, the son, who keeps the shop, related that he had read some of my books to his father, who was agreeably surprised, adding, that he himself is reading the tracts which I left with him over and over again, reflecting upon our frequent conversations with wonder and admiration, and anxiously desired me to call upon him whenever I have time to spare.

BAPTISM OF J. FRIEDBERG.

The above converted Israelite was baptized at Union Chapel, Islington, on Monday evening last, the 21st of June, of which we hope to give further particulars in our next number.

PUBLIC MEETINGS—FORMATION OF AUXILIARY SOCIETIES, ETC.

Chigwell.

On Tuesday, June 1st, in the Independent Chapel, Rev. T. Hill in the chair. Speakers, the Chairman, Messrs. Foster and Rosenthal. Collection, 2*l*. At the close of the meeting an Auxiliary Society was formed here.

Kennington.

On Wednesday, June 2nd, at the Horns Tavern, Kennington, to form an Auxiliary for the Borough of Lambeth. The chair was filled by N. Dawson, Esq., and the resolutions sustained by the Revs. J. A. Müller, J. J. Freeman, R. H. Herschell, J. Mirams, S. Eldridge, and Mr. Foster. Collection, 5*l*. 10*s*. The local Committee intends to request all the Ministers in Lambeth to hold meetings of a public or of a more devotional character for the purpose of exciting attention to the claims of Israel, and of encouraging prayer on their behalf.

Usbridge.

On Thursday, June 3rd, in the Public Rooms, to form an Auxiliary, Mr. Foster in the chair. The meeting was addressed by the Chairman, the Revs. T. G. Stamper and — Chancellor, Messrs. Wilkinson, Rosenthal, Collins, Beaumont, and Feaston. On the following day several friends met to carry out the spirit of one of the resolutions. The town was divided into nine districts, and collectors appointed.

Chertsey.

On Friday, June 4, in the Independent Chapel, addressed by the Rev. Thos. Schofield, Messrs. Rosenthal and Foster. Collection 1*l*. 7*s*. 4*d*. Two collectors were appointed, and it is hoped, from the interest that was evinced, that the effort now put forth will gather strength.

Seven Oaks.

On Monday, June 7, in the Old Assembly Room. The attendance was numerous, and the spirit of the meeting well sustained. The chair was taken by the Rev. Thos. Shirley, who very appropriately opened the meeting. The resolutions were moved and seconded by the Revs. Messrs. Geden and Smith, and Messrs. Foster and Rosenthal. Collection 8*l*. 15*s*. 11½*d*.

Stepney.

The School-room, attached to Stepney Meeting, was well filled. W. Alers Hankey, Esq., occupied the chair, and opened the meeting with some remarks on our duty to Israel. Mr. Foster detailed the operations of the Society. The Revs. Messrs.

Viney and G. Smith pleaded on behalf of the Jews, and urged the assembly to engage with increased liberality in this work of the Lord. Messrs. L. Herschel and Rosenthal also pleaded on behalf of their Jewish brethren. On Mr. Hankey's retirement, which took place after the second resolution had been submitted, the chair was filled by the Rev. John Kennedy, who, in his address, powerfully urged the claims the Society had on the liberality and the prayers of the Christian public. Two collectors in addition to those already engaged were appointed at the close of the meeting, and a collection of 4*l.* 2*s.* was made.

Woodford.

On Thursday, June 10th, in the Independent Chapel. The audience was addressed by the Rev. G. Jones, and Messrs. Rosenthal and Foster. The collection amounted to 2*l.* 11*s.* 9*d.* and five collectors were appointed.

Halsted.

On Monday, June 14th, in the Old Independent Chapel. The Rev. H. R. Reynolds introduced the business by prayer, and offered a few remarks on the objects and plan of the Society. Messrs. Foster and Rosenthal afterwards detailed its operations and urged its claims, and the Rev. John Reynolds closed with prayer. The attendance was numerous, and a collection exceeding 4*l.* was made. An Auxiliary was organised and collectors appointed.

Haverhill.

On the same evening a meeting was held in the New Independent Chapel, and addressed by the Rev. — Johnstone, Messrs. Rosenthal and Foster. Collection 1*l.* 6*s.* 3½*d.* Two ladies were appointed collectors.

Linton.

On Wednesday, June 16th, a well-attended meeting was held in the Chapel, the Rev. J. Davies in the chair. Speakers, the Chairman, Revs. J. Kirkness, R. Weaver, and Messrs. Rosenthal and Foster. Considerable interest was felt in the operations of the Society, and an Association was formed, having Mrs. Davies, Treasurer, and Miss Foster, Secretary. Seven collectors were appointed for Linton and its neighbourhood. Collection 3*l.* 4*s.* 7*d.*

Welsh Auxiliary.

On Tuesday evening, June 15th, a numerous meeting of members of the Welsh congregations in London was held in Jewin Crescent Chapel. The Rev. Dr. Jenkyn in the chair. After prayer, reading the Scriptures and singing—addresses were delivered by the Revs. D. Davies, W. Evans, H. Wilcox, J. Mills, Mr. Yonge, and Mr. Mozart, and it was resolved, That it is desirable that a separate Auxiliary be formed in each of the congregations of Welsh Christians resident in London—the ministers present being requested to bring the subject under the notice of

their friends. A Treasurer, Secretary, and Collectors, were appointed for the Jewin Crescent Auxiliary.

On Monday, June 21, at the Literary Institution, Staines; at which Apsley Pellatt, Esq., presided. Addresses were delivered by the Chairman, the Rev. R. Porter, G. Pawson, Mr. Yonge and Mr. Mozert. Collections.

On the same evening a meeting was held at Market Harborough. On Tuesday evening, June 22nd, at Derby. Collection 4*l*.7*s*.2*d*.

MISSION OF THE REFORMED PRESBYTERIAN CHURCH, GLASGOW.

EXTRACT FROM REV. DR. GUNNINGHAM'S JOURNAL.

"It has pleased the Lord to afford during the last month somewhat increased facilities in conducting the work of the mission. The truth has more fully, and rather more widely, on the whole, been addressed, and perhaps less reluctantly attended to, than it was in any like period with me before. In one case there seemed to be a seeking after it in some sense. May the Lord give to such as learn concerning the truth to seek himself. I see no fruit yet. There is still need for faith, and perseverance, and prayer;—prayer on the part of him who labours, and also on that of our friends and brethren to whom the object of his work is a matter of deep interest.

"17th. This evening I gave a lesson as usual to the son of Mr. ——. While this was being given, and I was in the act of writing down a question on a slate, the youth slipped into the back parlour and brought out a New Testament, which he began to read to himself. About a minute afterwards, a little girl, the daughter of Mr. —, followed him and requested him to have the book. He gave it her: and when she had retired within, he said to me that she was reading it to the young people in the parlour. I found afterwards that the number of youths within amounted to seven. They were all Jewish. Afterwards, the naming of the last letter but one of the Hebrew alphabet suggested the remark, that the reason why the same word in Hebrew that means tooth means also ivory is, that ivory is the elephant's tooth. I requested then the youth to read the forty-fifth Psalm, which he did, and gave the translation with remarkable correctness on the whole. I accompanied the reading of the Psalm with various observations. Afterwards he read, and I explained, the most of the fourteenth chapter of the book of Job; and as we were going on with it, two young Jewesses, who had been within, very quietly drew near and attended to the translation and remarks. Afterwards, the youth read in one or two places of the Proverbs. I could not tell with what joy I came home this night."

The Jewish Herald.

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VOL. II.

THE PROPHECIES OF THE SACRED SCRIPTURES CONCERNING THE DISPERSION OF THE JEWS CONFIRMED BY THEIR PRESENT STATE AMONGST THE DIFFERENT NATIONS OF THE WORLD.

PART I. PROPHECIES RESPECTING PALESTINE.

THE predictions of Holy Writ, in reference to the present state of the Jews,—by which we mean the state in which they have existed ever since Jerusalem was destroyed by Titus,—are divisible into two classes; one having reference to the land from which they have been expatriated, and the other to the fact of their dispersion through the world, and the characteristics of that dispersion. In the present essay we shall confine our attention to the former class, hoping to dwell on the second in a future number. With regard to the land given by God to the seed of Abraham, we find clear prophecies of the siege of Jerusalem and the destruction of the city and temple, of its possession by the Gentiles, and of its depopulation, with the loss of its fertility.

As to the destruction of the city and temple, we are aware that, when victory followed the arms of Titus, this was not the first time that the city was taken and the temple razed to the ground, and that there are predictions which relate not to the last but to a preceding destruction of Jerusalem, viz., that effected by Nebuchadnezzar. There are, however, some prophecies

which seem to refer to both events, and some which can only refer to the destruction effected by Titus. We find a remarkable prophecy of the woes which would come upon Israel, if they disobeyed their God, in the twenty-eighth chapter of Deuteronomy, some parts of which have evident reference to the last destruction of the Holy City. The description of the enemy to be brought against Israel is applicable to the Romans, but not to the Chaldeans: the enemy was to be brought from far—from the end of the earth; but Babylon was, comparatively speaking, near, lying only a few hundred miles from Jerusalem, whilst Rome was so much more distant as to be regarded as at the end of the earth: the enemy was to be a nation whose tongue the Israelites should not understand; but whilst the language of Rome is so totally different from the Hebrew as to fulfil the prophecy, the language of Chaldea is only another dialect of the Hebrew: the enemy, moreover, was to come as the eagle flieth; and it is well known that the eagle was the standard of the Roman army. More than fifteen hundred years, then, previously to the siege of Jerusalem, a prophecy was penned respecting it; and if we read the history of the siege, we shall find the following terrible predictions literally accomplished. “And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him

in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." *

Without alluding to similar prophecies in the Old Testament, let us notice for a moment those delivered by Christ. With regard to the city, he thus spoke: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." † Again: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the country enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations." ‡ Nor did the Lord speak of the city alone. When his disciples came to him to show him all the buildings of the temple, he said unto them, "See ye not all these

* Deut. xxviii. 52—57.

† Luke xix. 43, 44.

‡ Luke xxi. 29—24.

things? Verily I say unto you, There shall not be left here one stone upon another, which shall not be thrown down." * About thirty-six years after these prophecies were delivered, they were fully accomplished. Jerusalem was compassed with armies; the disciples, remembering the words of Christ, fled unto Pella in the mountains: and it is a singular fact that, after the city was surrounded with the soldiers, they were withdrawn for a short season—thus enabling the disciples to escape at the very time fixed by the Saviour. The soldiers speedily returned, and now the city was besieged and a trench cast round about it. Whilst it was besieged from without there was strife within, faction warring against faction; and the result was, that thousands were slain by their own brethren, and provisions were wantonly destroyed, till there was but little left, and famine in all its terrors was experienced, rooting out every remnant of natural affection. Never was such misery known before as was known and felt in those days of vengeance. Eleven hundred thousand perished in the siege, and at least two hundred thousand more in the remainder of the war. Jerusalem was destroyed, the temple and all its buildings overthrown, and ninety-seven thousand of the people led into captivity.

Again: with regard to the possession of the land by the Gentiles, and the expatriation of its rightful owners, we find it predicted in the chapter from Deuteronomy, already quoted, that the Israelites "should be plucked from off the land;" and by Christ, that Jerusalem "should be trodden under-foot of the Gentiles until the times of the Gentiles are fulfilled." History records the accomplishment of both these predictions. In the reign of the emperor Adrian, the Jews, led on by one who pretended to be their Messiah, made a desperate effort to regain their land; this led to the clearing of the country from all its Jewish inhabitants by desolating

* Matt. xxiv. 2.

armies, which destroyed fifty cities and slew five hundred and eighty thousand Jews; and after this a decree was issued by the emperor forbidding a Jew to enter Palestine, and declaring it a capital crime for any one of the seed of Abraham to go to Jerusalem. From that day to this, Jerusalem has been under the domination of the Gentiles, and, although Jews are now permitted to reside there, they are made to feel that they are there only on sufferance: the Jewish quarter betokens wretchedness and depression; a Mahometan mosque occupies the site of the temple of God, and the Turks rule with a despotic sway over a city and country which, by the gift of God, belong to Israel.

Once more: with regard to the depopulation of the land, and the loss of its fertility, God says, in Leviticus xxvi. 32, 33—"I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it." "Your land shall be desolate, and your cities waste." To the same purport our Lord spoke—"Behold, your house is left unto you desolate." Need we call attention to the literal fulfilment of these denunciations? The country once teemed with people; it is now comparatively bereft of inhabitants: cities, once large and mighty, lie in ruins; and territories which could formerly furnish forty thousand armed men, could now scarcely furnish three thousand. Moreover, when God gave it to the children of Israel, it was a land remarkable for its fertility: Moses thus spoke of it: "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Of this land it is predicted, that it would become as brimstone and salt, and burning; that it would not be sown, nor bear, and that grass would not grow therein. When the Jews received the

land, they were commanded to let it rest and enjoy a sabbath every seventh year; in that year they were neither to sow the field, nor prune the vineyard; but as through love of gain and distrust of God, they did not obey, it was predicted that in the days of threatened desolation it should rest and enjoy the sabbaths of which it had previously been deprived. These, and a variety of like predictions, have come to pass. We are told by a gentleman who has been recently lecturing on Palestine,—and his testimony is confirmed by numbers of travellers,—that whilst here and there, there are patches of cultivation, a general desolation is observable; that scarcely anything is to be seen but barren mountains; that the plains of Jerusalem were literally covered with a dust of brimstone and salt, or a saline incrustation, so that when the evening sun threw its peculiar light over them, they appeared as if covered with frost. By another party, who wrote a few years ago, we are told that the art of cultivation was in the most deplorable state, and that the countryman was compelled to sow with the musket in his hand. Valleys naturally fertile, are covered with varieties of thistles; some of the hills are scarcely accessible, so closely are they beset with thorns and briars; and thus has the prophecy been fulfilled, “Upon the land of my people shall come up thorns and briars.”

So much for the first class of prophecies to which we were to refer. We have seen it predicted and accomplished with regard to the Jews, that their city and temple should be destroyed; that they should be expatriated, and their land given into the hands of their enemies; and that the country should be comparatively depopulated, and, being neglected, be no longer a land flowing with milk and with honey. We defer remarks till we have considered the second class of prophecies, which respects their dispersion through the world, and the characteristics of that dispersion.

SUBSTANCE OF AN ACTUAL CONVERSATION
BETWEEN AN OLD JEW AND A CHRISTIAN.

ALLOW me to ask, are you of the house of Israel?

O. M. Yes, I am a Jew. I never deny it when I am asked.

C. My dear Sir, it is no dishonour to you. Have you ever studied your own Scriptures, and considered the claims of Christianity?

O. M. Yes, I have. I think Messiah must have come. Daniel's weeks lead to that conclusion; but I cannot understand the Trinity.

C. If you wait till you understand it, you will wait for ever. It is incomprehensible; but you may have been prejudiced against it through the terms that Christians use, and which are not in their Scriptures, any more than in yours. I hold the unity of the Divine nature as strongly as you can do; and so does the New Testament. The nature of spirit is unknown to us. We have a consciousness; this consciousness is the state of a spirit. When we want to express different states of this spirit, we use terms and figures to express our thoughts, but you must not confound these with the thing itself. Do you not find some sort of distinctions in your own spirit, although you consider your spirit to be a unity? You speak of it by the pronoun *I*, yet you find yourself drawn two ways; your judgment in one direction, your inclination in another. And something seems to come between, and decide which shall carry the day.

The old man bowed assent.

C. Now I do not say that this represents the distinctions that there are in the Divine nature, but it may illustrate to you the position that distinctions and unity are compatible. If there were an authoritative testimony—a testimony sealed with that which should command your assent—that your one spirit subsisted in three distinctions, so necessary as that it was, in

point of fact, the case that these distinctions had co-existence, and reciprocity, and mutual knowledge, and consent as to action,—would you not consider that the declaration was confirmed by the distinct offices represented by judgment, and desire, and will; and while, at the same time, all would still come within the pronominal “I,” would you not hold unity at the same time that you held plurality?

O. M. I never had it so *explained* before.

C. Do not think that I explain the nature of the distinctions in the Deity by this. I do not pretend to do it. I disclaim doing it. All I contend for is, that distinctions in the Deity need not preclude the unity of the Deity. Do you not know, that, in your own Scriptures, God, and the Spirit of God, are spoken of as distinct?

O. M. Yes; “the Spirit of God moved upon the face of the waters.”

C. True; and God charges the Israelites in the wilderness with vexing his Holy Spirit; and says, that in the days of the Messiah, “the Spirit shall be poured from on high,” &c. Now this shows a duality, of some sort, in the Divine nature; and of course there is as much difficulty in a duality as in a Trinity.

Undoubtedly, said the old man.

C. And some of your ancient writers thought they saw a distinction, as expressed by the phrase, “The word of God;” for it is said, that “the word of God came to a person,” Gen. xv. 1. Now the New Testament gives this appellation of “the word” to that distinction which is said to have tabernacled in flesh, or in human nature, in the person of the Messiah. And Jesus of Nazareth, in speaking of himself, represents that, as Divine, he is *one* with the Father, saying, “I and my Father are one,” and that he dwells in the Father, and the Father in him. You must beware of supposing that he taught, that, as man, he was God. As man, it is declared he was in all points, (sin excepted,) made like unto his brethren. It is not a con-

version of Deity, or a change of Deity—the thought is blasphemous—but it is an incarnation or a union of Deity to humanity, so as for perfect Deity and perfect humanity to consist as one person.

O. M. But I do not see how it is perfect Deity that so consists, if it is the distinction in the Deity which you call “the word,” that has taken the humanity into union with itself.

C. It is perfect Deity, because any one distinction in the Divine nature has the unity of that nature properly applied to it. Suppose there were fifty distinctions in the Divine nature. Yet if of each it could be said the perfections of Deity belong to it, then it would follow that the unity belonged to it; because, to be omnipotent, omnipresent, omniscient, involves such mutual being and acting as constitute unity. And so the New Testament asks, “What man knoweth the things of a man, saving the spirit of man that is in him? so the things of God knoweth no one but the Spirit of God!” Sometimes in the Old Testament you have a distinction under the appellation of “the angel.” A Jewish Professor,* lately deceased, held that the term “agent” would better express the meaning than that of “angel.” In the New Testament, the Holy Spirit is called the Advocate or Comforter; and the Messiah is called by the same title (1 John ii.) The word agent would apply, with propriety, to both. In the Old Testament we are guarded from supposing that the manifestations which were afforded of Deity were to be strictly regarded as God himself, for he is declared to be invisible, and confined to no place, but that which betokened the presence of Deity, and exacted adoration with an immediate direction to the object, was agent to the Deity. And this distinction is consistent with the formal declaration, “Hear, O Israel, the Lord our God is one Lord.” Now, bear in mind that Christianity emanated from Jews; that Christianity claims to be founded

* Hurwitz.

upon the Old Testament; that the unity of the Divine nature is expressly taught by him, who, nevertheless, claimed to be one with the Father; and that his followers afterwards taught, "In the beginning was the word, and the word was with God, and the word *was* God." By which announcement, distinction and Christianity are alike inculcated.

O. M. Oh, Sir! it is so hard for a Jew that has been trained in Judaism, to receive different views from those he has been taught!

C. It cannot be more difficult in the year 1800, than in the year 1 of the Christian epoch. Remember, although the Jews, as a people, rejected Jesus of Nazareth, and crucified him, yet Christianity was a Jewish sect; and that it is from the Jews we get our religion. It is true, in the first age, there might be a reason for belief in an unpopular cause in the miracles that were wrought, but if you admit miracles to have been the cause, then does not *that* claim faith that was confirmed by miracles?

O. M. But we don't hold with the evidence of miracles, because in Deuteronomy it is said, that "if a prophet shall do wonders," &c., Deut. xviii. 20.

C. But if you look at the passage, you will see that the thing by which the prophet was to be tested was the fulfilment or non-fulfilment of the prediction, not a real or supposed miracle wrought. Miracles are a distinct kind of proof, and miracles, strictly such, are represented in Scripture to be conclusive, in the case to which God applies them. Study the passage again; and then study the cases in which God employed miracles for the challenge or confirmation of faith, and form an unprejudiced judgment.

O. M. I do not think that you should charge it against the Jews, that they crucified the Messiah, because, if in so doing, they fulfilled the prophecies, they did what God required to be done.

C. But don't you know the wise man, Solomon, says, "God hath made all things for himself, even the

wicked for the day of evil?" And when the Babylonians had, according to prediction, taken Judah into captivity, God punished them for their severity in doing it, although that severity had been foretold. God's foretelling what shall be done, does not affect the freedom of the agency of those who do it, or make their doing either worse or better. Now let me entreat of you to take the two Testaments. Look at the New through the Old. Remember that the New itself declares, that, except we be converted, and become as little children, we cannot rightly receive it. If it be true, it teaches that by human wisdom alone it cannot be appreciated. And your own Scriptures promise to Zion, that "all her children shall be taught of the Lord, and great shall be the peace of her children." You are an old man; you appear to be undecided either the one way or the other; pray for Divine instruction. Remember the soul is of everlasting worth. "And what shall it profit a man, if he shall gain the whole world, and lose his own soul?" "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

ADDRESS TO JULIUS FRIEDBERG, A CONVERTED JEW, ON THE OCCASION OF HIS BAPTISM. BY REV. H. ALLON.

MY DEAR BROTHER,

It would argue but ill for my sacred studies, and worse for my Christian feeling, if I could enter upon this service with ordinary emotions. It is true, that, in the eye of the All-prescient, in the nature of the soul, and in the momentousness of personal interests, all souls are alike; and no disciple can be recognised as such by the Christian minister, no convert to Christ

can be won, without a glow and a thrill of intensest rapture—compared with this, other joy is feeble, other blessing is meagre. The conversion of sinners to the Saviour is our most ardent yearning, and our most ecstatic rejoicing. We could “count ourselves accursed from Christ, for our brethren, our kinsmen according to the flesh.” But it is not possible to dissociate the idea of a converted soul from the accidents of character or of circumstances which may attend it—nor is it needful that we should. The conversion of Saul the persecutor, or of Dionysius the Areopagite, might well occasion more joy to the disciples, than the conversion of an ordinary Pharisee or Athenian. You, my brother, are of the seed of Abraham, of whom, as concerning the flesh, Christ came. Him your fathers have always rejected and scorned. “He came unto his own, but his own received him not.” “By wicked hands they crucified and slew him,” and ever since, they have been as a people “exceedingly mad against him.” The veil has been before their eyes, so that when Moses and the Prophets were read, they did not discern that it was he of whom they spake; and the consequence has been, that, while the Gentiles have received him, few among the Jews have believed on him; all the nations of the western world now recognise him as the Christ, the Saviour of the world, while the Jews, to whom he came, persist in their national rejection of him. We cannot but rejoice, therefore, when one of your nation receives him—we cannot fail to recognise it as a proof of his Messiahship, when even the prejudice of a Jew is compelled to confess that he is Lord.

Not, indeed, that there is anything malignant or unholy in our joy. We simply rejoice in the progress of truth, and in the aid which it receives from such conversions as yours. We associate with it a feeling of gratified affection, a sense of reciprocal obligation—for we are not of those who regard your race with scorn or enmity—we repudiate such feelings as utterly inconsistent with the example of him whom we call Lord.

His heart was full of intensest compassion for the Jews. He taught in their synagogues, did good to their poor, wept over their city, prayed, with his dying breath, even for those of them who pierced him, and enjoined that his salvation, while preached to all nations, should be preached first at Jerusalem. We confess, with shame, that men, bearing the Christian name, have manifested a far other spirit; but we deny that it is Christianity, the spirit either of its Founder or of its Scriptures, to feel other than love and gratitude for the Jews.

And our own sense of obligation comes to the aid of the teaching. Our salvation is of the Jews—to you we owe all of spiritual blessing and privilege that we enjoy. Our Scriptures, our Messiah, our church, are all of the Jews.

We associate, therefore, with you, my brother, these remembrances of high distinction, of holy manifestation, and of inestimable benefit derived from your love, and therefore with more, far more, than ordinary feeling, we recognise you as a believer in Jesus. We rejoice that you should embrace him whom we delight to honour; we rejoice in your example, as likely to convince the sceptical, both Jew and Gentile; and, above all, we rejoice that you should have returned into your bosom the precious salvation that we have derived from you.

You are about to be baptized in the name of Jesus. From myself, in private, and now in public, you have heard what this ordinance involves and implies. You do not imagine that it will work any change in your character. The outward application of water cannot affect the spiritual dispositions; it cannot be more than a symbol of the inward renewal of the Holy Ghost. So far as this ordinance teaches spiritual truth, it teaches this—that your soul needs a renewal—and that it is the work of the Holy Spirit—not by outward symbol, but by an inward operation—to renew it. Nor will you suppose that the symbol of water baptism,

and the regeneration of the Spirit, are necessarily connected. Many are baptized with water, who are never renewed by the Spirit. To teach, by a symbol, the necessity of a thing, is surely not to accomplish the thing. You may, therefore, be baptized, and acknowledge, by your baptismal act, that your heart needs the renewal of the Holy Ghost, and yet never experience it. This must be sought by prayer and faith. It is as distinct from baptism as the words of a preacher, who would tell you "that you must be born again," are distinct from the regeneration that he teaches.

You will not, therefore, rest in this baptism of water; you will not think that you are thereby made a Christian; and that your spiritual character and ultimate salvation are inevitably secure. Oh no, you have not so learned Christ; you will seek the forgiveness of your sins by faith in his atonement; you will seek the renewal of his Spirit, even until it cleanse you from all sin, by fervent prayer; and you will not forget, that, without personal holiness, no man can see the Lord."

To what, then, does this ordinance pledge you? It is a rite of initiation, a sign of discipleship. Hereby you avow your belief in the religion of Christ, as a religion sent from God. Hereby you put yourself into the school of Christ as a learner of his doctrine; and if God should give you children, you will put them also into the same school. Your baptism does not imply your spiritual conversion—but it implies your intellectual conviction—it does not imply your reception of Christ, but it implies your belief in him, and your determination to learn of him. Henceforth you are a scholar in the school of Christ; you will learn his doctrines; and, if you be sincere, you will embrace it, as you are convinced of it. No other course would be consistent or rational. Of all incongruities, that is the most utter and fatal, that is convinced that Jesus is the true and only Messiah, and yet does not embrace him, and yield the most to him.

But while your baptism implies no more than belief

in the religion of Christ, you, my brother, avow yourself a spiritual disciple; you profess to have received the forgiveness of your sins through faith in his name; you trust that your heart is changed by the operation of the Holy Ghost; you avow a total change of your spiritual affections. Sin, you say, is hateful to you; holiness, you crave; you are ready to profess yourself a spiritual servant of Christ. Speaking of him, you would say, "Whose I am and whom I serve." Your inquiries concerning him are not of yesterday; you have long been studying the prophecies concerning him, and the histories of him; and, convinced that he is the Messiah, you have trusted in him for your salvation, and are ready to enrol yourself with his people. Solemn are the responsibilities under which you have brought yourself; holy and arduous is the service to which you devote yourself; sin becomes a heinous thing; to be holy in word, thought, and deed, you pledge yourself; holiness to the Lord you have inscribed on your door-posts, and on your heart. And all that this implies, you will set yourself to perform. In the world you will be separate from sinners; a witness for Christ; an epistle of Christ read and known of all; a savour of Christ in every place; its sins you will eschew, and its follies you will abstain from. In business, while you are fervent in spirit, you will serve the Lord; you will do unto others as you would others should do unto you; you will not seek prosperity by any means that God would disapprove—of this you have given already a gratifying assurance. In your family you will be an ensample of holiness, ordering, like Abraham, your household after you, to keep the way of the Lord. The morning and evening sacrifice you will offer; and then your family will be as the family at Bethany that Jesus loved. Nor will you withhold your services from the church. You will join in its worship, commune with its members, co-operate with its agencies, and aid, by your eminence of piety, the holiness of its character. May he who,

before Pontius Pilate witnessed a good confession, enable you to maintain this profession which you now make before many witnesses. "The Lord bless you, and keep you; the Lord make his face to shine upon you, and be gracious to you; the Lord lift up his countenance upon you, and give you peace."

Reviews.

Objections to the doctrine of Israel's future Restoration to Palestine, &c. Holdsworth and Ball. 1828.

(Continued from page 114.)

OUR author adduces three additional objections to the doctrine of a literal restoration.

"First, there are phrases, terms, and passages, in the Old Testament prophecies, which *cannot* be taken literally, or without qualification, and which yet have an equal claim to be so taken with the phraseology adduced in support of a literal restoration; and the literal meaning of others is negatived, some by New Testament authority, and some by the mode of their collocation, or the sense expressly attached, or otherwise attaching, to them.

"Secondly, after the last reformation by Nehemiah, there was only one prophet (Malachi) until the Christian æra, and he does not predict any future deliverance of the Jewish nation; thus leaving us to conclude that the predictions of former prophets were fulfilled, as to their literal import, on the return from Babylon, and the subsequent prosperity, and had no reference to the present dispersion.

"Thirdly, the doctrine of a literal restoration is encumbered with certain difficulties, which are not necessary to be encountered; because obviated by an interpretation more simple, and more in harmony with the general tenor of the word of God, than that upon which the said doctrine is founded."

As a specimen of his reasoning we may notice, that, under the first head, he tells us that the phrases, "no more," "for ever," are frequently used when they cannot convey the notion of perpetuity, and that there is New Testament authority for interpreting the terms

“Israel,” “Jew,” “Children of Abraham,” as referring to the spiritual, and not to the natural, seed of Abraham. Under the second head, he writes :

“The prophets, up to Malachi, had predicted the deliverance of Israel from national captivity and oppression, and their re-enjoyment of temporal prosperity in Palestine. The last two prophets before Malachi (Haggai and Zechariah) and also Nehemiah, refer these predictions of renewed prosperity to the period and circumstances of the return from Babylon; and now it seemed as if the soul of prophecy were, for a season, satisfied. The grand typical deliverance, of which it had so often sung, was accomplished; but ere it took its flight, it struck again its sweetest chord of melody, and harped a prelude to the Gentile praises, and sung the sudden coming of the Lord; and then, in farewell notes, struck by the rising Sun of Righteousness, it warned and left the church four hundred years.”

Under the third head he says, that the difficulties with which the doctrine of a literal restoration is encumbered are of three kinds: 1st, arising from the magnitude of the events necessarily implied; 2nd, arising from the ordinary course of things; and 3rd, arising from the apparent contradiction to Scripture testimony which the doctrine involves.

We have given this brief analysis of the work, and must leave it to the judgment of our readers. To our mind the author completely fails in establishing his point, and makes many gratuitous assumptions, for which some will require better evidence than any yet adduced.

Inspired Prayers for Israel: a Selection from the Sacred Scriptures, adapted to excite and direct believing Intercession for the spiritual good of the Jews. British Society.

THE title of this little tract fully describes it: it consists of a selection of passages from Holy Writ, with the view, in the first place, of stirring up to prayer on behalf of the ancient people of God; and, in the second

place, of showing what is the mind of the Spirit as to the particular blessings which we should implore for the Jews. We trust that all our readers will procure it, and that it will be the means, in the hands of God, of leading many to pray for Israel who hitherto have been forgetful of their obligations to that interesting people. We append the brief preface, which is well worthy of attention.

"Those whose privilege it is 'to make mention of the Lord, and to be his remembrancers,' are charged to 'give him no rest, till he establish, and till he make Jerusalem a praise in the earth.'

"The spiritual condition of our brethren of the house of Israel is such as to awaken our tenderest compassion. 'From the east and from the west, and from the north and from the south,' the Gentiles have come in, and are sitting down in the kingdom of God, while 'the children of the kingdom' are perishing without. We are commissioned to tell them that yet there is room—that their Father has no pleasure in their death—that the blood their ancestors shed can remove all their guilt—and that the Spirit whom they have grieved is willing to bestow on them a new heart, and to write thereon the laws they have rejected. The message has been delivered. Some are listening, some, as they look on the wounded Saviour, are melted into contrition, and some are spreading the glad news of salvation among their brethren; but the multitude are yet unmoved, impenitent, perishing. 'Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord!' Faithful missionaries are doing so; and there are changes passing among the people that encourage hope: but 'there is no breath in them.' 'Prophecy unto the wind; prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O Breath, and breathe upon these slain, that they may live.' 'Not by might, nor by power, but by my Spirit, saith the Lord.'

"Prayer, then, is our primary and urgent duty. We may gain the listening ear of the Jew while from his own Scripture we select the lines of prophecy and tell him how they meet in Jesus of Nazareth; we may even induce the expression of his respect for the character and teachings of our Redeemer, but the Spirit alone can win the heart. Israel must be convinced, forgiven, sanctified, before he can be happy. But *how* shall we plead his cause with God? How shall we awaken within ourselves the deep feeling of sympathy for him which will give fervour and impetuosity to our intercession? Can we do better

than adopt the words which the Holy Ghost hath left on record? It is true that many of the supplications presented in this little **MANUAL** have already received an answer in earlier periods of Israel's history; and that the larger portion of them are the language of the people for themselves: yet, in spirit at least, they are appropriate to the present condition of the Jews, and when *they* are themselves taught to pray, they will pour out the full heart in these penitential confiding strains, and we and they, bowing around the cross of the one Redeemer, shall unite in the devout exclamation as it has never yet been uttered, 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He has performed the truth to Jacob, and the mercy to Abraham, which he hath sworn unto the fathers from the days of old.'"

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

BAPTISM OF JULIUS FRIEDBERG.

WE have to record, to the glory of Divine grace, another instance of conversion to the faith of the Gospel. Julius Friedberg, of the house of Israel, having given satisfactory evidence, that he has passed from death unto life, was publicly baptized in Union Chapel, Islington, by the Rev. H. Allon, on Monday evening, June 21st, 1847.

The Rev. J. T. Brown, of the Scotch Church, introduced the service by reading the second chapter from the Epistle to the Ephesians, after which he offered prayer to God. He was followed by the Rev. Thomas James, who delivered a short address explanatory of the baptismal rite. The Rev. H. Allon gave a brief account of his intercourse with Mr. Friedberg, and then put various questions, answers to which had been prepared by the candidate, and were read by the Rev. J. A. Miller on his behalf. Mr. Allon next delivered the address, which is inserted in this number of *The Herald*, after which he administered the ordinance. Mr. Miller commended the newly-baptized individual to God in prayer, and the Rev. R. H. Herschell concluded the interesting service by an address to Christians, entreating for Mr. Friedberg their sympathies, and deprecating suspicion of the insincerity of Jewish converts.

Our readers will be interested with the following narrative, which Mr. F. wrote in answer to the question, "What has led you

to renounce Judaism, and what reasons have you for believing that you are a Christian?"

"In answer to this question, I will give a brief sketch of the history of my life, and how I was brought, through the mercy of the Lord, into the knowledge of the truth as it is in Jesus.

"I was born of Jewish parents, in the city of Berlin, capital of Prussia, and was sent at a very early age to school, where I applied myself with all diligence and activity to the various lessons and instructions I received, and soon made such progress, that, at the age of twelve years, I was so far advanced to understand and read the classics, as Homer and Virgil, in the original tongue.

"But this epoch of my youthful career is in so far interesting, that the first impressions of Christianity entered as a faint light into my heart. My father, in order to get me better educated and more accomplished, sent me to a good Christian school, and those impressions created in me a lively sensation at first; and, though I might have thought very imperfectly about the Christian faith, still it has laid a certain foundation within me which nothing could remove.

"My father's wish was then, that I should enter the medical profession, but I preferred to be apprenticed to a stationer and bookseller in Berlin. After finishing my time with my employer, I engaged as a commercial traveller to a German house, and travelled through Italy, Switzerland, and a great part of Europe. Those first injunctions of Divine truth I received in my youthful days soon vanished from my mind, and vanity and worldly pleasures occupied their place in my heart. But my inward peace and quiet rest were gone, and I could not drown entirely, in the depths of pleasant enjoyment, the warning voice of conscience. Nor by the strict observance of the Jewish rites could I find that quietude I was longing for, and I often prayed fervently to God to send me light.

"He answered my prayer. It was at Halle, a university in Germany, where I was engaged for several years, that I received the mournful news of the demise of my beloved father. Grief, on account of the loss of a great part of his property, hastened his end earlier than we expected; and at the same time a stroke of paralysis deprived my poor dear mother of the use of her limbs, and threw her for a lengthened period on the bed of sickness. All this excited my feelings to such a degree, that I was taken seriously ill. At the same house lived a worthy clergyman, a Mr. Schlaaf, who, in the spirit of Christian charity and love, came to see me. I began to listen attentively to his discourse, and soon loved and respected him; and it was not long before I opened to him the sentiments of my heart. He brought me a Bible, and begged of me to read it carefully through, and to compare the Old with the New Testament. I did so, and at length the veil of

darkness fell from my eyes, and I saw the glimmering of the light of truth. Condemnation, with all its terrible consequences, stood before me, as the just deserts of my iniquities. I acknowledged only now my guilt, repenting within my heart, for the enormity of my sins, trembling with fear lest I should not have forgiveness of them.

"But my worthy friend soon showed me where peace was to be found, even in Jesus Christ, the Mediator and my Saviour, and endeavoured, with great pains and effectually, to point out the path which would lead me to salvation. And I hope that his labours were not without fruits, and the only reason I had to postpone my public profession of the Christian faith by baptism was, not to add another sorrow to the troubles of my poor suffering mother, who was greatly prejudiced in favour of Jewish rites.

"At last, it has pleased the Lord, after she had survived my father for two years, to call my poor mother away from this world, and to deliver her from her earthly sufferings; and I was obliged, for the sake of putting to rights divers family affairs, to come to Berlin. Here I met my eldest brother, whom I had not seen for sixteen years, lately arrived from England, where he had dwelt during that space of time. His description of that country, and of his being baptized there, induced me to come to the land of practical religious sentiments, and to settle here for life. With the small amount of property left, I commenced business, married shortly afterwards a virtuous and pious young person, and wished to lead a quiet Christian life.

"Desirous to be united to Christians, I was introduced to the British Society for Propagating the Gospel among the Jews, and owe much to the endeavours of Mr. Davidson, who has instructed me in the English language, and in the doctrines of Christ, that I might be prepared for this eventful day, so rich in mercy to me.

"Now, Sir, in concluding the short outline of the description of my life, I would solicit the favour to be received into the communion of Christ's church by baptism. I cannot describe my feelings better, as regards my faith and trust in Christ, than to add—'That neither height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord;' and having full peace within my soul, I hope to conquer and surmount all worldly difficulties, as many as may be placed in my way of life, by confidence in, and love to God and Christ.

"Praised be the Lord God of Abraham, Isaac, and Jacob, and honour to his name for ever. Amen.

"JULIUS FRIEDBERG."

The Committee are anxious that their friend and brother thus dedicated to God, should not be mistaken for a professedly

converted Israelite of a similar name, of whose conduct they have heard very unfavourable reports.

**BAPTISM OF THE WIFE, SON, AND THREE DAUGHTERS, OF
MR. HERMANN STERN, FRANKFORT.**

Mr. Stern's father was rabbi and teacher of the Talmud at Prague, Strakenitz, and, somewhat later, at Bamberg. After his father's death, he received the appointment of Israelitish teacher at Höchburgh. Here he published two books, one on the "Confirmation of Israelites;" and the other under the title of the "Tree of Life;" these books were favourably received, and continue to this day to be used in many schools of various countries. After an honourable course of twenty-five years, during which he discharged his duties at Höchburgh, the rabbies were displeased with him, for refusing his assent to the dogma—that the Trinity was not contained in the Old Testament, and he was afterwards dismissed from his school for having taught that, in case of necessity, the Jews were permitted to break the laws relating to the Sabbath in order to relieve a fellow-man. In November, 1837, he was appointed to another school, but, after a short period, he was accused of the following sins,—1st. Permitting his female scholars to come to the synagogue,—2nd. Cutting his beard in Omer, (the period between the Passover and the Feast of Weeks,)—3rd. When called to read the Thora, appearing with gloves on,—4th. Keeping a Christian servant,—5th. Neglecting to lead the synagogue service on the anniversaries of his parents' death,—and 6th. Giving his wife his arm, when he did not allow her to use the dipping bath. To the last two charges he replied that it had been his father's dying request, that he should neither fast, nor lead the synagogue service on the anniversaries of his parents' death, as the custom had originated in a superstition; and that his sick wife was ordered by her medical attendant to refrain from the dipping bath. The decision of the chief rabbi was, that he was guilty of death; although there was no power to inflict the penalty of death, the sentence involved his dismissal, and he consequently went to the free town of Frankfort, and became a private tutor. There, having been led to embrace Christianity, and to become a devoted follower of Christ, he has, during the past year, been accepted by our Society as a missionary to the Jews, and has entered on his work with great encouragement. On the 16th of May last, his youngest daughter was baptized at Strasburg; she thus wrote to her father—"Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. When I rightly consider what mercy has been granted to us poor sinners, I feel constrained to praise the Lord. Yes, my dear parents, it is impossible for me to describe the feel-

ings which during this time possessed my soul. For some time I felt happy in my soul, when I thought of the time when I was to make a confession of my faith in Jesus Christ before God and men. This joy lasted till two days before the baptism, when I felt that I had to ask myself, whether I was really so firm in my belief as to have a right to be so well satisfied with myself. This made me tremble and despond; I looked into my heart, tried myself, and found myself so bad and so heinous, that I must almost despond before God. The thought that, if I thus unworthily received baptism, I should obtain a curse instead of a blessing, made me shudder. I wept much, and prayed God to assist me, to cleanse and heal me. On the same day Mr. Hausmeister came, and I told him all that passed within me; he cordially exhorted and consoled me, saying, that I was not going to-morrow before the judgment-seat of God to be judged, but to receive a means of grace, which would help to communion with my dear God and Saviour; he told me not to despair, as God manifests his strength in our weakness. He prayed fervently with me, and after his prayer I felt much easier. On the 16th, I arose in the morning with deep emotion and prayed in my chamber with much fervency, that God would aid me that day with his special grace. I thanked him heartily for having permitted me to live to see that day, and besought him to continue with me always and to guide me by his counsels."

On the same day on which this young person received baptism, the remaining members of Mr. Stern's family were baptized at Frankfort; the ceremony was to have been performed in the saloon of the Presbytery, but, on account of the crowded attendance, the parties were obliged to proceed to church. Mr. Stern thus writes in reference to this happy event:—

"Received visits from several dear Christian friends, to congratulate me and my family. The baptism of my family has not only made a deep impression upon the Christian population of this city, but also upon all the Jews, as it is well known that it has not originated in worldly motives. On the contrary, the general conviction is, that my wife has refused all the glittering promises by which her rich relatives sought to entice her away, that my son was regardless of the probable loss of a good situation, which he has held for twelve years,* and has merely obeyed the voice of his conscience, and that my daughters had preferred faithfulness to their Lord to any worldly advantages. On the 23rd of May, I had, for the first time, the happiness of drawing near to the Lord's table, in the company of my family."

* Mr. Stern, jun. has since received notice to leave his employment.

FORMATION OF AUXILIARY SOCIETIES, ETC.

Nottingham.

June 23.—A meeting was held in the Mechanics' Institute, Rev. S. M'All in the chair. Speakers, the Chairman, Revs. W. Harrison and Green, Messrs. Foster and Rosenthal. Collection, 4*l* 15*s*. 8*d*. Three additional collectors were appointed.

Bridgewater.

June 24.—A meeting was held in the Independent Chapel. Speakers, Revs. Messrs. Panks, Trend, Willetts, Messrs. Foster and Rosenthal. Collection, 2*l* 15*s*. 2*d*. All the denominations concur in the formation of a local Association.

Taunton.

June 25.—A meeting was held in North Street Chapel. Prayers offered by Revs. Messrs. Poole and Green.—Speakers, Revs. H. Addiscott, H. Quick, Messrs. Foster and Rosenthal. Collection, 5*l*. Donation by a Friend, 10*s*. An Auxiliary Society would be formed in the following week, after an united meeting for prayer for the Jews.

Wellington.

June 27.—Addresses were delivered at the Independent Chapel and the Wesleyan Chapel by Mr. Foster, after which collections were made, and donations presented, amounting in the total to 4*l*. Several collecting cards were also taken by friends in the town.

Plymouth.

June 28.—A General Meeting of all denominations was held in George Street Chapel, J. France, Esq. in the chair. Speakers, the Chairman, Revs. S. Nicholson, Jones, Hine, Harford, Steer, Messrs. Foster and Rosenthal. An Auxiliary Society was formed, and eight collectors offered themselves. Collection, 9*l*. 9*s*. 8½*d*.

Devonport.

June 29.—A meeting was held in Morrice Square Chapel, Mr. Coffin in the chair. Speakers, Revs. W. Spencer and J. Pyer, Messrs. Foster and Rosenthal. Collection, 3*l*. 9½*d*.

Helstone.

June 30.—A meeting was held in the Wesleyan Chapel. Prayers and addresses by Revs. J. Groves, Young, Wilson, and Mr. Foster. Collection, 15*s*. 3*d*.

Hayle.

July 1.—Meeting in the Copper House Chapel. Collection, 1*s*. 2*d*.

Liskeard.

A meeting was held in the Independent Chapel. Collection, 14*s*. 8*d*. Donation by J. Allen, Esq., 10*s*.

Launceston.

A meeting was held in the Independent Chapel. Speakers, Revs. J. Horsey, Dr. Cope, and Mr. Rosenthal. Collection, 3*l*. 3*d*.

Truro.

July 2.—A meeting was held in the Assembly Room, Rev. W. Moore in the chair. Speakers, the Chairman, Revs. Messrs. Tuckett, James, Pudney, Jackson, Messrs. Foster and Rosenthal. And an Auxiliary Society subsequently formed.

St. Ives, Cornwall.

July 4.—An address was delivered at Lady Huntingdon's Chapel, by Mr. Foster. Collection, 1*l*. 2*s*. 7*d*. And at the Wesleyan Chapel, by Mr. Foster. Collection, 3*l*. 2*s*. 4½*d*.

Camborne.

July 5.—A meeting was held in Wesley Chapel, and addressed by Rev. W. P. Burgess, and Mr. Foster. Collection, 1*l*. 8*s*. 7*d*. Donation by George Smith, Esq. 1*l*. An Auxiliary Society was formed, and five collectors offered themselves.

Redruth.

July 6.—An address was delivered in the Wesleyan Chapel by Mr. Foster. Collection, 16*s*. 0½*d*. Two collectors.

Bodmin.

July 7.—A meeting was held in the Guildhall, J. Mudge, Esq. in the chair. Speakers, the Chairman, Rev. T. Feston, Messrs. Balkwell, Rosenthal, and Foster. Collection, 1*l*. 14*s*. 6*d*. An Auxiliary Society was formed, with five collectors attached to it.

Okehampton.

July 8.—A meeting was held in the Town Hall, Rev. W. Burd in the chair. Speakers, the Chairman, Messrs. Foster and Rosenthal. Collection, 4*l*. 1*s*. 11*d*. Two ladies volunteered their services as collectors.

Ryde, I. W.

July 16.—A meeting was held in the Town Hall, Rev. G. W. Conder in the chair. Speakers, the Chairman, Rev. J. Johnson, Messrs. Foster and Rosenthal. Collection, 3*l*. 8*s*. 6*d*.

Newport, I. W.

July 19.—A meeting was held in the Town Hall, Rev. E. Giles in the chair, supported by Rev. J. Lloyd, J. Field, of the Presbyterian Church, America, Messrs. Rosenthal and Foster. Collection, 4*l*. 3*s*. 3½*d*. Donation by Mrs. Kentish, 10*s*. Two collectors offered themselves as labourers in this work.

West Cowes.

July 20.—A meeting was held in the Wesleyan Chapel, addressed by Messrs. Foster and Rosenthal, and Rev. Mr. Bissell. Collection, 2*l*. 6*s*. Three collectors came forward at the close of the meeting to engage on behalf of the Society.

Ventnor.

July 21.—A meeting was held in the Independent Chapel. Prayer by Rev. W. Warden. Addresses by Messrs. Foster and Rosenthal. Collection, 2*l*. 10*s*. 4*d*.

Chichester.

July 22.—A meeting was held in St. Martin's Square Chapel, Rev. W. Malden in the chair. Speakers, the Chairman, Revs. J. Mole, C. E. James, Messrs. Foster and Rosenthal. The report was read by Mr. Irving. Collection, 1*l.* 18*s.*

Arundel.

July 23.—A meeting was held in the Independent Chapel. Speakers, Rev. J. E. Ashby, Messrs. Foster and Rosenthal. Collection, 1*l.* 5*s.* 3*d.* Several ladies, of various denominations, expressed their intention of forwarding the interests of the Society, and becoming collectors for its funds.

Croydon.

July 26.—A meeting was held in the Literary Institution, Rev. W. Campbell in the chair. Speakers, the Chairman, Messrs. Foster and Rosenthal. Collection, 3*l.* 10*s.*

Meetings have been held at Carmarthen, Llangollen, Oswestry, Welshpool, Tenby, Newport, Milford, and Pembroke Dock; particulars of which will be given in our next number. The quarterly meeting for prayer was held in Trevor Chapel, Brompton, on Wednesday evening, 28th July, and was very numerously attended. Prayer was offered, and addresses delivered by the Revs. W. Cousin, of the Presbyterian church, Rev. R. H. Herschell, and Dr. Morison. No collection was made, but free-will offerings were presented, amounting to 4*l.* 17*s.* 1*d.*

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

WE are sorry to learn, from the last number of "The Jewish Intelligence," that the missionaries of this valuable society have been expelled from Cracow, and that the Committee have been under the necessity of selecting another station where they may labour on behalf of Israel. There are, however, cheering tidings from several other stations. The spiritual state of the Warsaw Institution is very encouraging: at the Hebrew service on Saturday afternoon, the inmates derive especial benefit from hearing the important points at issue between Jews and Christians discussed, and the truth as it is in Christ the Messiah stated in a plain and impressive manner.

GENERAL JEWISH INTELLIGENCE.

SPANISH TOWN (JAMAICA) SYNAGOGUE.

WE are indebted to "The Jewish Chronicle" for the following extract from *The Jamaica Times*:—

"On Sunday evening we attended the reformed synagogue *Nova Shalom*, which was crowded to excess with ladies and gentlemen of all denominations. The ladies sat on the right and the

gentlemen on the left, on the same floor, and in the centre a choir of about twenty of the Hebrew youth of both sexes, superintended by Mr. Morris I. Emanuel. The synagogue yard was also crowded with people who were willing to witness the ceremony, but could find no accommodation inside, from the smallness of the building. At seven o'clock precisely the worship commenced with the prayer *Ane Ani*, of the Evening of Atonement service; the *arbit*, or evening service, was then read, after which several appropriate prayers, selected from the atonement ritual, were chanted with imposing solemnity by the reverend rabbi Carillon, assisted by the choir. Two *sepharim*, or books of the law, were taken out of the ark, with somewhat of a varied ceremony to that heretofore observed on such occasions. The ten commandments were very emphatically read by the learned rabbi, in Hebrew and English, with beautiful responses by the choir between each command. After which followed a prayer in English, composed for the occasion by the reverend gentleman, and the prayer for the royal family, and the authorities of this island, also in English. The *sepharim* having been with due solemnity returned to the ark, the reverend gentleman delivered a sermon on the subject for which the service was appointed, namely, the famine that threatened to spread through the earth. That done, *En Keloheno* and the *Kadish* were beautifully chanted, and the service then concluded with *Alevo Leshabeach*, *Yigdal*, and the priestly benediction.

"We had never before that evening witnessed a Jewish worship where such order, decorum, and heartfelt piety prevailed. The choir sang most beautifully, which is most astonishing, when we consider that it has been established only within these two weeks, and previous to that time, none of the children had ever known even the Hebrew alphabet. The prayer against famine was a very eloquent production, and was delivered with heartfelt devotion, worthy indeed of imitation. We applied the next morning to the reverend gentleman for a copy of it, but to our disappointment we learned that it was offered up extemporaneously.

"In the sermon, which was also extemporaneously delivered, the rabbi first depicted, in a strain of eloquence that drew tears from many eyes, the appalling sufferings which accompany a famine. He next demonstrated that these visitations were salutary chastisements; and admonished his hearers to repent, and to turn from all evil ways, that the danger might be averted from them. He addressed himself to Gentiles as well as Jews, and whilst he exhorted the latter to follow the command of Moses, 'Love thy neighbour as thyself,' he impressed upon the minds of the former to give up all sectarian differences, and obey Him who commands them, 'Love ye one another.' He finally pointed out that this

famine is one of the signs foretold to happen before the 'last days,' and earnestly cautioned his hearers, both Jews and Gentiles, to be watchful lest this period come upon them 'as a thief in the night.'"

Poetry.

THE BABE OF BETHLEHEM.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger."—Luke ii. 7.

Rest thee, Babe, rest thee in Bethlehem's manger,
While thy Father looks down from his throne in the sky,
While a virgin keeps watch o'er the heaven-born stranger,
And the lowing of herds forms thy stern lullaby.

Rest thee, Babe, rest thee; bright angels are singing
To Bethlehem's shepherds the song of thy birth,
And each star-guided sage from the far east is bringing
To the King of creation the stores of his earth.

Peace to the Son, whom the Father's election
Hath bestowed upon mortals to suffer and save,
Peace to the mother, whose heart of affection
Must be pierced in thy death-pangs, and grieve o'er thy grave.

Peace to those lips, which in slumber half smiling,
Now open, now close 'neath that mother's embrace,
Those lips which in manhood 'mid wrath and reviling
Must sound the salvation of man's rebel race.

Peace to that head, which with thorns soon surrounded,
The scoff of the Jew and the Roman must be,
Peace to those fair limbs, which tortured and wounded
Must quiver and writhe upon Calvary's tree.

Yet rest thee, Babe, rest thee; nor dream of the morrow,
Enough be the day for the Lamb of our God;
He who dooms thee to drink of that dark cup of sorrow,
Will steel thy young soul for its baptism of blood.

W. DICKINSON.

The Jewish Herald.

No. XXI.

SEPTEMBER, 1847.

VOL. II.

THE PROPHECIES OF THE SACRED SCRIPTURES CONCERNING THE DISPERSION OF THE JEWS CONFIRMED BY THEIR PRESENT STATE AMONGST THE DIFFERENT NATIONS OF THE WORLD.

PART SECOND.—THE CHARACTERISTICS OF THEIR DISPERSION.

IN a former essay* we called attention to the land from which the Jews were to be expatriated: but, if expatriated, what was to become of them? Were they to perish,—to be reduced to bondage in some one country, as once their fathers were in Egypt,—to be amalgamated with one or more other nations, to obtain the possession of some other land in lieu of Palestine; or to be dispersed amongst other people without being amalgamated with them, and if to be thus dispersed, was it to be merely amongst a few neighbouring countries, or through the world? None but God himself could beforehand answer these questions, and in his word he did answer them. We learn from prophecy that numbers were to perish, numbers to be reduced to slavery, and that the remnant was to be dispersed, not simply through a few neighbouring countries, but through the world. "There shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword."† "There" (in Egypt) "ye shall be sold

* Vide page 193.

† Luke xxi. 24.

unto your enemies for bondmen and bondwomen, and no man shall buy you."* "The Lord shall scatter thee among all people, from the one end of the earth even unto the other."† These predictions were literally accomplished: with regard to the numbers that were to perish, we have only to restate the fact related in part first of this article, that 1,100,000 perished in the siege of Jerusalem, and at least 200,000 more in the remainder of the war: with regard to the prophecy that the people should be sold into slavery in Egypt till no man would buy them, we are informed, that, after the destruction of Jerusalem, so many were taken to Egypt to be sold for slaves, that the slave-marts were glutted with their vast number, till none would buy them, and the consequence was, that thousands were left destitute of food, and perished by hunger. And as to the remnant that were to be scattered through the world,—have not a host of predictions been fulfilled? Where is the country where the Jews have not been scattered? They are to be found in every kingdom in Europe, particularly in Italy, France, England, Belgium, Holland, Denmark, Sweden, Russia, Poland, Austria, the kingdoms of Germany and Prussia: in all parts of Asia there are remnants of this remarkable people. Africa, and particularly the northern part, abounds with them,—and in America, both north and south, they exist in great numbers.

But what says prophecy with regard to the circumstances which should characterise this dispersion?

1st. That during the dispersion they would continue a separate people, never losing their national distinctiveness. This is foretold by Moses when he thus writes in the name of God, "Yet for all this, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them;"‡ for it is very

* Deuteronomy xxviii. 68. † Deuteronomy xxviii. 65.

‡ Leviticus xxvi. 44.

evident, that if they were so mixed up with other nations as to lose their distinctiveness as a people, these words must fail of accomplishment, as then the Jews *as a nation* would be cast away, would utterly perish, and the covenant of God, in reference to their repentance and restoration, would be broken. Besides, all the prophecies which have reference to their dispersion, or to the restoration which is to follow, necessarily imply *their preservation as a distinct people*: without such preservation it would be impossible for them to be a proverb and a byword, to be—as Jews—oppressed and persecuted; or to be—as a people—brought back to their own country. And, if the words of Christ,—“*Verily I say unto you, This generation shall not pass, till all these things be fulfilled,*”* refer, as some think, not to a particular generation of men, but to the nation of the Jews, he evidently foretells their preservation, when he uses them after predicting events which were to happen long after the destruction of Jerusalem, and which never yet have taken place.

If, however, this was to be one of the characteristics of their dispersion, history bears full testimony to the fulfilment of prophecy. Though the Jews are found in every country, there is no single country known where they have lost their distinct nationality. They are, in every land, strangers, tied together by a common brotherhood, but disunited from the people amongst whom they dwell, having everywhere manners and customs as well as religious rites peculiar to themselves.

2nd. During their dispersion they were subject to oppression, indignity, and other evils of various kinds from their enemies. As to indignity, it was predicted that they should become “an astonishment, a proverb, and a byword among all nations.”† And has it not been so? has not the very name of Jew been a stigma, and have not every insult, indignity, and mockery, been heaped upon the people? As to injustice, it was fore-

* Matthew xxiv. 34.

† Deuteronomy xxviii. 37.
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told that they should "be oppressed and spoiled."* And surely, if ever people have been treated with injustice, the Jews are that people: in the words of Sir Walter Scott, "they were at one time the objects of unremitting, general, and relentless persecution; immense numbers have been barbarously put to death; immense numbers have had to endure spoliation, robbery, mutilation, and every suffering which man could inflict on his fellow-man; immense numbers have been banished from the countries where they were dwelling, and even now, in these more enlightened times, and when there are nations who are treating them as brethren, there are other nations who are compelling them to wear the yoke of unmerited persecution." The history of the people is a history of oppression, sometimes more and sometimes less severe and galling, to which the Gentiles have unjustly subjected them. Nay, if we look to the benevolent sympathies and active efforts of the church of Christ on behalf of the unconverted, we are compelled to ask, whether there is no injustice in the almost perfect indifference with which the claims of the Jews have been regarded? an indifference which, when we consider how much is due to them, is utterly unaccountable on any other principle than that justice to the Jews scarcely enters into Gentile ideas of justice. But this is not all; it was foretold that a faintness should be sent into their hearts in the land of their enemies,† that they should be led away captive into all nations,‡ that the Lord would give them a trembling heart, and failing of eyes, and sorrow of mind.§ Here it is evidently predicted that in every country they should be under subjection, not the rulers but the ruled, not the masters but the servants, and hence that any civil privileges conferred should be granted, not through any power of theirs to take them, but only through the favour of others who had the

* Deuteronomy xxviii. 29.

† Leviticus xxvi. 36.

‡ Luke xxi. 24.

§ Deuteronomy xxviii. 65.

power either to give or to withhold: and thus has it come to pass. In some countries, whilst they have now civil privileges which they had not a few years ago, these privileges they have never been able to wrest out of the hands of their oppressors; they are privileges bestowed by masters, who, if it so pleased them, could take them away.

3rd. During their dispersion the people were to be characterised by spiritual blindness, hardness of heart, moral deterioration. Spiritual blindness is repeatedly predicted. "The Lord shall smite thee with madness, and blindness, and astonishment of heart, *and thou shalt grope at noon-day as the blind gropeth in darkness.*"* "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."† How remarkably have these prophecies been fulfilled in the blindness of their minds and hardness of their hearts, in reference to the promised Messiah! Though the Messiah was clearly foretold,—the time of his coming, the place of his birth, the scene of his ministry, his humiliation, sufferings, and death, and his rejection by his own nation,—and though every prediction had its accomplishment in Jesus of Nazareth, they have shut their eyes, and hardened their heart. The Gentiles, to whom he had not been predicted, have received him, whilst the Jews, who were looking forward to his coming, have rejected him. When Moses and the prophets are read, there is a veil upon their hearts. The noonday light of the New Testament dispensation is vouchsafed, but they "grobe at noonday as the blind gropeth in darkness." Nay, such is their blindness, that they not only reject Christ, but seem also to have lost the power of perceiving the true meaning and

* Deuteronomy xxviii. 28, 29.

† Isaiah vi. 9, 10.

spirit of their own religion: they do not understand the Mosaic dispensation; the religion of their forefathers is changed and corrupted by the traditions of men.

It was further predicted that their spiritual blindness would be accompanied with moral deterioration, and especially with the sin of covetousness,—“For the iniquity of his covetousness was I wroth, and smote him: I hid me and was wroth, and he went on forwardly in the way of his heart.”* It is also predicted that they would serve other gods, which neither they nor their fathers had known, even wood and stone.† Both these predictions have been fulfilled. Covetousness has been one characteristic of the Jewish people; and as to idolatry, Bishop Newton writes, “It is too common for the Jews in Popish countries to comply with the idolatrous worship, and to bow down to stocks and stones, rather than that their effects should be confiscated.” Taking the whole period of their dispersion into the account, no doubt that many have professed to serve gods which their fathers knew not, for the sake of saving themselves from grievous temporal calamities; and such we conceive to have been the meaning of the prophecy.

4th. Their dispersion was to be of long continuance. The Lord was to make their plagues, not only wonderful and great, but “of long continuance.”‡ The children of Israel were to abide *many days* without a king, and without a prince, and without a sacrifice, &c.§ Jerusalem was to be trodden under foot, until the times of the Gentiles were fulfilled. ||

History confirms prophecy. More than seventeen hundred years have passed away since the present dispersion commenced, and it is not yet brought to a close. Nor can we expect it to be brought to a close till the times of the Gentiles are ended. From the twenty-sixth chapter of Leviticus it would appear that the

* Isaiah lvii. 17. † Deut. xxviii. 64. ‡ Deut. xxviii. 59.
§ Hosea iii. 4. || Luke xxi. 24.

whole period of Israel's punishment—a period called “the times of the Gentiles,” because the Gentiles would have the rule over them—was to be “seven times,” that is, if we take a day for a year, 2520 years. Whether this is to be regarded as indicating that 2520 were to elapse from the commencement of the first captivity to the final deliverance, we leave to others to judge.

Such is a brief outline of the prophecies concerning the present dispersion of the Jews, all of which have, as we have seen, their fulfilment in history. We reserve remarks on this and the preceding article for the essay immediately following.

REMARKS ON THE FULFILMENT OF PROPHECY WITH REGARD TO THE JEWISH PEOPLE.

THE Jews are a standing miracle. Moses said that when the curses which he foretold came upon Israel, they would be upon him for a sign, and for a wonder; and surely Israel is a sign and a wonder to the world. His preservation is so: the sword has not been spared, but it has not destroyed him; banishment and persecution of every kind have been tried, but he has survived notwithstanding all this. The universality of the Jewish dispersion is a sign and a wonder: go where you will through the length and the breadth of the globe, you can go to no country the soil of which is untrodden by the Jew; maintaining, as they do, a common brotherhood, we might have expected that, if ejected from their own country, they would have tried to have obtained some common home elsewhere, or at least, would have kept as nearly as possible together; but, though the link of brotherhood is strong, not only do they not keep together, but do not even confine themselves to contiguous kingdoms which would allow them the opportunity of more frequent intercourse and

communication; they are a completely scattered people. The duration of their dispersion is a sign and a wonder: is it not remarkable that it should continue for nearly two thousand years without any amalgamation of the people with the nations among whom they dwell, and without any regainment of their ancient and rightful territory? Though Palestine has changed hands, it has never amidst its changes come into the possession of its true owners. The spiritual blindness of the people is also a sign and a wonder: the Gospel has opened the eyes of idolaters, but, with only a few individual exceptions, it has left Israel unenlightened.

Can we see this people, and see how wonderfully prophecy has been accomplished in their history, without a full conviction of the Divine origin of the predictions which have been so literally fulfilled? If there were no other argument to prove the truth of Scripture, the Jews would be argument enough; if there were no other miracle, the Jews would be miracle enough. And let it be observed, that the Jews are not only an argument for the truth of Old Testament Scripture, but also for the truth of the New Testament: their rejection of Jesus is one of the evidences that Jesus is the Christ; had they not rejected him, the prophecy would not have been accomplished, "We hid as it were our faces from him, he was despised and we esteemed him not:" had they not rejected him, to what particular blindness could the prophet have referred when he wrote, "Hear ye indeed, and understand not; and see ye indeed, but perceive not?" Their dispersion too, and sufferings, following as they did the rejection and crucifixion of the Lord of glory, are another evidence of the truth of Christianity; after they had cried, "His blood be on us and on our children!" had no wrath followed, it might have seemed that there was no heavy sin in shedding his blood; but when days of vengeance almost immediately succeeded, days of unparalleled woe, and days which have never yet been exchanged for restored prosperity, there surely is every evidence that Jesus was

really the Christ, the Messiah, the Anointed One, and that their crowning sin was that of rejecting him.

But the Jews are not only a standing miracle, they are also a standing warning. The Jews left the word of God for the traditions of men; they substituted forms and ceremonies for inward and spiritual religion; they sought the praise of men more than the praise of God; they esteemed worldly gain as of greater value than religion and virtue. See the result. These causes led to their rejection of Christ; they did not study and search the Scriptures with singleness of eye; they did not pray as their psalms taught them, "Open thou mine eyes that I may behold wondrous things out of thy law;" they did not make the glory of God their grand object, nor were they willing to make sacrifices for the sake of duty: hence their minds were blinded, and their blindness continues to this day; and is not this the greatest of the evils which they suffer? What would be their dispersion, what all their persecutions, were their eyes only opened to see and to know Christ! Surely, then, they are a warning to us. Let us take heed that we derive our faith from the word of God, and not from the opinions of men; that we study the word with a spirit of humility, and with earnest prayer for the enlightening influences of the Holy Ghost; and that we maintain singleness of eye in all our religious opinions, and in all our religious exercises. If we have the heart to do the will of God, we shall know of the doctrine whether it be of heaven. In this way alone shall we exercise true faith, without which we shall assuredly fall after the Jewish example of unbelief.

Once more. Do not the Jews remind us of our duties respecting them? Do not let us suppose that, because the Gentiles have been fulfilling prophecy in their oppression of the Jews, that they are justifiable in all that they have done. Pharaoh when he maltreated the Israelites, fulfilled prophecy, but he sinned whilst he fulfilled it. The Jews, when they crucified Christ, fulfilled prophecy, but it was with wicked hands that

they crucified and slew him; and now, so far from the Gentiles being justifiable in their injurious treatment of the ancient people of God, they are only thereby treasuring up for themselves wrath against the day of wrath. Listen to the word of God by Zechariah the prophet: "I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction." Let us learn, then, to treat the Jews with justice, and to regard their just claims to our sympathy, our efforts, and our prayers. "Blessed is he that blesseth them, and cursed is he that curseth them." To do justice to the Jew, you must not merely keep off your hand from oppressing him, you must not treat him with neglect, you must seek to repay some part at least of your religious obligations to his ancestors. Paul, a Jew, was the apostle of the Gentiles; let us who are Gentiles go after the Jews in return. Our Lord and Saviour was himself a Jew: let us feel for his brethren after the flesh, and let us labour for their conversion. Does not prophecy encourage us to do so? does it not lead us to anticipate a time when on the seed of Abraham the spirit of grace and of supplication will be poured out—a time when they will look upon him whom they have pierced, and will mourn for him as one mourneth for his only son, and will be in bitterness for him as one who is in bitterness for his first-born? Oh that through our mercy they might obtain this mercy, and that all the glorious prophecies respecting them may be speedily and completely accomplished! We have seen them a sign and a wonder in their dispersion; we would see them a sign and a wonder in their conversion and restoration.

Correspondence, Extracts, &c.

THE JEWS.

(Rae Wilson on Palestine.)

THERE is much in the circumstances of this race from their earliest origin to the present day that well merits particular attention from reflecting minds, especially those in a Christian land. Chosen by God out of the whole earth, at a period when total ignorance of him, its Almighty Creator, overshadowed it, to be the sole depositories of that knowledge of himself which it pleased him to communicate; and subsequently giving birth among their families to the Divine Author of our most holy religion, and to his inspired apostles, it must be admitted that we stand indebted to them in a very high degree for that sublime faith which, bringing down a light from heaven to dispel the darkness that, but for it alone, would have reigned undisturbed in the human soul, teaches us both how to live and die. To the long train of miraculous events, which forms the very substance of their history, as related in the Scriptures of truth, it has not escaped me that many withhold their belief; yet, on the other hand, I cannot help observing, that neither my own research, nor, so far as I can learn, that of others, has succeeded in discovering, or in devising, any rational or probable mode of accounting for the most undeniable facts recorded of this extraordinary people, independently of these supernatural causes; besides which, their actual condition at this present moment affords, in my apprehension, evidence the most striking and powerful, of a particular interposition of Providence respecting them. For many centuries have they existed in a state of utter dispersion throughout all the countries of the habitable globe, without a local habitation, an ecclesiastical or political constitution of their own; yet, in the most distant places of exile from the land of their fathers, and in all the strange vicissitudes of which their lot has been so unprecedentedly full, have they still remained insulated, as a people which dwell apart, who intermarry not, or intermingle with others, but continue, with the most devoted and bigoted zeal, to cherish their ancestral faith in all its most obsolete and broadest peculiarities; which extends to the very minutest parts of their domestic economy and every-day life. Now this remarkable separation of the Israelites from all other nations, while they have been for so long a period scattered among them all, just appears to me the manifest accomplishment of the prophecies which some thousand years ago were delivered in the word of God concerning them. I have, therefore, had it long in contemplation to explore, for myself, those interesting regions, whence these wandering tribes, with whom I own I felt my dearest interests closely united me, have been in so wonderful

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a manner banished, and whither all their fondest wishes point, in the confident hope of that so devoutly-wished consummation, in whose advent I, in common with other Christians, also believe, when this excommunicated race shall re-possess their now desolate abodes, and Jerusalem shall again be the joy and crown of the whole earth.

THE GOVERNMENT OF THE JEWISH SYNAGOGUE.

(From "*History of the Jews in England*," in "*Chambers' Miscellany*.")

THE domestic government of the Hebrews is very simple. Each synagogue is, as it were, a little independent state, governed by a sort of parliament, consisting of *parnassim*, or wardens, *gaboys*, or treasurer, and *elders*, with an attendant secretary, the congregation of the synagogue being like the members of a state. The wardens have the general superintendence of all the affairs of the congregation; the treasurer the charge of all the sums coming into his hands for the use of the congregation, and of their expenditure. These officers are elected yearly, two wardens being chosen about Easter, which is generally the time of the Jewish Passover; and two more, and the treasurer, about Michaelmas, at the conclusion of the Jewish Feast of Tabernacles. Four wardens, or *parnassim*, therefore act together, each performing the part of president three months alternately; and, during the time of his presidency, considered as the civil head of the little community, and receiving certain honours accordingly.

The wardens and treasurer, attended by the secretary, whose business it is to take notes of their proceedings, and bring cases before them for their consideration, meet once or twice a week, in a large chamber adjoining the synagogue, to make grants of monies, distribute relief, and endeavour, by strict examination and impartial judgment, to settle all causes and disputes according to the laws, institutions, and penalties of the Jewish state, (that is, synagogue,) and so prevent the scandal of bringing petty offences and domestic differences before the English law. If, however, they cannot succeed in making peace, or the offence is of so grave a nature as to interfere with the British laws, the offender is charged before the lord mayor, and must take his trial as any other English subject.

When questions of general importance are agitated, the *gaboys*, or treasurer, summons the elders to meetings, where, in conjunction with the wardens, the subject is discussed and decided by a majority. If the votes are equal the president is allowed the casting vote in addition to his own; but all resolutions passed at one meeting must be confirmed in the next to be considered valid.

No member of the synagogue can be an elder unless he has served or been elected a warden or treasurer; but there are some meetings to which, in the *Spanish congregation*, all the members of the synagogue are summoned, women as well as men; all, in short, of either sex who pay a tax to the synagogue; the paying of which tax, or *finia*, as it is called, constitutes a member. There is no fixed assessment, but each member is taxed according to his means.

These remarks, however, refer principally to the Spanish and Portuguese congregation; the Dutch and German differs in some minor points, such as having three wardens instead of four, who serve sometimes two years instead of one. And in addition to the wardens and treasurer, they have an overseer of the poor and seven elders, who are annually elected from the members of the vestry, and regularly attend at monthly meetings; forming, with the honorary officers, wardens, &c., a committee, who deliberate on all matters essential to the congregation. The vestry of the Germans, like the elders of the Portuguese, consists of such members as have previously been elected to the honorary offices. Their duty is to attend all special and quarterly meetings for the general government of the synagogue.

In both synagogues, Spanish and German, all members residing within twelve miles of the synagogue are eligible for any of the honorary offices, and are elected by ballot; the president in this, as in other cases, having the casting vote. No election is considered valid without a majority of seven votes. The individual elected may or may not accept, but is subject to a fine if he refuse, unless incapacitated for the duties of the office by ill health or old age. Persons above seventy years of age are exempted from the fine.

In London, we might almost say in England, there is but one Spanish and Portuguese synagogue, that founded by Manasseh Ben Israel, in the time of Cromwell. The Germans have so multiplied, that not only have they four or five synagogues in London, but form a congregation in almost every provincial town. It is a rare occurrence to find a family of Spanish or Portuguese extraction established elsewhere than in London; but wherever the Germans can discover an opening for business, there they will be found active and persevering, self-satisfied and happy. The synagogues and Jewish congregations, therefore, in the provincial towns, it should be remembered, all belong to this body, and must not be considered as representatives of *all* the British Jews. Each synagogue belonging to the Germans has its own government of honorary officers, &c., who superintend the affairs of their own congregations, rich and poor. Formerly they were all considered tributary to the great synagogue of Duke's Place; but they are now independent, and the bond of union being one of

amity and not of restraint, their individual and several interests have been preserved in mutual harmony.

In addition to the already-mentioned officers, each synagogue has two or more deputies, elected every seven years, as representatives of the Jewish nation to the British government. Their duty is to take cognisance of all political and statistical matters concerning the Hebrew communities throughout the British empire. In cases of general national importance, they meet together, consult, and then reporting the result of their deliberations to their elders and constituents, (for such, in fact, are the several congregations by whom they are elected,) and, receiving their assent, they proceed to act on the measures proposed. On all occasions of public rejoicing, as on the accession of a sovereign, or a national victory, &c., it is the office of the deputies to address the sovereign in the name of all their brethren; and in cases of petitions for increased privileges for themselves or relief for their oppressed nation in other lands, as at the time of the Damascus persecution, or the recent Russian ukase, it is their duty to wait upon the premier, or any of the ministers in office, and request their interference.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

Extracts from Mr. Hermann Stern's Journal.

"Visited by Marcus Stern, son of my deceased brother, whom I had not seen for twenty-seven years. He is an exquisite painter, Member of the Royal Academy of Arts in Munich. His religious views are those which are common among the enlightened Jews. He recognises the untenableness of the Jewish ceremonies, and has regard for them only that he may not displease those who venerate them, especially his mother. In Christ he discovers a man deserving esteem because he has promulgated doctrines which supersede those of Moses, and are suited for all lands, times, and circumstances. To worship Christ, however, as God, he considers sin, because we ought not to conceive God under any form, nor adore any man. As yet he has studied but little of the Old Testament and much less of the New. He came here in hope of obtaining employment in his profession—his mother exhorting him not to have any intercourse with me lest he should be 'misled.' She, however, wished him to court the society of my son, whom she considers an honest young man. When he heard on his arrival of all my family having embraced

Christianity, though it surprised him, it has not prevented his visiting or eating with us. I have spoken to him many times on the destiny of man and his need of a Saviour, and have had the joy to perceive that it has made some impression on him. May the Lord vouchsafe his blessing!

"A Mr. S. a jeweller, with whom I have been acquainted, met me in the street, and was very much embarrassed when he, for the first time, accosted me as a Christian. He was, however, kind enough to go with me and show me some houses I wanted to visit: he is liberally minded, and has far more regard for Christianity than Judaism, which he confessed while conversing with him. He accompanied me to P., where I formed acquaintance with a Jew from Janan, who is perfectly satisfied with his religion, which has much improved his circumstances, and does not believe it difficult for a rich man to enter the kingdom of heaven.

"I gave tracts to several Jews, some thankfully accepting, others refusing them.

"I called on the two clergymen here, to both of whom I was recommended by Dr. Pinkerton, from whom I received twenty copies of the New Testament. I succeeded in selling some of them, and left tracts for distribution with the clergymen."

"Glinhausen, 9th & 10th June.

"There are about eighty Jewish families: I visited several of them, and was received with great kindness and evident joy. I took my daughter Recha with me, as she had resided here some time and become acquainted with several Jewish families, to whom she introduced me. I freely conversed on religious subjects with many of them without opposition. I visited old Mr. O, who, on the first day, seemed disinclined to give up his favourite maxim, that reason is the only lawgiver, guide, and judge, in human life and faith; he endeavoured to support this by different arguments, which I refuted; the next day we talked about the peculiarities of Judaism and Christianity. Mr. O. acknowledged that Christianity is a religion for life, while Judaism is occupied with ceremonies which have lost their significance. Mr. O. said, 'It is possible that if I had the opportunity of seeing you often I might learn to think differently.' I promised to visit him again when I came to Glinhausen. He thankfully accepted some tracts.

"Received a visit from Dr. N. F., a physician, who, in 1819, was one of my best pupils. His talents and assiduity gained him the favour of Baron A., president of school affairs, and the examiner of my school. He advised F. to continue his studies, promising to assist him, which he did. The fact of my embracing Christianity has made a great impression upon him,

and has induced him to speak to me. He believes 'that reason is the only guide of men, and that faith is a weakness.' I endeavoured to disprove it. He requested me very pressinglly to visit him, and to stay with him some time.

"My daughter, Recha, was asked by a Jewish lady whether it was true that she had been baptized: a conversation ensued, in which my daughter so firmly maintained and proved that Christianity is the true Israelitism, that Mrs. B. finally acknowledged that Judaism had many defects and requires reform. My daughter proved, by various arguments, that the best reform is Christianity."

"Berger, June 19th.

"There are about thirty-four Jewish families here. In the afternoon of the Sabbath I had an interview with Mr. S., the rabbi of this place, who was about going to the synagogue. Having heard my name, he recognised me as one of whom he had heard much, and he persuaded one, who was present, to take his office at the synagogue while he went with me, and conversed for two and a half hours. He did not believe that the Old Testament contained anything about the Trinity, but acknowledged it when I had proved it from various passages. He knew my history, and approved of my firmness in the assembly of rabbies in 1836. I exhorted him to the like faithfulness in his calling, and to confidence in the Lord, who will not turn away those whom he calls."

"Frankfort, June 21st & 23rd.

"Visited by R. F., my wife's brother-in-law: this visit afforded me much joy, since I discovered that the mild rays of the Lord have even penetrated his frosty heart."

From Mr. N.'s Journal.

"One of my correspondents left Manchester: he was very much affected when separating from me: he was very partial to me, and we had many and many an interesting conversation, either in private or in company with some others. He had no prejudice against the truth: all his difficulties were, or rather are, external circumstances, and this was, at last, the very cause which called him back to Germany. It is very remarkable that all the first-fruits of my humble labours in this place have providentially settled under my immediate care, but now all my feeble efforts to procure some occupation for their maintenance seem to fail: however I gave him several tracts, and desired him to think and ponder over our frequent conversations. Thus who can tell that such a plant may yet grow up even in our absence?"

"During these two days, I had regular calls from several respectable strangers with whom I met on Saturday, and unwilling

to be suspected, they called upon me while hawking about, and we had the Bible before us examining quietly, and in good earnest, if Jesus is really that Messiah of whom Moses and the prophets did signify that he ought to suffer, and rise again, and sit down on the right hand of God Almighty, and from thence to come again and judge, and so forth. I gave them some tracts, and they wished me to call again. Oh that the Lord would send his Spirit to convert his people!

"During these three days I went with several of the inhabitant Jews and conversed with them; and although I mourn over their unbelief, yet I trust, and am persuaded, that the word will not return void, but will accomplish that whereunto it is sent. I have of late witnessed the working of the Spirit in a manner I have not seen since my unworthy service in the Lord's vineyard: several of my hearers of the resident Jews, on some occasions after I have finished my address have conversed with me; two of them spoke to me with such sincerity and feeling that tears ran down my eyes for joy, when I heard them confessing their sin, and literally asked me 'what they must do to be saved.' Of course I watched over them between fear and hope; yet at another time when I tried the pulse, I was alarmed to find that the spirit was gone, and death was reigning from heart to head. Still the hope which I seem to cherish in their behalf is that one day the spirit will achieve the triumph over the flesh, and I am confident that not a few will be found under the shadow of the Almighty. I met also with some of my regular correspondents, and with them too I had the usual conversations in the furtherance of the Gospel."

From Mr. C.'s Journal.

"I have seen several of those Jews who have received the word of God: they are holding fast the word, and they were very glad to see me.

"A travelling Jew called on me this morning (I had seen him before): he said 'he was fully convinced that Jesus is the promised Messiah, that his religion is the true one, and that he was willing to be baptized in the name of Jesus.'

"I visited a Jewish family and was allowed to read a chapter to them. I read the ninth chapter of Daniel: great attention was paid to me while I was reading, but when I came to the twenty-sixth verse, 'and after threescore and two weeks shall Messiah be cut off, but not for himself,' &c., Mr. C. exclaimed, 'Messiah be cut off! please to close your book. I thought,' said he, 'you would read a chapter from the Old Testament to us, and not from the New.' I replied, 'It is from the Old I am reading.' 'From the Old!' said he; 'that cannot be.' 'Yes,' I replied, 'it is the ninth chapter of Daniel.' He then came near and took my Bible,

and read for himself, and found the portion I read in the book mentioned to be a fact, but he could not believe the English version, but went for his Hebrew Bible, and, to his great surprise, he found the same words; great distress fell upon him, and he said, 'I am now forty-three years of age, and have not known this passage to be in the Bible.' 'I thought,' said he, 'that it was the doctrine of the New Testament that Messiah should be cut off, but,' he said, 'I see it is the doctrine of the Old also; therefore,' said he, 'I will study the Bible, and see whether Christianity is true or false.' I gave them some tracts and left them.

"I saw a Jewess this morning, and I asked her whether she was still loving Jesus, as she did two months ago; she burst into tears and could not answer me. I asked her why she was crying; she said, 'Shall I not cry when I read in the New Testament, which you gave me, that Jesus left the heavenly throne above and came down to redeem sinners, and died upon the cross for them? shall I not love him? Oh!' she said, 'my love is nothing compared with his; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'

"I called, by his own appointment, on the Rabbi of the town, and our conversation was about the sufferings of the Messiah, and that Jesus who suffered upon the cross is the Messiah. 'I cannot believe,' said he, 'in a suffering Messiah. I believe Messiah will come, but he will not be a suffering one. We examined the Scripture upon that point, and especially the fifty-third chapter of Isaiah, when he said, that 'he believed, according to this chapter, that the Messiah must be a suffering one.' And he said, 'This chapter is a powerful proof that Jesus was the Messiah;' and added, 'I knew that there was a 53rd chapter of Isaiah in the Bible, but I have never known the power of it until now. I always read the Bible carefully, but now I will read it prayerfully.' I gave him some Hebrew tracts, for which he was very thankful."

From Mr. J.'s Journal.

"I have, during the past month, conversed with a great number of Israelites who have come here to celebrate the feast of Pentecost, and I do not recollect having at any time so many Israelites calling upon me, or succeeded in distributing so many tracts amongst them as at that period. I was reminded of that glorious Pentecost when so many thousands from amongst Israel were converted to Christianity, through the preaching of Peter, and my heart was lifted up in prayer to God that he might again pour his Spirit upon Israel, and manifest his grace amongst them, that they, like their brethren of old, may be led to cry out with

sincerity of heart, 'What shall we do to be saved?' The number of poor Israelites in the city has been very great during the past month; numbers called on me from day to day, and my feelings were greatly wounded when I beheld their lamentable condition, and though it was not in my power to meet their several wants with regard to temporal things, yet I did not forget to tell them of those eternal riches which are treasured up in Christ Jesus, of that rich provision which is prepared in the glorious Gospel, or to remind them of that feast of fat things to which every one is invited to come. One young Israelite, after several conversations with him on the subject of religion, sent me a very interesting and pleasing letter, expressing an ardent desire to become an inquirer after the truth of Christianity, and to be brought to a saving acquaintance with that Saviour who is rich in mercy and goodness. He says: 'I also belong to that tribe from which you have sprung, but as you belong to the true church I now beg and trust to receive your aid and protection that, at last, I may be brought to believe the salvation which is in Jesus Christ,' &c. After I had received his letter I saw him and had a long conversation with him, and I was convinced he was sincere and honest in his desire. He went from here to Bath, where he intends to settle. I was together with him for several hours last week, when he fully opened his mind to me, expressing the strongest desire to search into the mine of the Gospel riches, in order that he might find the *pearl* of great price, and be made happy for ever. I urged him to search the Scriptures diligently and prayerfully, and he will obtain that which he seeketh for, even life eternal. He felt grateful for the instruction I imparted to him, and earnestly requested me to call upon him again.

"We have all been looking forward with pleasure to hear of the baptism of A. J. K. This very interesting and sincere young Israelite has been under my care and instruction for nearly nine months; he has, during that period, walked very consistently, and from the integrity of his heart he searched after the glorious truths of Christianity. He proved himself faithful and upright in every way, that I hardly had ever cause to complain of his conduct, or cause to reprove him for insincerity. He soon found favour in the eyes of all who became acquainted with him, and all were pleased with his genuine piety and love; he frequently expressed a warm desire to be baptized into the Christian faith, and show publicly his warm attachment to the Saviour. Mr. K. was very anxious all the time to go to America, and join his family that are living there, who also are followers of the meek and lowly Jesus; being out of employment nearly all the time he was at Bath, and suffering many hardships, several Christian friends assisted him; the money to pay his fare was made up, and he left Bath the 13th of May for Liverpool, and

from thence to America. He was highly respected by all the friends at Bath, and they all bear testimony that he left them as a true Christian and sincere believer in the Lord Jesus Christ; and though we had not the joy of witnessing his baptism with water, yet we had the satisfaction to know that he was baptized with the Holy Ghost and with fire, and was united to the Saviour by a living faith.

"I have great pleasure also in stating that D. L., the inquirer that I left under the care of a Missionary in Exeter, came to Bristol and remained here for a few days. His testimonials from the friends of Exeter were highly pleasing; they all assured me that he was anxiously and earnestly seeking after the truth, and that they believed him to be sincere. I imparted unto him, whilst he was here, daily instruction, and endeavoured to instil into his mind those glorious truths which are contained in the Gospel of the grace of God. He listened with eagerness to the words I spoke, and seemed very delighted with many portions of Scripture which I explained as relating to Jesus Christ.

"I feel fully persuaded that he will ere long be brought through the grace of God to acknowledge that Jesus is the very Messiah, the very Saviour of the world.

"O may God grant that many may be roused from their stupor, be made sensible of their great danger, and be led to seek an interest in that Saviour who is rich in mercy, abundant in forgiveness, and who will in no wise cast out any that come unto him."

From Mr. E.'s Journal.

"Met a Russian Jew, who seems to be of a very respectable and rich family, but is now in the greatest despair. The poor fellow told me his circumstances, and I saw that the phrase, 'To dig I cannot, to beg I am ashamed,' was strikingly applicable. I did what I could to help him, and went with him to his two-penny lodging, where a scene presented itself rarely to be met with in my country: nevertheless I took up my New Testament, and read the parable of the Prodigal Son, to which he listened attentively, and, with tears in his eyes, exclaimed, 'That book you have been reading is none other than a Divine book, else a picture which strikes to the bottom of the heart could not be found; for,' said he, 'in it he finds his exact likeness, except that he must have committed more sin than the prodigal, because he is not able, like the latter, to say, "I will arise, &c."'" The law of his country prohibits the return home of those who forsake their country, and for some time reside in England. I showed him that this was not only written as an earthly picture, because it could not exactly suit every one; but we must find in it the spiritual prodigality which suits each of us; and this portion is a

lesson for us to say, like the prodigal, 'We will arise and go to our heavenly Father,' and repent to him, otherwise we are lost in a spiritual destitution. He was much pleased with the conversation, and asked my address, that he might call on me.

"Met S. G., who I am happy to say is far advanced in his knowledge of the Redeemer of mankind, and more so than any one who knows him could expect; for, from the persecution which he underwent from the Jews, for inquiring after the truth on the one hand, and on the other, the coldness of Christians, it would hardly excite our surprise if he refrained to inquire. But nay, the Lord's thoughts are not our thoughts. He often leads his children through a severe furnace to get out the dross entirely. The Lord did the same to this man, he let him go on in a state of darkness for some time, particularly these two last years; since he began to hear the good news, he found himself more so, for he forsook Judaism as he penetrated the doctrine of Christianity, and of course it followed that he was without any religion whatever; but the Lord has, through his goodness, called him to become a child of God; and he has so strongly impressed on this individual's mind the necessity of accomplishing the good work, that he resolved to sell everything which he had to enable him to send his wife home, who is to him a stumbling-block, that he might then acknowledge the Lord Jesus openly. I have great reason to believe him to be very sincere."

From Mr. M.'s Journal.

"Called on Mrs. P., who expressed her surprise that Mr. C. should cause such disturbance among her relations, and said that my visits to her house would at all times be welcome. I read the 53rd of Isaiah, explaining each verse; she and her family listened attentively, and she agreed with me as to the falseness of the doctrines of the rabbies, which make void the law of God. I have reason to hope that she will now examine the word of God. She accepted a tract.

"Called upon Mr. B. and had a long conversation with him. In order to rectify his mistaken notions respecting the life and death of Jesus, I translated the 53rd of Isaiah from the Hebrew, he following me with the utmost scrutiny, by placing his finger beside every word I read, fearing that I would misconstrue some word. After having explained every verse, he seemed struck with its contents, yet he evidently resisted the truth, and said, 'This will all be fulfilled in our Masheach' (Messiah.) I asked him if the yet-coming Messiah is to grow up before him as a tender plant, and as a root, &c. What shall we say of Him who is 'despised and rejected of men;' who was 'a man of sorrows and acquainted with grief,' from whom our fathers hid their faces? Mr. B. was for a moment silent, and said, 'Well, if it had reference

to Jesus, the prophet would have said more about him.' I asked him to tell me candidly whether he felt that such sort of argument agreed with his own reason? Whether he ever rejected any individual recommended to him through a certain testimony, because the sheet of paper was not filled up with useless words, while here we have a whole chapter giving information as to his life, suffering, and death? I exhorted him seriously to ponder over the subject. I also read the 9th of Isaiah, which he attentively listened to, when I urged upon him the Gospel of salvation. Mr. B. at last appeared to repent of his argument, and was much composed. He promised to read the tract I gave him."

From Mr. L.'s Journal.

"Intending a visit to F., he being engaged, his son, a youth of very pleasant manners, fell into conversation with me, and I was enabled to make a full and fervent declaration of Gospel mercy to him through the blood of Jesus Christ; and this not in the way of discussion, but of simple testimony. Thanks be to God for this gracious opportunity, and may the Spirit of truth seal the word upon his heart! My method was simple; on reference being made to the Scriptures, I testified their value and importance as the only sure guide to the knowledge of God, and mentioned my own reverence and preference of them above all other books and pursuits.

"He referred to the pleasures and shows of this world, the splendours of a review, or the like. 'All very well,' said I, 'for men of this world, but for you, as a Jew, in the long captivity, and for me, as a disciple of Jesus, a pilgrim to the New Jerusalem, what can we find in these or any worldly vanities, to afford joy or consolation in the day of trial?'

"He was much amazed at my words, but I showed, from so many quotations of Scripture, the importance of the opposite course of living, in order to be prepared for the *world to come*, that he confessed I was right, and lamented the sad fact, that so many, Jews as well as Gentiles, were living utter strangers to God and his truth. It was natural, then, to speak of the way in which I, a Gentile, became partaker of the great salvation of God, and I therefore pointed out many of the promises, given by the hand of the prophets, of peace, of trust, and life to the Gentiles, even *בכל ארץ* (in the ends of the earth); in virtue of these I share in blessings purchased by Messiah, son of David, and am 'made partaker of the inheritance of the saints in light.' Here he met me, as usual, with the common-place article, that, as we all worship the same God, we may all be accepted. This, if admitted, destroys the very foundations of religion, and reduces it to mere universalism or deism. Here I was enabled to meet him by proofs from the word, that religion consists not in the mere external worship

of God, even of the true God, but in loving him with the whole heart, and all men for his sake *שמעו יישראל* (Hear, O Israel, &c.); and I instanced the considerable proportion of fashionable or customary worshippers at church or synagogue, who neither love God nor keep his commandments; and therefore, 'in vain do they worship him, teaching for doctrine the commandments of men.'

"Then I taught him that he and every Jew had practically forsaken God, and must be truly converted, in order to serve him acceptably, and to live happily; and having, by the law, convicted him of hopeless and helpless guilt, I preached to him Jesus, as the only and sufficient Saviour; exhorting him to 'seek the Lord while he may be found, and to call upon him while he is near.'

"He was about to reply, as to Messiah being already come, but I did not desire to dispute with him, for several reasons, and therefore avoided discussion; but appealed to Scripture as to the sufferings and glory of Messiah, and referred him to the New Testament for proofs of the fulfilment of prophecy in Jesus of Nazareth, and of the future 'power and coming of the Lord,' in his everlasting kingdom. Happy then for those who now believe in him, but woe unto those who reject him from being the Redeemer of Israel! The youth was evidently impressed with such a view of the subject as had never before been set before him: and so was his little sister, (whom I have seen at her relative's, Mrs. H.), and she listened with wonder, almost as if I had been a prophet or an angel! Immediately after his father was disengaged I had a short but pleasant conversation with him. May the word of God 'prosper in the thing whereunto he sent it!' Amen."

From Mr. S.'s Journal.

"Called upon Mr. G. and met two young Israelites who were with him on business. Mr. G. asked his friends to remain there till I read a portion of the Holy Scripture; to which they agreed. Mr. G. requested me to read the passage in which the present occurrences was predicted: I read the sixtieth chapter of Isaiah, showing the truth of Christianity, and especially the fulfilment of this chapter in Jesus the righteous, and proved to them the wonderful deliverance of the Gentiles from the darkness and power of Satan to the light of the predicted Messiah.

"After two hours' conversation Mr. G. said, 'Through the conversion of the Gentiles, I have a strong reason to believe that Christianity must be true, and particularly their Christian love, such a love is not to be found amongst Israel.' Afterwards I gave each a few tracts: they appeared very thankful. Mr. G. and his wife heartily desired me to call again. This day I had a good opportunity of testifying the truth as it is in Jesus, particularly to two families who live together. Our subject was

justification by faith only. After a long conversation I was requested to read from the Holy Scriptures; I selected the fifty-fifth chapter of Isaiah, and compared it with the fourth chapter of St. John. I was happy to see their attention, and especially to hear their interesting questions. One question was about the short prayer which our Redeemer offered upon the cross, after which the love of Christ was spoken of, and I declared to them what Christ has done for the redemption of the sinful world, and showed them, from several passages, that there is no passage from sin to holiness, until we pass from sin to the foot of the cross of Christ, whose grace is sufficient for us.

"The eyes of all the assembly were fixed on me, and they appeared satisfied, and earnestly requested me to visit them; they thankfully accepted some tracts.

"I take the liberty to make known to the faithful labourers in the holy vineyard of the Lord, that a great interest has awoke among those who, on former occasions, have driven me out of their houses."

From Mr. S.'s Journal.

"Mr. C. visited me, and, from his conversation, I found that his intellectual conviction is still very strong, but I am sorry to report that his spiritual views of the matter have rather decreased—at which I do not much wonder, having had a glimpse of spiritual religion, and a feeling of his own depravity, when he used to visit and read the word of God with me, but being amongst a carnal-minded people he has been interrupted for some weeks, the spark soon becomes extinct, for evil communications will corrupt good manners. I am afraid he will never have a full view of this matter while he remains with them. Since writing the above I have learnt that he is going to Cashel, in Ireland, to establish a business in connexion with his brother: he assured me that he will secretly follow the Lord Jesus, and whenever he becomes his own master he will certainly avow his faith publicly. He told me that the doctrines and precepts of Christ have left a most blessed influence upon his moral character, and, taking out two theatrical tickets, tore them to pieces, assuring me that he has decided to abandon these practices, and remonstrated with his friend as to the nothingness of such pleasures, and advised him rather to read the will of God in his holy revelation on the Sabbath day.

"When passing the shop of Mr. P., I heard him calling after a Gentile, 'You hypocrite, you hypocrite, be religious and draw me always into conversation, and now you got drunk!' I asked what was the matter; when he asked, 'Are you a converted Jew?' adding, 'I do not wish to offend you.' I replied in the affirmative. He inquired how it was that only foreign Jews

embrace Christianity, which I, as usual, ascribed to their ignorance of the word of God and their own religion, and showed him that an ignorant man is always the greatest bigot. At last his father and his wife came out and took part in the conversation with such eagerness, that they would hardly go away when a customer came. He said he knows that when a converted Jew is dying there can be no peace to him, because he has forsaken Judaism, which gave me an opportunity to picture to him the hopes of the believing Christian, and the gloomy prospects of the dying Jew. The old man especially seemed thunderstruck when informed of the Talmudical doctrine that even the best Jew must go to hell till he be released by the prayers of his son in the synagogue, and said, 'Whoever has written this, I regret such a doctrine.' I then asked him, 'What hope have you of being saved?' he replied, 'I shall be judged according to my deeds.' I then quoted passages, showing our depravity and utter helplessness to obtain salvation, which agitated him very much, and in a serious tone, inquired of me, 'What is your prospect, then, of the world to come?' I was enabled to lay before him the Gospel plan of salvation without the least opposition. All three listened with the utmost attention. We parted in a very friendly manner, all shook hands, and they desired me to visit them again.

"I was directed to a Jewess, who was very ill. I found her in great spiritual agony, and trembled at the prospect of death; she was fully sensible of her former sins and great guilt. I spoke to her of the love of Christ in giving himself for our sins, and that there is forgiveness with the Lord if she liked to accept it. I read the eighth chapter of 2nd Corinthians, and, with her consent, prayed, after which she said she felt refreshed. The next time I visited the house I found she had been removed to a hospital, unknown to me, through the interference of a Jew, who, being aware of my object, immediately informed other individuals of her danger if left thus. Oh may the Lord in his infinite mercy have compassion upon this bruised reed, and cause his Spirit to operate upon her heart in order that the seed sown may bring forth its desired fruit!"

FORMATION OF AUXILIARY SOCIETIES, ETC.

Bath.

August 5.—A meeting of the subscribers and friends of the Ladies' Association was held in the Bazaar Rooms. Address by Mr. Yonge. Prayer by Revs. D. Wassell and W. Davidson.

Bristol Auxiliary.

The Annual Meeting was held in the Tabernacle, on August 6, and was very numerously attended. The meeting was addressed

by the Chairman, W. D. Wills, Esq., the Revs. J. P. Dobson, Dr. Archer, Wood, Winter, Haynes, Davis, and Mr. Yonge. A Report was read from the Ladies' Committee, which has been printed, and appended to this Number.

Ramsgate.

August 10.—A public meeting was held in the Town Hall, which was most respectably and numerously attended. The Rev. George Clayton was in the chair, who introduced the business of the evening with some striking remarks on the obligations of Christians to the Jews, and the claims of this Society. The Revs. Messrs. Wills and Williams, and Messrs. Jamieson, Hinds, Foster, and Rosenthal, supported the various resolutions, and a powerful interest appeared to be generally excited respecting the spiritual welfare of the house of Israel. Collection 10*l.* 8*s.* 5*d.*

Deal.

August 11.—An address was delivered in the Congregational Chapel by Mr. Foster, after which a collection was made amounting to 2*l.* 3*s.* 6*d.* At the close of the meeting three ladies volunteered their services as collectors for the Society.

Dover.

August 12.—A public meeting was held in the Royal Oak room. The Rev. W. Leask occupied the chair, supported by Rev. Isaac Brown, Messrs. Flashman, Foster, and Rosenthal. At the close of the meeting subscriptions were promised, and a collector appointed. Collection 3*l.* 1*s.* 8½*d.*

Folkestone.

August 13.—A meeting was held in Salem Chapel. Speakers, Revs. Messrs. Parkins, Blessly, and Clarke, Messrs. Foster and Rosenthal. Collection 15*s.* 7*d.* One collector appointed.

Sudbury.

August 19th, at Trinity Chapel, addresses by Rev. W. Macnab, Mr. Foster, and Mr. Rosenthal. Collections £4. 17*s.* 8½*d.*

Mildenhall.

August 20th, in the Wesleyan Chapel, Address by Mr. Foster: Prayer by Rev. H. Newton. Collection 10*s.*

Thetford.

August 22nd, addresses by Mr. Foster at the Wesleyan and Congregational Chapels. Collected at the former, 15*s.* 11*d.*

Our missionary, Mr. Naphtali, has attended meetings and assisted in forming Auxiliaries or Committees at the following places:—

July 19.—Oswestry Branch Society formed. Rev. J. Davis presided. Speakers, Rev. H. G. Grainger, Mr. Naphtali, Rev. J. Browne, J. L. Longueville, Esq.

July 21.—Welshpool. Branch Society formed.

July 26.—Shrewsbury. Ditto.

July 28.—Llanidloes. At a meeting it was resolved that collections be made in the different chapels.

August 2.—Aberystwith. An Auxiliary formed.

August 3.—Machynlleth. Ditto.

August 5.—Dolgelly. Ditto.

August 8.—Bala. Ditto.

Mr. Cohen, one of the Society's missionaries, has assisted in forming Auxiliaries as follows:—

June 25.—Carmarthen.

August 9.—Haverfordwest.

July 9.—Tenby.

„ 13.—Narberth.

„ 13.—Pembroke.

„ 23.—Fishguard.

„ 20.—Pembroke Dock.

„ 24.—Newport.

„ 26.—Milford Haven.

FROM THE REPORT OF THE COMMITTEE OF THE FREE CHURCH FOR THE CONVERSION OF THE JEWS.

PESTH.

“SINCE our last communication,” says Mr. Wingate, “the number of the public witnesses for the truth of the Gospel from among God's ancient people, has been considerably increased. An ancient rabbinical student, a Jewish family, a young Israelitish teacher, and a young man, the brother of the first convert after the establishment of the Pesth mission, have all been baptized into the name of the Father, Son, and Holy Ghost.”

From JASSY Mr. Edwards writes:—

“My decided conviction (indeed it is demonstrable) is that there are whole patches of the Jewish population thoroughly impregnated with Christian principles. We wait for the Spirit from on high that life may break out in these spots. Nothing will give you so good an idea of the state of things as the scene which yesterday occurred. I have written to Mr. Wood of an old man who has a respectable business in town, who has recently professed his faith in Christ, and his desire to get his whole family, consisting of a wife and eight children, into the bosom of the church. He is a man of no common attainments, and extraordinary sagacity and intelligence, and filled for some time the office of Dey (the Rabbi's substitute) in a small town. This man had paid me, on Monday, a visit of four hours long (the usual length of his conferences), and complained that Mr. Weiss did not visit him. I got Mr. Weiss sent to him yesterday, who returned with his face radiant with joy. Such a scene he had never expected to witness in Jassy. The old man had called together not only his family but neighbours, and to the assembly Mr. Weiss declared the Gospel. All persons assented. One man said to our old friend, ‘Go, neighbour, and we will run after thee.’ He is about to send his daughters to our school, and we doubt not that his influential example will move many.

“The regular part of the congregation consists of the proselytes,

those under regular instruction for baptism, and attached Jews, besides Germans. The proselytes, till now, at the station, are seven in number. There have been, for some time back, eleven others under regular instruction, candidates for baptism. I might almost count, under the same head, the old man mentioned above, who professes, and we think sincerely, to be seeking grace and direction from on high to come forth. We call particular attention to the circumstance, that six out of these eleven have been given out by the mission as apprentices, (the Lord having graciously opened up many doors in that way.) Of these there are only three of whom we cannot say we have good hopes; so that, with the baptized and the catechumens, there are, in strictest connexion with the mission, eight apprentices in the town, one journeyman, and two men in business for themselves, besides those who are employed by the mission. It is a sight which would refresh any Christian eye, to behold the most of these apprentices, and often all, with the journeyman, assemble in the evening at our house for family worship,—all, without exception, fatherless and motherless lads, or whose parents and relations are as good as dead, brought, in the manifested providence of God, from Hungary, Gallicia, Russia, and Moldavia, to the spot where the day-spring from on high was to dawn on their benighted souls.”

Poetry.

“TAKE AWAY ALL INIQUITY, AND RECEIVE US GRACIOUSLY.”

Hos. xiv. 2.

O ISRAEL, return, return
 Unto the Lord thy God;
 He will not let his anger burn,—
 His mercy guards the rod.
 Though thou hast fallen by thy sin,
 Arise, return again;
 Thy God shall give thee peace within,
 And cleanse thy foulest stain.
 Take with you words, approach the Lord,
 And at his footstool say,
 According to thy holy word
 Take all our sins away.
 Receive us graciously, that we
 The remnant of our days
 May render, mighty God, to thee
 The tribute of our praise.
 Lord, let not sin our hearts deceive,
 Take all its guilt away;
 In death do thou our souls receive
 To an eternal day.

N. H.

The Jewish Herald.

No. XXII.

OCTOBER, 1847.

VOL. II.

THE SECRET OF SUCCESS.

THE book of God is replete with instances of astonishing success consequent on the efforts of the humblest and feeblest agents.

Under the oak at Ophrah, there once appeared to a downcast man, threshing his wheat by stealth to hide it from the Midianitish oppressors of his country, an angel of the Lord, whose voice aroused the solitary thresher, and entrusted him with an unexpected and a perilous commission. "And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Gideon obeyed, and his fellow-countrymen came to range themselves beneath his banner. Yet was his army insignificant. Could thirty and two thousand cope with a hundred and thirty-five thousand foes? In Gideon's ears at this juncture, the heavenly mandate must have sounded strange, "The people that are with thee are *too many*. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return." Ten thousand alone remained. Another sifting process was instituted. But three hundred remained. Then said the Lord, "By these three hundred men will I save you." Ah! it is not in numbers that the secret of success lies. Three hundred consecrated, self-sacrificing men can do much; while thirty and two thousand of the fearful and faint-hearted are weak as water.

Christian brethren, when God gives us a great work to do, we must remember that he eschews the help of the double-minded. Not by those who faint at the thought of contest,—who profess religion as a form, without counting the cost of the sacrifices which it involves,—who seek to file off the sharp edges which the yoke of Christ imposes on the carnal mind,—who give to God their name, and to the world their heart,—not by such as these, will either Jews or Gentiles be won from unbelief. The army of Christ, if it would be a victorious, must be a devoted, army. It is the treachery within the camp,—it is the secret league with the enemy,—that frustrates its enterprises, and retards its triumph.

Beloved brethren and sisters, a glorious work is before us—the recovery of Israel to Israel's God. We have set our hands to this work. Are we prepared for it? “Whosoever is feeble and faint-hearted, let him return.” It is not numbers that we want, but devotedness. Were all the nations of the earth to engage in the undertaking, and to devote the entire gold of Mexico to the support of a mission to the Jews, without faith and zeal, we cannot for a moment believe that they would succeed. What God would deny to the ostentation of the many, he would be likely to grant to the piety of the few. One or two considerations will make this sufficiently appear.

“The Lord our God is holy.” Holiness becometh his house for ever. When Isaiah received his appointment to the prophetic office,—ere he went to execute his commission, a seraph touched with a burning coal his lips, and said, “Thine iniquity is taken away, and thy sin purged.”

Those who are truly devoted to God carry with them to their work a state of mind which ensures success. Theirs is deep humiliation and lowliness of spirit. They have learnt that, without their Saviour, they can do nothing. Their eyes are uplifted for counsel and help. Their cry is, “Not unto us, O Lord,

not unto us, but unto thy name be the glory." And what follows? He heareth the cry of the humble. It was when the Saviour said, "Father, glorify thy name," that the audible voice from heaven attested the answer of His prayer.

Further, it is the devoted Christian who can pray for success. He has the ear of God. He knows it. He knows that his voice, though feeble, is not unwelcome in the court of heaven. A thousand seals of his Father's love, and memories of blessings already vouchsafed in answer to prayer, forbid his distrust. The words of Christ abide in him, and therefore he may ask what he will, and it is granted unto him. The heartless and inconsistent Christian, on the contrary, if the term itself be not a contradiction, prays feebly and seldom—without freedom, and with a troubled conscience that checks utterance. All he can do is to pray for himself; and when he does, no answering echo from above falls on his ear to encourage him to plead for others. Not such as these will be honoured to win souls.

Lastly, it is the exhibition of entire devotedness which is likely to tell on unbelievers, in spite of themselves. The church of Christ has been keenly scrutinised by the Jew, and what has he seen? He has seen the Christian name to be the cloak of impiety, fraud, and malevolence. He has seen Christians cold and suspicious in their intercourse with each other. He has seen them holding the truth in unrighteousness. He has received from them neglect and contumely. And all this has fallen like mildew upon the heart of the inquirer, and blighted its promise.

The Christian church must present another aspect, if it would save the Jew. It must have done with empty forms. It must be a living reality, a congregation of faithful men, penetrated with the truth which they profess to hold. Its light must be no longer dimmed by inconsistency, and half-extinguished by the blast of strife. The Jew must see that the followers of the Nazarene are separate from the world, even as their

Master was, whom it hated and killed. He must behold Jesus, recognised as Lord and King, by a devoted and holy people. He must take notice that the sincerity of every believer, in inviting others to come and join him in his Master's service, is attested by his own life. Oh that the Christian band, enlisted in the great work of rescuing the Jew from present and eternal darkness, may be earnest and self-sacrificing, strong in faith, and unconquerable in zeal!—then shall the work of their hands be established upon them, yea, the work of their hands, God shall establish it.

RABBI NAHUM.

SELDOM has a more interesting case of conversion occurred among the Jewish people, than that which it is now our privilege to record. The agents of the Free Church of Scotland have been for some time labouring, and with much success, among the Jews (numbering forty thousand) at Jassy, a city of Moldavia, in Turkey. Mr. Edwards and Mr. Edersheim, resident missionaries there, have recently communicated by letter the following touching details, which have since appeared in the Home and Foreign Missionary Record of the Free Church of Scotland. The narrative exhibits, in a striking light, the difficulties to which Jewish converts are exposed, and cannot fail to awaken the deepest sympathy.

Rabbi Nahum Meir Birman was a respectable iron-monger in the Ober-Marht, Jassy. There was not in Jassy a more unblemished moral character than his. This last winter the old man had a severe illness, in which he was visited by Christians, who improved the season to speak impressively to him, and, after his recovery, persuaded him to attend one of their meetings. After that, he called regularly upon the missionaries almost every Friday forenoon. From the first they

were all deeply interested in him. Here was a man of uncommon shrewdness and sagacity, of most respectable station and character, with an evident leaning to Christ ; but that was all. With every interview their former impressions were strengthened, but no progress appeared. They lamented his want of spirituality and earnestness. This was especially manifested by the ground he took, whenever the duty of witnessing for Christ was adverted to. He said Abraham was set up as the highest example of faith, for having offered up his Isaac at God's command ; he himself would need a faith eight times as great as Abraham's, to sacrifice the temporal welfare of eight children. In vain they showed him that, by refusing to confess Christ, he was taking on himself the burden of providing for his children, whereas otherwise he was permitted to cast the care of them upon God. All this time a great conflict was going on in Nahum's mind. He felt he could not exist without Christ,—but how could he forsake his family ? The proselytes at Jassy were all poor and destitute, most of them apprentices. His wife and children, dreading his inclination to Christianity, used to point out to him their misery—their torn boots and their shabby clothes, and the reproach that rested upon them, as an intimidation. English Christians can not fully conceive how fiery was the test which Nahum was called upon to undergo.

The missionaries did not know of what was going on in his mind. They thought him obstinate, and indifferent. They had so often said the same things to him, that they began to despair. Yet he continued to call upon them, and sometimes his voice was choked with emotion, when they were talking together ; and as he walked in the streets, he was daily crying to his Saviour, to make his way plain and deliver him.

At this juncture, it happened that the last baptized of the Jewish converts, Naphtali, found it necessary to leave Jassy, in order to escape from the hands of his relations, who persecuted him for his religion. But

there was a difficulty in the way of his leaving. How could he obtain permission to pass the city-gates? He could not pass them without permission, and if he asked it, the Jews would know of his application, and would prevent his gaining it. Whilst they were considering the matter, Nahum came in. They intrusted him with Naphtali's case. He was a man of influence. He undertook to obtain the passport. But how? Such things are only to be managed by a series of lies, at which, indeed, no Jew scruples, and of which, even a converted Jew does not soon perceive the iniquity. When Nahum heard the condition—that it was to be done without falsehood—he declared it impossible. Again and again he came back, and said, "Now, if I may say so and so, I can get you the passport." It was a falsehood which he offered to perpetrate, and the missionaries said, "No, it shall not be done. We love the boy, and would make any sacrifice for him, but we cannot tell a lie, though it be to save his life." At last Nahum cried out, "Now I seem to be among angels, when I find men, in a case of life and death, refraining to deviate from truth!" He went to the commissary; told him simply the facts of the case, that Naphtali was a young proselyte who sought to escape from the machinations of the Jews; and the passport was granted.

The old man seemed changed from this time. He had seen the power of religion. An example of Christian integrity had passed before his eyes. He resolved to act a manly part himself; his only deliberation was how he could prevail on his wife and children to cleave to him in the step he was about to take. He was still anxious to put off the decisive moment, and when the missionaries remembered his great difficulties, they did not wonder, but they prayed for him that his faith might not fail. It was to themselves, too, an important season. They felt the necessity of training themselves for the approaching conflict. Jassy is the strong-hold of strict and bigoted Judaism, where the Jews are said

to outnumber all the sects of Christianity put together. Nahum was one of the best known and most respected Jewish shop-keepers—a special friend of the chief Rabbi. He was connected by marriage with other families, who would find their honour affected. He had been till this moment a strict Jew. What had he not to dread from his fanatic countrymen?

Prayer was heard. Nahum was strengthened for the duty before him. He resolved to take the decisive step on Saturday, the 6th of last June, to send his two boys in advance to the missionaries' house; to come after with his two little girls, and be baptized, and then to return and seek to prevail on his wife to consent to be instructed in the Gospel. There was no time to be lost. If the business once got wind amongst the Jews, it was to be feared that they would rise, and at least take possession of the children. The day came. The missionaries spent it in prayer and preparation. They felt that the wonders of which they had read in the first ages of the church were about to pass before their eyes—they felt their dependence on God. Between five and six o'clock in the evening, they began to look out of the window for the arrival of the boys. Mr. Weiss took his station at the gate, and, when he could stand no longer, took out a chair and sat down. They continued at the window, or on the balcony, watching, till it became quite dark. By this time, how could they but fear that some misfortune had happened, or, worse still, that Nahum had shrunk back at the last moment? Between ten and eleven o'clock at night, Mr. Weiss took a cart, and went to ascertain the real state of the case. He found that Nahum had been quite ready for setting out, when one of the Jews entered, and began to rail against the Gospel. Friends had collected in the house, and he had not had firmness to carry out his purpose.

We may mourn for Nahum, but it is not for us to cast a stone at him. The old man had a fearful conflict. He called on Mr. Weiss early in the morning,

and when Mr. Weiss set before him his unfaithfulness in its true character, he burst into a fit of convulsive weeping, and declared that in the afternoon, whatever opposed him, he would come forward and take on him the vows of the Lord. The afternoon service had begun, and Nahum had not come. Singing and prayer were concluded, the sermon was commenced, and still—Nahum did not appear. Mr. Weiss was at last summoned out. Nahum had arrived. How touching was the scene, when the old man, holding three of his children by the hand, bursting into tears, exclaimed that he had come, in the full view of all he had to encounter, to offer up himself and his poor children to his Redeemer! Mr. Edwards baptized them, and commended them to the care of God.

The next day, Monday, Nahum proceeded to his shop. The Jews flocked together out of all the lanes in the neighbourhood. Not fewer than 1500 were assembled opposite his shop. He opened it, but was obliged immediately to return. The Jews scrambled over the paling at the back of his house, and threatened him with death. They promised to support his wife, if she would separate from him. The Rabbi, tearing his beard and hair, and weeping bitterly, begged her to do so. She confessed him to have been always the best of husbands, and the tenderest of fathers,—but as he had become a follower of the “hanged one,” she resolved to leave him. The poor man behaved as a Christian. He fitted up her new house, and fixed a sum for her support.

That evening there occurred a scene, as disgraceful to the Gentile population of Jassy, as to the Jews. During the preparation for the wife's departure, it had grown dark. Then the mob from all the Jewish quarters collected. The police was soon found inefficient, and a large number of German Protestants, who had heard that the new convert was being mobbed, armed themselves with large sticks, and assembled to aid the police. The Jews did not attempt to resist, and the Germans, crying out, “Down with the persecu-

tors of Christianity!" beat them in a most furious manner. Afterwards a number of soldiers with muskets came, and other policemen, who laid hold upon the Jews, and threw them down on the ground, one by one, beating them without mercy, young and old, rich and poor.

What heart does not cry, Lord!—amid these disquietudes and tumults, hasten, oh, hasten the setting up of thine unsuffering kingdom!

HELL AND PURGATORY.

(Continued from page 174.)

7. HAVING given some idea of the properties of hell, according to the views of the rabbinical Jews, the question naturally suggests itself: *For whom, in the opinion of the rabbis, has that hell been prepared?* To hell are consigned—

First, *all idolaters*. These comprise all Gentiles; and it must not be surprising that Christians are not excluded, seeing that, under this denomination, there is a very large majority who manifest the actual principles of idolatry. לעתיד לבוא, says the *Beraishith rabba* (fol. 19, col. 2,) in general terms הק"ב נשל את העכ"ם ומורידם לניהנם *q. d.*, "In time to come, the holy blessed God will take the idolatrous nations and cast them down to hell."

The book *Bamidbar rabba* speaks to the same effect, (fol. 173, col. 1,) with the additional notice, that, though Israelites will likewise have a portion in hell, yet they will not *continue* there like the idolaters. In this remark the principle of purgatory is, of course, self-evident.

Secondly, *all the uncircumcised*. Thus the Yalkut Rubeni, No. 4, title *Milah*: נברא ניהנם למטה למי שלא : *q. d.*, "The lower hell is created for those who have not adopted the covenant of cir-

cumcision, and have not believed on the holy blessed God, nor kept the Sabbath." This may have alike reference to Jew and Gentile.

We can easily understand and admit that an unbelieving Jew, despising the covenant of circumcision, subjects himself to such judgment; but most unreasonable and encouraging of all manner of wickedness is the principle of the *Toldoth Yitzchak*, who says, (fol. 23, col. 2,) נדולה מילה שהוא מהול אינו יורד לניחנם ויכו, *q. d.*, "Circumcision is a great thing, for whosoever is circumcised does not go to hell." This, indeed, contradicts the quotation just given from *Yalkut*, from which it is evident that, either unbelief or neglect of the Sabbath is sufficient to send a man to hell, though he be circumcised. But how does this guess work sink into nothingness when compared with the bold and heart-stirring sentiment of the Holy Spirit by the apostle, "Circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision."

The last quotation is moreover contradictory to sentiment of the book *Zeror hammor*, (fol. 27,) which sends Esau to hell, though he was circumcised, when it is said, עשוי הרשע אין לו חלק לעולם הבא, *q. d.* "Wicked Esau has no portion in the world to come." How the author of this book came to the knowledge of what he asserts, is hard to say. But what may we not expect from tradition! We, however, need refer only to Abarbanel, as to what he says in his *Mashmia Jeshua* (fol. 19, col. 1,) in this connexion.

I give this quotation *reluctantly*, both on account of its blasphemous tendency, and the imputation of animosity, to which I may thereby subject myself, of accusing my kinsmen according to the flesh. But, however undesirable and repugnant to one's own feeling the handling of blasphemy be, the exposure of it, in proving that it has no foundation whatever to rest upon, rather adds lustre to immutable truth.

His words are, חכמי האמת קבלו שנפש עשו נתגלגלה

יבן בישוע הנוצרי ולכן היה במדבריות וכו' *q. d.*, "The sages of truth have it by tradition, that the soul of Esau transmigrated into Jesus of Nazareth, and, therefore, he abode in deserts, and was a man of the field, and a man of strife and contention to the wise men of the Pharisees. He was, perhaps, therefore, called ישוע [Jesus] because this name contains the letters of the name עשוי [Esau], when written in full (plene). For this reason it is proper that all those who embrace his laws and faith, and worship him, be called the *sons of Edom*, because Jesus is Esau, and Esau is Edom."

In former times, the like sayings used to provoke the anger of the so-called Christians, who had as little title to that honourable appellation as the unbelieving Jews—the one dishonouring Christ in word, the other in deed; and fierce persecutions, and expunging of such passages from books, were the consequence. In this way many valuable indirect testimonies of the veracity of Christianity have been irrecoverably lost. But the *true Christian*, instead of fearing these blasphemous expressions, looks them in the face, and in pity, instead of animosity, makes them to recoil upon their authors, by proving their fallacy in contrast with the truth which he presents and recommends to them as the only means of salvation.

The whole of this sentiment expressed by the otherwise intelligent Abarbanel ought to have no effect upon even an unbelieving but sensible Jew; for—

1. It requires implicit confidence in a tradition so unlike other traditions which could have been handed down from an *eye-witness*—while special revelation only must have disclosed this secret of a soul's passage into a body; and the question is, Who is the depository of that revelation?

2. This tradition assumes that Esau was wicked above all others; by what standard is this proved? Esau certainly did fail most grievously by despising the birth-right, and with it his claim to the blessings

of God promised to his fathers ; but this is not more than those did whose carcases fell in the wilderness, and others of the same cast ; while there are still features of tenderness, clemency, and placability, discoverable in his character. But the question of good or bad property in either Jacob or Esau is at once set aside by the circumstances of their birth, and a reference to Mal. i. 3.

3. This tradition is based upon the doctrine of transmigration of souls, which has no foundation in Scripture, and is a heathenish production, which modern Jews are justly ashamed to acknowledge as one of their tenets.

4. The name of Esau is nowhere found written in full, עשוי, but עשו, and does, therefore, not contain the letters of ישוע (Jesus) ; and if it did, is a fact to be established upon such a puerile system ? How would Abarbanel have disproved that the ישוע (Jeshua) of Ezra v. 2, possessed the soul of Esau ?

5. What disgrace is it to Jesus to have “ abode in the deserts ? ” It was the place of all those whom Israel persecuted for righteousness’ sake, as Moses, David, Elijah, &c. What disgrace is it to Jesus to have been “ a man of strife and contention ? ” איש ריב ומרין (the very words of Jer. xv. 10). Was Jeremiah the worse for it ? But, so far is this statement from militating against, that it even testifies to, the truth of the Gospel history.

6. The Jews, certainly, call all the Christians, especially those of Rome, “ the children of Edom,” and their present captivity “ the captivity of Edom.” The incorrectness of this appellation, however, may be seen from the fact, that the wise Don Isaac Abarbanel has no surer foundation for it than the fabulous tradition which he quotes, and which may have been the origin of this error. There is, in this article, somewhat of digression from our subject, but we trust that the interest of the case will plead for our excuse.

B. D.

(To be continued.)]

Correspondence, Extracts, &c.**A NARRATIVE OF THE PROCEEDINGS OF THE GREAT COUNCIL OF THE JEWS,**

ASSEMBLED IN THE PLAIN OF AGEDA, IN HUNGARY, ABOUT THIRTY LEAGUES FROM BUDA, TO EXAMINE THE SCRIPTURES CONCERNING CHRIST, 12TH OCTOBER, 1650. BY SAMUEL BRETT, THERE PRESENT.

(Communicated by James Edmeston, Esq.)

It hath been desired by many honest Christians, that this narrative of the Jews' Council should be published, which I intended only to communicate to a few private friends. The chief argument by which they have persuaded me to do it, is because they do conceive it to be a preparative and hopeful sign of the Jews' conversion, and that will be glad tidings to the church of Christ, and therefore I have yielded to their desires therein. And thus it was.

At the place above named, there assembled about three hundred rabbis, called together from several parts of the world, to examine the Scriptures concerning Christ, and it seems this place was thought most convenient for this council, in regard that part of the country was not much inhabited, because of the continual wars between the Turk and the king of Hungary, where they had fought two bloody battles—yet both princes, notwithstanding their own differences, did give leave to the Jews to hold their council there. And for their accommodation there, the Jews did make divers tents for their repose, and had plenty of provisions brought them from other parts of the country during the time of their sitting there. There was also one large tent, built only for the council to sit in, made almost four-square, the north and the south part of it being not altogether so large as the east and west. It had but one door, and that opened to the east, and in the middle thereof stood a little table and a stool for the propounder to sit on, with his face toward the door of the tent. The said propounder was of the tribe of Levi, and was named Zacharias, and within this tent round about were placed divers forms, for the consulters to sit on. It was also enclosed with a rail that stood at a distance from it to prevent an entrance to all strangers, and to all such Jews as could not prove themselves to be Jews by record, or could not dispute in the Hebrew tongue, which many had forgotten, who lived in such countries where they are not allowed their synagogues, as in France, Spain, and those parts of Italy that do belong to the king of Spain, viz., the kingdom of

Naples, with the provinces of Calabria and Apuleia, the kingdom of Sicily and Sardinia. In which places, if a Jew be found, and he deny the Popish religion, he is in danger to be condemned and executed; and yet, profit and benefit allure them to dwell in those countries, notwithstanding their fears and dangers, and themselves are willing to forget, and so neglect to teach their children their native language, rather than they will lose the opportunity of profit; and some have burnt the ancient records of their tribe and family that they might not be discovered by searching or otherwise. And for this defect, that they could not prove their tribe and family, they were not permitted to come within the rail, but were commanded to remain without, with the strangers that remained there, which were above three thousand persons, and they were, for the most part, Germans, Almaines, Dalmatians, Hungarians, some Greeks, but few Italians, and not one Englishman, that I could hear of, but myself.

I was informed that the king of Hungary, not favouring the Protestant religion, did give no encouragement to any reformed churches to send any divines thither, but he did allow that some assistants should be sent from Rome, and their coming did prove a great unhappiness to this hopeful council.

When the assembly did first meet, they spent some time in their mutual salutations, and, as their manner is, they kissed one the other's cheek, expressing much joy for their happy meeting. And all things being provided for their accommodation, they considered of the Jews that were to be admitted members of the council, and they were only allowed to be members which could by record prove themselves to be native Jews; and, for defect herein, I observed above five hundred refused, though, doubtless, they were true born Jews, yet they could not by record prove themselves so to be. And for this they were not admitted to be members of the council, but they did abide without the rail, with the strangers that were there, and the number of them that were accepted to be members was about three hundred Jews. And this was all that was done the first day.

On the second day, the assembly being full, the propounder stood up, and made his speech concerning the end of their meeting. "And this," said he, "is to examine the Scriptures concerning Christ, whether he be already come, or whether we are to expect his coming." In examining this question, they searched the Old Testament with great care and labour to be resolved of the truth thereof, having many Bibles with them for this end. And about this point, there were many disputes amongst them. The major part were of opinion that he was not come, and some inclined to think that he was come, being moved thereunto by their great judgment that hath continued now this 1600 years upon them.

I remember very well one of the council, in his conference with me, seemed to be very apprehensive of the great and long desolation of their nation ever since their destruction by the Roman emperor, and he imputed this their affliction to their impenitency; and, comparing their present judgment with their other judgments they had suffered before, he ingenuously confessed that he did conceive it was for some great wickedness, and that their nation was guilty of the blood of the *Prophet* sent from God to their nation, and the many massacres that had been committed by the several sects and factions among them. "For," said he, "we are no idolaters, neither do I think we have been guilty of idolatry since our captivity in Babylon, and, therefore, I do impute this, our calamity and judgment, to the before named causes." And this was the sum of that which was disputed amongst them the second day of their meeting, and so they adjourned till the next morning, which was the third day of their meeting.

When being assembled together again, the point that was chiefly agitated was concerning the manner of Christ's coming. And this, some said, shall be like a mighty prince, in the full power and authority of a king, yea, in greater power than any king ever had, and that he will deliver their nation out of the power of their enemies, and their temple shall be rebuilt again, and that the nations shall be of their religion, and worship God after their manner. For they hold that the Messiah will not alter their religion whensoever he cometh. And further, concerning his parentage, they did agree that he should be born of a Virgin according to the prediction of the prophets. And they agreed also that he may be born of such a Virgin, which might be of mean note among their nation, as was the Virgin Mary. And here some seemed to me to think that Christ was come. Therefore, when they came together the next day, the propounder demanded of them if Christ were already come, and who they thought he was? And to this demand, they gave this answer, that they thought Eliah was he if he were come, because he came with great power, which he declared by slaying the priests of Baal, and for the fulfilling of the Scripture he was oppressed by Ahab and Jezebel. Yet they esteemed him to be more than a mortal man, because he ascended up so strangely into heaven. And because this opinion was contradicted by others, the day following they took into examination the same question to answer them that said Eliah was not the Messiah. They of the contrary opinion did urge the care and love of Eliah for the good of their nation, in that he left them Elisha his disciple to teach and instruct the people, which they expect to be the case of the Messiah. These were the chief arguments they had to defend their opinion; and the same day, toward night, it came into question among them, "What he then was, who said he was the Son of God, and

was crucified by their ancestors?" And because this was the great question among them, they deferred the further consideration thereof until the next day.

(To be concluded.)

STATISTICAL SUMMARY OF THE HEBREW CONGREGATIONS IN THE BRITISH EMPIRE.

(From the Jewish Chronicle, June 23rd.)

No.	Name of the Congregation.	בעלי בתים	Seat-holders.	Number of Individuals.
1	Bath	4.....	5.....	50
2	Birmingham	83.....	99.....	679
3	Brighton	16.....	32.....	150
4	Bristol (exclusive of children)	36.....	40.....	150
5	Canterbury	8.....	4.....	106
6	Cardiff (Wales).....	3.....	0.....	9
7	Chatham	16.....	40.....	189
8	Cheltenham (25 non-residents included)	13.....	8.....	96
9	Dover	4.....	0.....	31
10	Dublin	19.....	21.....	150
11	Exeter	14.....	8.. about	175
12	Edinburgh	17.....	16.....	107
13	Falmouth	9.....	3.....	50
14	Glasgow (Old)	7.....	14.....	20
15	Glasgow (New).....	13.....	9.....	108
16	Hull	8.....	0.....	65
17	Ipswich.....	5.....	3.....	9
18	Jersey	11.....	5.....	47
19	Leeds	6.....	0.....	17
20	Liverpool (Old)	48.....	131.. 1500 to	1600
21	Liverpool (New)	58.....	12.....	327
22	London, Duke's Place.....	250.....	480.....	800*
23	London, Hambro'.....	70.....	150.....	0
24	London, New Synagogue....	185.....	266.. 900 to	1000*
25	London, Western	48.....	210.....	270*
26	London, Maiden Lane.....	50.....	150.....	0
27	London, West Synagogue of British Jews.....	0.....	130.....	0
28	Manchester (Old).....	38.....	33.....	0
29	Manchester (New)	32.....	19.....	57
30	Newcastle-upon-Tyne	9.....	0.....	69
31	Norwich	7.....	3.....	0

32 Nottingham	3.....	1.....	6
33 Oxford	4.....	0.....	20
34 Penzance	11.....	0.....	51
35 Plymouth	19.....	33.....	205
36 Portsmouth	22.....	20.....	0
37 Sheerness	2.....	10.....	13
38 Sheffield	10.....	2.....	56
39 Southampton	10.....	7.....	0
40 Sunderland	5.....	0....	about 30
41 Swansea	{ 9 residents 2 non-residents }		13..... 133
42 Yarmouth.....	0.....	0.....	48
COLONIES.			
43 Kingston, Jamaica	120.....	115.....	450
44 Sydney, N. S. W.....	88.....	110.....	500*

* Contributing members, about.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

Extracts from the Journal of Mr. Hermann Stern, Frankfurt.

Mannheim.—With Mr. J. L——, and his children, I spoke upon religious subjects more at large than with anybody else. But his wife gave me no access, because I am a Christian. J. L. is a Bavarian citizen, and has lived at Mannheim but a few years, by the permission of the police. Before this, he was at H——, where, as government deputy of the schools, he had the care of the external concerns of the school, and the superintendence of the religious instruction. I had oftentimes business with him respecting his charge, and I took the opportunity of showing him that Judaism is good, only so far as it gives a reflex light on Christianity. At first, he was struck with this assertion, but my words made an impression on his mind. J. L——, whose children were all educated in my school, was always gratefully devoted to me as well as his wife, and they behaved most kindly to me. When I was removed from H——, the public also exulted over L——. The contumely degenerated at length into hatred, and L—— came at last to the determination to depart from his own premises in H——, and to settle at Mannheim with his family. We had not met for ten years. L—— was astonished to see me, and changed colour. I told him that I acknowledged Jesus as the Christ, and that I had made a public confession of him by baptism. Upon this, he answered, “I thought, in 1836, that this would be the result of your undertaking to prove to the Rabbis the Trinity, from Judaism.” Saying this, he fell to laughing,—but I asked for the

refutation of my arguments. I asked him the interpretation of Isaiah xlviii. 16—19, which he confessed to be a difficult passage. Just as little was he able to expound Micah v. 1—3, Zechariah xii. 10, and Malachi iii. 1—3. For all that, he but shrugged up his shoulders. Mr. L——'s children showed me as much attachment as in former time, in spite of their father's disapprobation and their mother's coolness. William called upon me in the hotel, where we conversed with each other till half-past eleven at night. Babette and Rebecca, two very intelligent girls, went with me to show me several houses, where I intended to call, and escorted me, at my departure, to the railway. They confessed their sympathy with the exertions of the *Friends of light*.

Neustadt on the Hardt.—July 7. In this place, dwell sixteen Jewish families, who are as indolent in respect to religion, as they are busy in their other occupations. It is as if they were all petrified by the Talmud. I spoke to some of them of the nothingness and vanity of ceremonial worship. I told them that God is looking upon the heart; and that their waiting for a promised Messiah, was sinful as well as vain, such an expectation being contrary to the Scriptures of the Old Testament. But these words had little effect, and when I offered them several tracts, I was looked at with suspicion, and they were very unwilling to accept them. Desirous to ascertain the cause of this deep aversion, I spoke with the ministers of the city, and I found that they might perhaps, in part, be the cause of it. I called on one of them. After having introduced myself, I wished to show him the tracts which he might probably find appropriate to be distributed among the Jews and Christians. He looked upon me almost as distrustfully as the Jews did, saying, "I thank you, sir, but I will not see these tracts. I am very glad to have nothing to do with Jews. Though I acknowledge the good intentions of your society, I am not of the same opinion, and I cannot doubt that your labours in this place are in vain. The Jews live and die in their Judaism, and disdain the least approach to Christianity. Excuse me, sir, for returning to my writing desk, which I have left." With these words he left the room. I stayed and talked for a while with his lady and his daughter, on the great duty of every Christian to make the light of the Gospel shine on every one, and that it is a glorious work to leave the ninety and nine sheep and to follow after that which went astray. After this I called upon other ministers, and gave them tracts to be usefully applied.

From Mr. M.'s Journal.

Called upon Mr. ——. Met Mr. —— there, who is a neighbour of his. This latter, hearing me talk about Christianity, said, "All that you are saying is vanity." Mr. —— asked, "Do you ever hear of any respectable English Jew becoming a Christian, but only the foreign Jews who come over to this country?" I

endeavoured to convince him that the English Jews do not reject the New Testament because they are natives of this country, and respectable, but because they are ignorant, blind, and hardened. How can an English Jew perceive the truth of Christianity, whilst he is ignorant of the law and the testimony, which testify of Jesus, that he is the Messiah promised to our fathers? How can an English Jew receive Christianity, whilst he is ignorant of the Old Testament, upon which Christianity is based? Mr. — said, "Is it possible that God should allow his Son to be hanged on a cross?" I replied, "It has been possible that God should so love the world as to give 'his only begotten Son, that whosoever believeth in him might not perish.' Even the Old Testament has confirmed the truth of this possibility. 'It pleased the Lord to bruise him; thou hast put him to grief; when thou shalt make his soul an offering for sin.' Seeing that it pleased the Lord to bruise the Messiah, what right has man to be displeased with his doing so?"

From Mr. S.'s Journal.

Met two German Jews, learned in Rabbinical literature. I was enabled to show them the falsehood of the Talmud, in which they agreed with me. Afterward I turned the conversation to the predicted Messiah. But as soon as I began to proclaim the truth as it is in Jesus, one of them began to abuse me with a wrathful temper, and spit in my face, and compared the religion of Christ to the "image" set up by Nebuchadnezzar, Dan. iii. To which I replied, "My beloved brother, I am very sorry to hear you deny the truth of which Moses and the prophets testify. For Jesus of Nazareth was the very Messiah whom they predicted, the righteous Branch of David, who was called by the prophet Jeremiah, 'The Lord our Righteousness,' to whom all Israel shall return with bitterness and mourning. For the time will come that all the seed of Abraham will look upon him whom they have pierced." Afterwards the blasphemer begged my pardon, and both promised to visit me.

From Mr. E.'s Journal.

Had a long conversation with Mr. — about the fulfilment of the prophecies of the Old Testament, viz., the predictions of Moses, that "the children of Israel should be removed into all nations of the earth," &c. I said, that since we see this prediction literally fulfilled, we must expect that others are, or will be, literally fulfilled also. He agreed with me, and said that he believed every word of the Bible to be true. "Then," said I, "I will request you to hear of a prophecy which has been fulfilled these 1800 years, and yet only some of the Jews have acknowledged it." He, being an old Polish Jew, with a beard, consequently swore by his beard, that he would own the truth, without dissimulation, to either party, be it majority or minority, as long as

it is in accordance with the pure Scriptural text. I then declared to him the prophecies concerning the Messiah. He said, that he was afraid that, if he remained with me any longer, he would be obliged to acknowledge that which, from his infancy, he had held in abhorrence. I told him that he must try to overcome these infantile prejudices—that, as a man, he ought to examine the claims of that Messiah who is the only one to redeem us from everlasting punishment. He promised to examine closely all the passages I referred to, and to tell me, the next time he sees me, what he thinks of them.

Called upon — and found him deeply engaged in reading the New Testament. He said, with surprise at seeing me, “I have just been thinking about you, and wishing that you might come to explain to me some passages of the New Testament, which I do not understand.” I think this man is very sincere. To find a Jew, who is in great distress, and who has need to walk about daily to procure what is necessary for the wants of the day, and to pay for his night-lodgings—to find him at such a time of the day with the New Testament in his hands, is a rare thing. He told me that he takes the opportunity of reading it in the morning, on account of some obstinate Jews, who lodge in the same house with him, and who would be ready to force the New Testament from his hand and burn it. Since they go out early in the morning to their business, he remains at home an hour or two after breakfast to read a portion.

From Mr. C.'s Journal.

As I was walking through the street, I heard a voice behind me, calling, “Mr. C.” I turned round, and saw one of my Jewish brethren. I had seen him at —. He was at that time much opposed to the truth, and would not speak to me on the subject of Christianity, but he took a tract. On coming near me, he said, “I am glad to meet you again, and I will show you something,” pulling out a brown paper parcel from his pocket. I was wondering what it could be, when, to my great surprise, he showed me a New Testament. He said, “I bought this to read. It was the tracts you gave me that led me to buy it, and I would rather lose my life than lose this book,” pressing it to his bosom as he spoke.

This morning I called upon Mr. —. He received me very kindly, and said, “I am glad that you have called upon me, for I was wishing to see you, and to converse with you about the Messiah. I wish,” said he, “that I could believe in Jesus.” I told him that Jesus invites him in his word, saying, “Come unto me, ye that labour and are heavy laden, and I will give you rest.” “Sometimes I think,” said he, “that I believe in Jesus, and then my soul feels happy. But Satan comes and tells me that Jesus is not my Saviour, and that he did not die for me, and thus Satan leads my mind away from Christ.” I had a long conversation with

him, during which he exclaimed, "Lord, I believe, help mine unbelief!"

From Mr. J.'s Journal.

An interesting Israelite called upon me, named —, and after I had had a short conversation with him, I asked him to tell me his true object in calling on me. "Sir," said he, "my only object is to know what Christianity is—whether it be a true and Divine system, and able to save my soul from ruin. I have been a wanderer many years, careless of my state before God, and about the welfare of my soul. The Lord did not suffer me to run on any longer in that evil career, but sent into my soul perplexity and great distress. My former sensual amusements could impart no comfort to me; the remembrance of them only filled me with terror. Whilst in that state, I met one day a converted Israelite, who told me that peace and happiness can only be obtained by Jesus Christ. Alas! I have not found peace yet. I am still filled with grief and dismay. Judaism has not been able to give me that peace that I seek for—I can draw no comfort from it. I am willing now to be instructed in the truths of Christianity, and happy indeed shall I be, if I can find here that comfort for my soul for which I am longing." I spoke to him for more than an hour, and gave him several Hebrew tracts. He promised to read the New Testament with prayer, and to search for the pearl of great price.

PUBLIC MEETINGS.

WOODBRIDGE, *Aug. 26.*—A meeting was held in the Quay Meeting-house. The devotional parts of the service were conducted by the Rev. J. Brown (the minister of the place) and the Rev. J. Ross, and an address was delivered by Mr. Foster. No collection.

IPSWICH, *Aug. 30.*—The first annual meeting of the association was held in Tacket-street Chapel, Shepherd Ray, Esq. in the chair. Addresses by Rev. Messrs. W. Notcutt, James Webb, John Whitby, Isaac Lord, Messrs. Yonge and Rosenthal. Collection, 6*l.* 15*s.*

COLCHESTER, *Aug. 31.*—A meeting for special prayer on behalf of the Jews, in Lion-walk Chapel.—Addresses by Mr. Yonge and Mr. Rosenthal.

SALISBURY, *Sept. 1.*—A meeting was held in Endless-street Chapel. After an address from Mr. Foster, the object of the society was cordially commended to the sympathies of the meeting by the Revs. T. Greenfield and J. New. Collection, 3*l.* 10*s.* 10*d.*

DEVIZES, *Sept. 2.*—A meeting was held in the Rev. R. Elliott's Chapel. After prayer had been offered by the Rev. J. Stamford, Mr. Foster delivered an address detailing the object and operations of the society, at the close of which the Rev. R. Elliott com-

mended the society to the affectionate interest of the assembly, and expressed a hope that a permanent effort on its behalf would result from the engagement of the evening. Contributions made at the close of the meeting, 3*l*. 9*s*. 6*d*.

MELKSHAM, *Sept.* 3.—A meeting was held in the Independent Chapel, in which the cause of Israel was pleaded by Mr. Foster. The Revs. W. Jackson (the pastor), C. Daniell, and J. Lees, took part in the engagements of the evening. Collection and donations, 1*l*. 0*s*. 5*d*.

UXBRIDGE, *Sept.* 6.—The first quarterly prayer meeting was held in the Rev. Mr. Stamper's Chapel. Address by Mr. Yonge.

KIDDERMINSTER, *Sept.* 7.—A meeting was held in the Independent Chapel, at which the Rev. D. K. Shoebotham presided, who, after singing and the offering of prayer, by the Rev. — White, introduced the business of the meeting by urging the duty of Christians and their encouragements to seek the conversion of the Jews. The Rev. T. Mills and Mr. Foster also addressed the meeting, and invited the co-operation of Christians to carry forward this work. Collection, 2*l*. 10*s*.

STOURBRIDGE, *Sept.* 9.—A public meeting was held in the Assembly Room, the Rev. Jas. Richards in the chair; who opened the meeting with prayer. The resolutions were severally moved and seconded by Messrs. W. King, Perrens, E. Perry, Pearsall, Foster, and S. Richards. Several ladies expressed their willingness to become collectors. Collection, 2*l*. 1*s*. 4*d*.

POOLE, *Sept.* 20.—Address by Mr. Foster.—Collection, 5*l*. 6*s*. 2½. Ladies' Association formed on the next morning.

DORCHESTER, *Sept.* 21.—Collection, 1*l*. 0*s*. 6½.

An auxiliary was formed at Cardigan on the 30th of August.

GENERAL JEWISH INTELLIGENCE.

THE JEWS AT ROME.

(*Compiled from various sources for the Jewish Herald.*)

At Rome, the Jews can boast of a settlement more ancient than at any other place in Europe. The question of the era of their first establishment there was discussed at a reunion of the Roman Academy of Archaeology, held not long ago. The professor of Hebrew in the Roman university maintained on that occasion, that at least a portion of the colony in Rome had been conducted thither from Asia Minor, in the time of the republic: finding support for his opinion from the use of the Greek language in some of their ancient sepulchral inscriptions.

The condition of the Jews in Christian Rome has, in a great measure, depended upon the mere will of the pope. In the pontificate of Alexander VI. the Israelites were expelled from Spain and Portugal. Many of them fled to Rome, where they were treated with the utmost kindness by Alexander, and encouraged to settle

in his dominions. Succeeding popes looked upon them with an evil eye. Paul IV., by a bull, issued in 1555, obliged them to settle in a given circuit in the city, called the Ghetto, to which, till within the last few weeks, the Jews at Rome were closely confined.

The Ghetto is situated on the banks of the Tiber, by which it is frequently inundated. The river is in this quarter narrowed by numerous islands, and as soon as it rises, it flows towards the Ghetto. At the time of an inundation, the Jews were obliged to get out of it as best they could, no one daring to leave the Ghetto, even for a single night. No less than 5000 of them lived crowded together in this black hole. But this was not all. They were every year obliged to repair to the capitol on the sabbath day, a day when the Jew conscientiously objects to receive or pay money, to pay their yearly tribute—a promissory note surrounded by a bouquet of flowers; and, on bended knees, before the pope's commissioner, to supplicate permission to reside for another year in this miserable quarter, which permission was, according to custom, granted in a haughty tone, and followed by the contemptuous exclamation, "Begone!" After the ceremony, the bells were pealed to announce the carnival, and while Rome prepared to give herself up to mirth and revelry, the Jew sadly returned to the Ghetto to pray for a deliverer.

Last December, the Tiber, suddenly swollen by rain, and impelled in its course by a south-east wind, rose to a fearful height, and flooded the Romish city. The Jewish quarter was, of course, the worst off. It was a touching sight to see these helpless sufferers, with the scanty wreck of their furniture, crowded under the roof of their synagogue, which, standing on higher ground than the rest, was the only dry spot of their prison-house.

This disaster has in the end done good. Public sympathy has been awakened. The present pope, from the day of his inauguration, when he dispensed with an ancient custom degrading to the Jews, has shown himself favourable to the inhabitants of the Ghetto. A commission has been appointed for the purpose of ameliorating the condition of the Jews in Rome. Within the last few days, Pius IX. has issued a toleration, by which they have received permission to settle amongst their Christian neighbours, when the necessity or propriety of that transaction can be proved. There still exist grievances under which they labour, which, we trust, Pope Pius will, as soon as possible, proceed to remove.

TO THE READERS OF THE JEWISH HERALD.

DEAR FRIENDS—We look upon you as united with us in one bond of sympathy for Israel. Whilst many gaze upon Jerusalem and her outcast tribes with a tearless eye, you feel that the children of the patriarchs and the prophets have a claim on your warmest affection, and most strenuous effort. You pray for the

Jews. You study what the Scripture say about them. You seek information concerning them on all hands.

Many questions arise in the prosecution of your inquiries. We shall be glad to receive such questions, and to answer them to the best of our power. Let us hear from you. Our pages are open to both Jews and Christians. It must, of course, be understood, that, in the insertion of such inquiries, we shall be at liberty to use our discretion. But we shall be glad to introduce questions which are suggested by a desire for Israel's welfare, and which will, in their turn, suggest subjects of profitable investigation.

May the God of Abraham, Isaac, and Jacob—the God and Father of our Lord Jesus Christ—honour and bless us, by rendering our united efforts in some degree effectual in hastening the time when Jew and Gentile shall dwell together in one fold!—ED.

Poetry.

A PRAYER FOR WISDOM.

BY THE LATE REV. THOMAS MORELL.

FATHER, we implore thy blessing
 On the measures we devise,
 And, our ignorance confessing,
 Pray that thou wouldst make us wise.
 Teach us how to win the nation
 Sprung from Abraham, thy friend,
 To accomplish whose salvation
 We our lives would gladly spend.

Teach us how to strike conviction
 On that unbelieving race,
 How to banish every fiction
 By the Gospel of thy grace,
 How, by acts of love and kindness,
 Their affection to secure,
 How to heal their moral blindness,
 And their happiness procure.

By thy Spirit's wise direction
 Guide us to the inward part,
 Teach us how to apply instruction
 To the conscience and the heart.
 Let thy powerful operation
 All the means of grace attend!
 Father, hear our supplication,
 And thy heavenly wisdom send.

The Jewish Herald.

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VOL. II.

THE PLAIN COMMAND.

WE sometimes hear objections urged against the great work of preaching to the Jews the Gospel of Christ. There are some who argue, The veil is upon their hearts, and of what use is it to hold up before them their Messiah? There are others who say, Many pretended Jewish converts have brought disgrace upon the Christian name, and we have lost our confidence in converted Jews. There are others who affirm, The time for their salvation is not come yet; and when it does come, God will bring them, by his own miraculous interposition, to repentance and faith in Christ.

To these, and all other objections, one answer would be sufficient.—Nay, but, O man, who art thou that repliest against the command of God? What hast thou to do with considerations that would deter thee from obedience to the plainly-expressed will of thy Divine Saviour? Granting all that is alleged,—granting that the nation, as a whole, is blinded, granting that some amongst them have professed the name, without imbibing the spirit, of Christianity; granting that the time of their national conversion will not be to-day,—what is that to thee? The command is plain, the duty urgent: “Preach the Gospel to *every creature*,” preach it therefore to *the Jew*.

The objections might be answered individually and more fully. A veil is not on every heart. Beneath the apparent surface of Jewish indifference and unbe-

lief, there is working, deep in the hearts of hundreds, a spirit of religious inquiry. The veil is rent in many places. And it is the reception of the Gospel—the Gospel which you must carry to them before they can receive it—which rends the veil.

Some Jews who have assumed the Christian name may have disgraced their profession, and, alas! so has many a Gentile done. But is this to restrain our efforts? Weak indeed, then, were our faith, and puny our zeal! On the other hand, many Jewish converts have stood firm. They have gone through a fiery test, the like of which not many a Gentile convert knows, but they have stood firm; father, mother, wife, children, houses, lands, have, with one united voice, called to them to come back, but they have loved their Saviour more than these, and they have stood firm; heavy has been the cross, and bitter the baptism of suffering, which they have been called to share with Christ, but they have stood firm. And in their unfaltering faith, they have furnished an example to the churches of Christ, which lays those churches under a fresh obligation to exert themselves in the Jewish cause.

But, without appealing to motives of this kind, the command is enough. The commission has been given. It is for us, without questioning, to obey. The Gospel is the power of God unto salvation to both Jew and Gentile. "To them that are called, both Jews and Greeks, Christ, the power of God and the wisdom of God." There is but one name given under heaven whereby men may be saved. That name will save the Jew. As the bitten Israelite lifted up his eyes on the serpent of brass, and lived, even so still may the wounded and dying among Israel look to the Saviour, and prove the efficacy of his grace.

Go then, Christian brethren, and declare to the Jew the remission of sins. Whether he will hear or whether he will forbear, it is for you to obey. Whether disappointed by failure, or gladdened by success, your duty remains unchanged. Even if you love not the

Jewish nation, (though there is no nation which has such claims on your love,)—yet, from love to Christ, fulfil his injunction. And if the weight of discouragements presses heavily on your efforts, shake it off by the thought, What are these to me? Christ is my master, and his will I cannot venture to disobey.

But why labour hopelessly? Our Master calls us to no unprofitable expenditure of strength. Oh no! the word would never have been given, had it not been his purpose that obedience to it should be accompanied by a rich reward. “For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void.”

Let but the command of Christ be obeyed with humility and meekness, and who shall measure the results that shall ensue? Let the mandate go forth again from city to city, and from land to land, reiterated from one to another of the obedient servants of the Lord Jesus, “Preach the Gospel to every creature;” and anon great voices in heaven shall take up the strain, and return it in other accents, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever.”

TWO WAYS OF COMMUNICATING TRUTH TO THE JEWS.

At a meeting at Basel, held for the consideration of various questions regarding the Jewish mission, the question was proposed by a German clergyman, whether it did not appear, from the reports of the missionaries, that they wasted much time in disputatious controversy with the Jews? A proselyte present, now an English clergyman, supported this view of the case, saying that he was brought to the knowledge of Christ by the procla-

mation of Gospel truth, and through the instrumentality of an English clergyman. But another proselyte, occupying a prominent position in Basel, said, that, if the missionaries had neglected controversy and contentions about the law with him, their labour would have been in vain. Gospel truths had long no charm for him; whereas it was his delight to drag the missionaries into the thickest of Talmudic controversy, in which he was well versed; yet many a time said he to himself, after the missionaries had left his house, "Well, I have puzzled them, and sent them home with heavy hearts; but after all, they may be right; they adhered more to the word of God than I did; I will take their advice and consider these passages again."—"And so," said he, "after several years' resistance, the hard heart was broken, and the stiff neck made to bend." The prevailing opinion in the meeting seemed to be, that there were two ways of communicating truth to the Jews, by disputation and proclamation; the former is necessary and often unavoidable, the latter is more direct, and likely to be more influential.

For the above account we are indebted to the Jewish Intelligence of the London Society for September. The question proposed was an interesting one. And the answer given is an argument in proof of the necessity of a separate and distinct missionary effort to meet the wants of the Israelitish nation. Missionaries, to be successful among the Jews, must make their character and their literature a special study. They will certainly be called upon, not only to preach, but to dispute. For this purpose, they must be acquainted with the prejudices they will have to encounter. In casting our eye over the "Jewish Records" for September, we find, in a letter from Mr. Luzia, of Cairo, a passage bearing on the same subject. "It is to be regretted," says he, "that we have not the Jewish commentaries on the Bible, and other works on Jewish literature, which are very often necessary in disputing with the Jews." With intelligent Jews, we imagine that disputation

can be but rarely avoided. The apostle Paul has set the example of employing this mode of warfare. At Athens, he "*disputed* in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him," Acts xvii. 17.

It is not irrelevant here to mention the claims for help exerted by the British Society, in its present plan of establishing a college, where missionaries to the lost sheep of the house of Israel will be furnished, by a special course of training, for their future engagements. Our friends will not forget that, in the prosecution of this plan, the Society is in urgent need of assistance. Six young men are at present students in the college, and others are receiving preliminary instruction: and the benefit could be well extended did the state of the funds allow. May the Lord prosper the design of sending forth able labourers into his harvest!

NAPHTALI.

THE last number of *The Herald* contained an account of the baptism of Rabbi Nahum at Jassy. It will be remembered that his determination to avow openly his faith in Christ was formed through witnessing the Christian integrity of the missionaries in the case of one Naphtali, a young Jewish convert. The trials, through which Naphtali had been called to pass, prior to that time, were not few.

He had come to the missionaries about two months and a half before, from Niamtz, a town of Moldavia, in consequence of his having met there with a Hebrew teacher who had received Christian instruction in Jassy, and who urged upon him to go himself, and study the new faith. Naphtali was eighteen years old; his appearance was most prepossessing; his manners quiet and gentle. The missionaries took him in and gave him a straw mattress to sleep upon. This they did intentionally; they are careful to offer no bribe in the way of superior accommodation, to encourage inquiring Jews to resort to their house,

Naphtali remained with them, diligently studying the Word of God. He made rapid progress. His answers to the questions which Mr. Edward addressed to him at evening worship were so pointed, and simple, and beautiful, that the heart of the missionary was often full, and he was compelled to pause before he could continue the catechising.

After some weeks the friends of the young Jew found out where he was, and came to fetch him. They offered him money, a part of their shop, everything he could desire. But Naphtali said, "No: the law of *thy* mouth is better to me than thousands of gold and silver." At last they threatened to give in his name to the Austrian agency, as liable for military service, and to send a corporal to seize him. His courage now failed, and he departed with his friends. This was a heavy blow to the missionaries; but Mr. Edward said, "Naphtali is not lost; he will return; and meantime he will do good where he is; he cannot be silent." Mr. Edward was right. Late one Saturday evening, Naphtali returned to them. They secreted him for a few hours, but the Jews, having received information, put a ladder to his window and discovered him. The next day a corporal was sent to seize him, but he could not gain admission, as it was unlawful for an officer of a foreign power to enter the court of the British missionaries. That night Naphtali was baptized. It seemed impossible for him to remain at Jassy, and the opportunity of baptism might not soon occur again. At his baptism, Rabbi Nahum was present, but in disguise. Two days afterwards a formal charge was sent against the youth from the Austrian agent, that he had stolen many things from the Jews. The missionaries interceded for him, and it pleased God that the agent's pity was awakened, and he promised that justice should be done. The next day, the poor boy had to meet his accusers face to face, and they came in great triumph, fully expecting that he would be delivered up to them; but the agent kept his word, and

gave sentence that the accusers must be prepared on the Monday following to swear in the great synagogue, in their death-shirts and taliths, that the charge was true, or they should be punished. The Jews have a great dread of this oath, which is called *the great oath*. Falsely to swear it, is death within a year; still, in the Gemara, (i.e., a book of explanation and commentaries of the Rabbis concerning the Mishna, or oral law,) it is allowed against an apostate. The Jews came secretly to Naphtali, and told him the Rabbi had declared it lawful to take the oath. Now, all seemed dark. The missionaries had no resource but prayer to Him who is the father of the fatherless and the helper of the oppressed. He interposed to succour them, and the Jews refused to proceed with the charge.

But they had another project in view. Already they had given up his name to the government, and they were looking for a letter from the governor of Leonburg to recall him for the army. Not that he could ever have served in the army; from this he would have been prevented by more than one bodily defect. But, when once summoned, he would have been obliged to obey, and would have been certainly given up to suffering and banishment, and probably to death. It was in these circumstances that Rabbi Nahum succeeded in procuring for him a passport, by the help of which he set out from his kind friends, at two o'clock one morning, in a post-cart for Galatz. The portion of Scripture which, in that season of deep trial, dwelt most upon his mind, were the solemn and affecting words, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

Oh! may this young disciple be preserved firm and fearless, and inherit at last, with many, who like him have hated their own life for their Saviour's sake, the eternal crown!

Reviews.

A Gentile's Entreaty; Addresses to the Jews in Jamaica. By J. J. Freeman. pp. 68. Snow, Paternoster Row.

WE have been greatly pleased with the above unpretending little book. Its respected author visited Jamaica some time ago, as a deputation from the London Missionary Society, and, on that occasion, delivered public addresses to the Jews resident in Kingston, Spanish Town, and Falmouth, on the momentous subjects at issue between them and Christians. The addresses were printed at the desire of many who heard them.

We like the book, because of the kind and conciliatory spirit which it breathes towards the house of Israel. It uses no harsh words to the Jew. It renders to his nation the honour which is its due. In a calm and manly tone it entreats him, by the highest of all considerations, to examine the merits of a question which affects his eternal interests.

We like it, too, for its short and conclusive arguments. A rapid survey is afforded of the prophecies relating to Christ. The place and the time of his nativity are shown to have been predicted in the Old Testament, and to have been accurately fulfilled in the birth of Jesus of Nazareth. The remarkable prophecy of Daniel is particularly examined. The argument from miracles is not overlooked, nor that supplied by our Lord's resurrection from the dead. The divinity and the humiliation of Christ are mentioned as being among the chief stumbling blocks in the way of his reception among the Jewish people, and the author demonstrates that this ought not to be—both doctrines being clearly set forth in the Old Testament Scriptures.

We close with an extract, which will furnish a

specimen of the affectionate earnestness which pervades the book.

"Brethren, our heart's unfeigned desire and prayer to God for you is, that you may be saved. We earnestly entreat you to weigh calmly and impartially the evidences which exist in favour of Christianity. Do not reject evidence without investigation. We know that you have in your nation men of refined education and lofty talent. Such are many of your brethren on the continent of Europe. All are not absorbed in secular cares and love of gain. But as Christians, we think you too much enslaved by prejudice, too easily held in intellectual bondage; you do not think sufficiently on religious topics for yourselves, and the pages of your own Scriptures are not sufficiently brought before the minds of the *female* portion of your nation. You are not ambitious enough to make your wives and daughters such as Sarah, Deborah, Hannah, or Esther, in days of old. We exhort you to arise from the long slumber of ages, and look about you: turn to your own predictions, and see whether you are not prolonging your own national calamities by wilfulness and unbelief, by worldliness and rebellion against Him who redeemed you and carried you all the days of old. Examine some Christian writings on the evidence of Christianity; for we have many, and the cause is worth the effort. We have our Newton, Leslie, Paley, Bogue, Porteus, M'Ilvaine, Alexander, Doddridge, Keith, and a host besides; and if, with these, you would but condescend to read the New Testament without prejudice, we cherish a persuasion that you would see how much your present national state has to do with your fathers' rejection of the Messiah, who appeared eighteen centuries ago, and was cut off, that he might make an end of sin, and bring in everlasting righteousness.

"I have already acknowledged my anticipation of your ultimate national deliverance and honour, and the times of change are coming on. But I entreat you to remember your individual responsibilities. Remember that genuine religion consists not in the observance of forms and ceremonies, and that the God of truth demands the heart. Time hastens forward; eternity awaits us with its dread realities; our spirits must soon enter into the presence of God, the judge of all. Where are your hopes reposing? 'Without shedding of blood there is no remission of sin.' Where is your sacrifice now?—your altar now?—your day of effectual atonement now? Brethren, the Lamb of God has been slain for the sin of the world: the Messiah has offered himself in his own body on the tree; he is the propitiation. 'There is no other name given under heaven, whereby we can be saved.' 'By him all that believe are justified.' Believe in the Lord Jesus Christ, and ye shall be saved, lest ye should

'wonder and perish.' 'The stone of stumbling and rock of offence, which the builders rejected, is made the head of the corner.'"

A Word to the Young about the Jews. pp. 30.
Mason, City Road.

A delightful little tract, which ought to be placed in the hands of every child in England. It contains much interesting information, and is written in a style that children will understand and enjoy.

Correspondence, Extracts, &c.

A NARRATIVE OF THE PROCEEDINGS OF THE GREAT COUNCIL OF THE JEWS,

ASSEMBLED IN THE PLAIN OF AGEDA, IN HUNGARY, ABOUT THIRTY LEAGUES FROM BUDA, TO EXAMINE THE SCRIPTURES CONCERNING CHRIST, 12TH OCTOBER, 1650. BY SAMUEL BRETT, THERE PRESENT.

(Concluded from page 264.)

WHEN meeting again, the Pharisees (for some of this sect were among them who were always enemies of Christ) first began to answer the last night's questions. And these would by no means yield that he was the Christ; and these reasons they gave for their opinion.

First, because he came into the world like an ordinary and inferior man, not with his sceptre and royal power, wherewith they affirmed the coming of Christ should be glorious. Secondly, they pleaded against him the meanness of his birth, in that his father was a carpenter; and this they said was a dishonour that Christ should not be capable of. Thirdly, they accused him of being an enemy to Moses' law in suffering his disciples to do, and in doing himself, works that were prohibited on the Sabbath-day, for they believe that the Messiah will punctually and exactly keep the law of Moses. And where the Gospel doth testify of Christ that he did fulfil the law, they reject the testimony thereof, because they do not own the Gospel. But I observed these reasonings of the Pharisees did not satisfy all who heard them, but there still remained some doubt on some of them concerning Christ. For there stood up a rabbi called Abraham, and objected against the Pharisees the miracles that Christ did while he was upon earth, as his

raising of the dead to life again, his making the lame to walk, the blind to see, and the dumb to speak. And the same Abraham demanded by what power he did these miracles? The answer of the Pharisees returned to him was to this purpose. They said he was an impostor and a magician, and blasphemously traduced him of doing all his miracles by magic. Thus, said they, he first caused them to be blind, dumb, lame, and then, by taking away his magical charm, they were restored to their former condition. Nevertheless this answer gave little satisfaction to the said Abraham, for thus he replied—that he could not charm those who were born in that condition, and born also before Christ himself was born, as it appeareth some of them were. This seemed to him an absurd paradox, and truly the pressing of this argument did almost put them to a nonplus, till at last they had this evasion. “They were” (said they) “by other magicians caused to be so before their birth, and that, although himself were not then born, when they were born with these evils, yet he being a great dissembler, and more cunning than any magicians before him, power was given him by the devil to remove those charms which others had placed.” And there was one Pharisee, named Zebedee, who, of the Pharisees there, did most opprobriously revile him, and vehemently urge these things against him, but I conceive he did it not to the well-liking of many there that heard him, even members of the council. And as the Pharisees that day played their parts against him, so did the Sadducees also endeavour (for some of that sect were also of the council) to render Christ vile and odious to the Jews assembled there. I observed it was with them as it was once with Herod and Pilate, though they two could not agree betwixt themselves at other times, yet they could agree together to crucify Christ. For the Pharisees and Sadducees, though they be much divided in opinions among themselves, yet did they at this time too much agree to disgrace and to dishonour Christ with their lies, blasphemies, and calumnies; for the Sadducees, as well as the Pharisees, did in other things accuse him for a grand impostor, and for a broacher of corrupt doctrine, in that, in his Gospel, he teacheth the resurrection of the dead, which they there denied to be true doctrine.

We are now come to the seventh and last day of their council. And on this day, this was the main query amongst them—If Christ be come, then what rules and orders has he left his church to walk by? This was a great question amongst them, and because they did not believe the New Testament, nor would be guided by it, they demanded some other instruction to guide and settle them upon this point. Therefore six of the Roman clergy, who were sent from Rome, were called in; viz., two Jesuits, two friars of the order of St. Augustine, and two of the order of St. Francis. And these being admitted into the council, began to open to them the

rules and doctrines of the holy church of Rome, (as they called it), which church they magnified to them for the holy catholic church of Christ, and their doctrine to be the infallible doctrine of Christ, and their rules to be the rules which the apostles left to the church for ever to be observed, and that the pope is the holy vicar of Christ, and the successor of St. Peter. And, for instance, in some particulars they affirmed the real presence of Christ in the sacrament, the religious observance of their holy days, the invocation of saints, praying to the Virgin Mary, and her commanding power in heaven over her Son, the holy use of the cross, and images, with the rest of their idolatrous and superstitious worship; all which they commended to the assembly of the Jews, for the doctrine and rules of the apostles. But so soon as the assembly had heard these things from them, they were generally and exceedingly troubled thereat, and fell into high clamours against them and their religion, crying out, "No Christ! no woman God! no intercession of saints! no worshipping of images! no praying to the Virgin Mary!" &c. Truly their trouble hereat was so great, that it troubled me to see their impatience. They rent their clothes, cast dust upon their heads, and cried out aloud, "Blasphemy! Blasphemy!" And upon this the council broke up. And yet they assembled upon the eighth day, but all that was done then was to agree upon another meeting of their nation three years after.

I do believe there were many Jews there that would have been persuaded to own the Lord Jesus; and this I assure you for a truth, and it is for the honour of our religion, and the encouragement of our divines. One eminent rabbi there did deliver me his opinion in conference with me, that he at first feared that those which were sent from Rome would cause an unhappy period to their council, and professed to me that he much desired the presence of some Protestant divines, and especially of our English divines, of whom he had a better opinion than of any divines in the world. For he did believe that we have a great love to their nation. And this reason he gave me for the good opinion of our divines, because he understood that they did ordinarily pray for the conversion of their nation, which he did acknowledge to be a great token of our love towards them. And especially he commended the ministers of London to be excellent preachers, and for their charity towards his nation, of whom he had heard great fame. As for the church of Rome, they account it an idolatrous church, and therefore will not own their religion; and, by conversing with the Jews, I found that they generally think that there is no other Christian religion in the world but that of the church of Rome. And for Rome's idolatry they take offence at all Christian religions. By which it appeareth that Rome is the greatest enemy of the Jews' conversion.

For the place of the Jews' next meeting, it will probably be in Syria, in which country I also was, and did there converse with the sect of the Rechabites; they still observe their old customs and rites; they neither sow, nor plant, nor build houses, but live in tents, and often remove from one place to another, with their whole family, bag and baggage. And seeing I find that, by the Italian tongue, I can converse with the Jews or any other nation in all parts of the world where I have been, if God give me an opportunity, I shall willingly attend their next council. The good Lord prosper it! Amen.*

FORM OF A JEWISH LICENSE TO KILL MEAT.

IN the name of God, Amen. I, the underwritten, do testify for the young man, Rabbi Joseph Solomon, son of Rabbi Ephraim Ottolenghe, whom God preserve, one of the sons of our congregation, whom the Lord hath moved by his Spirit to draw near to the work, even the work of God; to exercise his hands in killing of fowls; and he inclined his mind to learn before me the rites of killing, till he knew them perfectly, and particularly in the sense of feeling (the knife); he feels all the defects or flaws of the knife, though ever so small; and also, he hath killed before me many times fowls of various sorts, both great and small, till I gave him license to kill, both for himself and for others, (even though he did it alone by himself,) so that *all Israel* may lawfully eat of his killing. And as at this time he is about to take a journey into a far country, I will not refuse to do him justice, but will, under my hand, testify for him according to truth and justice, and will be an advocate for him, of his being in the fear of the Lord from his youth to this very time. And, therefore, it shall be lawful for him to kill in every place where he shall go; and lawful for all Israel to eat what he kills; only with this condition, that he will always continue to study the rites of killing, at least four times a year, that he may be certain of them, and may always have the fear of the Lord before his face, and be very cautious as to any doubts that may arise about his killing.

Casal.—This is the statute of the Law, in the year of the Creation 5492. Samson Eleazar, in the name of the Rev. Doctor, my Lord and Father, our Teacher,

RABBI MEIR BAHÍ.

* It does not appear that the contemplated council was ever held.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

MISSIONARIES' JOURNALS.

THE following letter from a Jew to Mr. H. Stern cannot but be read with the deepest interest. It contains, doubtless, a description of the state of many of his brethren, who are prevented, by the dread of starvation, from avowing their faith in the Saviour. May He who will not break the bruised reed strengthen the faith of these, his secret disciples!

DEAR SIR,—I thank God for the opportunity afforded me for making your valuable acquaintance. What consolation is afforded to the sick man, suffering from great pain, when he learns that other patients, once equally afflicted and suffering, are now recovered! My circumstances are precisely the same. You know, from my accounts, what sufferings, what reproach, and hatred, I had and still have to endure. I know, also, how to seek consolation; yet I need a guide. Although you are aware of my study of the Holy Scriptures of the Old and New Testament, and also of the Talmud, to no inconsiderable extent, I still think it advisable to give you a sketch of my life and exertions up to the present time, as also of the sufferings connected with them.

I was born at Wirtemberg, the son of a Talmudist, whose zealous endeavour it was to devote me to the study of the Talmud. The youngest son of my teacher, named Pius, I loved as a brother. I read with him the New Testament, and we had Christian worship: but this friendship was interrupted.

When at the age of thirteen, my father once found me in tears. I had been reading Matt. xxvii. 27—50. "My God," I exclaimed, in deep emotion, "why didst Thou suffer the Godly to be thus crucified?" I was about to proceed, when my father tore the book, so much endeared to me, from my hand. What followed I will pass over in silence.

It may be easily imagined how I was then treated. I was compelled to avoid that good Christian family; and, at the end of a week, my father took me to Hechlingen, where I was placed in a Talmudical institution, under the strict care of a Polish rabbi.

There I was knocked about, beaten, and absolutely persecuted, because I persisted in reading the Old and New Testament. I found that the Son, the Prince of Peace, mentioned by the prophet

Isaiah, was no other than Jesus Christ, the promised Messiah, the Saviour of the world! he who died upon the cross for the sins of mankind—of whom Moses and the prophets had written.

I found, moreover, the doctrine of the Trinity confirmed in the Talmud, and supported by the prayers which had been composed by Talmudists. I could no longer doubt that Christ was the one sent of God, the messenger of peace.

My heart bleeds, my dear Mr. S., when I review the past years of my life, which were spent in so much suffering. Yet, through faith in Jesus Christ, I found courage in suffering, I lived three years under that merciless Pole. From thence I went to the schoolmaster's seminary at Eplingen, where I experienced many joys, on account of which my life was often endangered. During the three years I remained here, a place was assigned me in the town-music and solo-singing. I heard several good preachers, and many good catechisings. Thus my time passed rapidly. As there was no vacancy in the Jewish communities, and I could not remain with my father, I left my native country, and here my sufferings were renewed. But the principle, "fear not, Christ is risen," supported me under all persecution and reproach. I could never appear as a hypocrite, because God tries the reins and the heart. I taught and preached, with a good conscience, both to Jew and Gentile; and I was pursued with stones and beating; but the God who delivered me from the cruel Pole, stood by me.

I was forced to flee—lost all I possessed: nothing remained to me: what more can I tell you? Poison had even been prepared, and by this means they hoped to get rid of me. I continue to live in a state of suffering, persecuted in every possible way. Every source of income is refused me. For one guilder that I owe, four are charged upon me as law expenses. I am now indebted, to the amount of one hundred and seventeen guilders, to the physician and apothecary; fifty-one guilders, thirty-six kreutzers, to the tailor, shoemaker, and laundress.

These debts once cleared, I should be at liberty to follow the dictates of my conscience, and do that to which my heart inclines me. I desire to confess, before the world, that I believe in Christ, to tell them that in him are to be found rest, peace, consolation, and eternal life. My earnest desire is, that I may be enabled to confess my faith freely, and without hindrance.

I live here as a sheep among wolves, but my aim is to look beyond this life to my future existence. You, doubtless, will have your reward for your efforts to bring me into the fold of the faithful. In the name of Him who said, "Whatsoever ye shall ask the Father in my name, He will give it you," I pray to be assisted, and I believe I shall be. You will know that you have not spent your relief upon one unworthy of it.

From Mr. J.'s Journal.

Let the following interesting statement be for the encouragement of our beloved brethren in Christ among the Jewish people, in the suffering inflicted upon them by the unkindness and estrangement of their kindred according to the flesh :—

It is under feelings of the deepest gratitude to our omnipotent Jehovah, that I take up the pen for the purpose of telling you how graciously the Lord has dealt with me in a season of heavy trial and affliction, when the utmost exertions of a tender and beloved parent were put forth to draw me again into the errors of corrupted Judaism, into spiritual darkness and slavery, and consequently into eternal woe and wretchedness. Surely never before did I experience redeeming grace operating so powerfully upon my soul; and never before did I know of the efficacy and power of the glorious Gospel of Jesus Christ. The trial was the heaviest that I was ever called to experience; and when I now look back and contemplate the wonderful doings of God, and consider what he has done for me, in delivering me from so many trials and sorrows, I am surely led, with Paul, to exclaim, "Nay, in all these things we are more than conquerors through Him that loved us."

My beloved father came here June 22nd, and remained for nearly three weeks. His coming was quite sudden and unexpected. It is true, I received a letter from him in January last, in which he stated that he intended coming to see me as soon as possible, and plead with me, face to face, as a man that pleadeth with his friend. Yet I received no other letters from him during that time, which led me to conclude that he must have altered his mind, and given up every thought of coming.

But I can now behold the wisdom and goodness of Jehovah, even in this, for, had I known the fixed time of my father's coming, it would have unsettled my mind, and would have caused me many hours of uneasiness. My astonishment and surprise were great in beholding a beloved parent, whom I had not seen for nearly eleven years, and who was brought to this country under such painful circumstances as these, viz., to reclaim his child (as he thought) from the pernicious errors into which he had fallen, and thus wipe away the great reproach which had been cast upon the family. It was, however, a great source of satisfaction to my mind, to think with what love and affectionate feelings my father embraced me, as I had never anticipated it, neither could I have believed that his mind would have been turned so favourably towards me: all I expected was wrath and severe displeasure.

He had only been with me one hour, when he commenced telling me the object of his visit to this country, and what he

hoped to effect before his return. He told me, that, through my conversion, I had not only brought the greatest disgrace and reproach upon the whole family, but that he had lost, through it, the office of rabbi, which he had held for nearly thirty years, and had been respected and beloved of all. "You have," said he, "extinguished all the hopes of your family, and quenched in night all their bright prospects. You have blighted all their expectations, and put their lamp out for ever; but still there may be help for us; joy may again be restored to our house, and our lamp may again be made to burn as bright as before. But all this depends upon you. The question upon which all our prosperity rests is this—will you return to your home, or remain in your present position?" This question at once tested my principles and my Christian faith, it excited my every affection. I sat for a few moments without being able to speak a word, silently communed with my Saviour, and asked for grace to help me in this most trying hour. He heard my secret prayer, and soon enabled me to open my mouth, and make known the mysteries of His grace, even to my beloved father. I begged him not to think me hardened or disobedient, for that I cherished the fondest love of a child towards him, and would gladly do all that lay in my power to do him good, yea, help him even with my own blood. But to return to my former errors, I said I could not, dare not, do it. "I have," said I, "struggled very hard, and suffered much, before I could find that peace to my soul to which, in my natural state, I was a stranger. It is true, that it is the bounden duty of every child to reverence and obey his parents with filial fear. Yet God must have the pre-eminence, his voice must be heard, and his blessed word obeyed."

We now entered into a conversation which lasted for no less than eight hours. I first related to him the circumstances which led to my reading the New Testament for the first time—how great were my astonishment and surprise, in finding such glorious doctrines, such holy precepts, such pure morals contained in them. The truth of the Gospel flashed as lightning upon my guilty conscience, and pierced through my very soul. I saw that ruin, eternal ruin, must be my portion, if I continued in that state, and at the same time felt that the Gospel was adapted to meet my condition, to save my soul from that destruction to which it was exposed. I accordingly went as a guilty and helpless sinner to the foot of the cross, and poured out my supplications before a throne of mercy, and soon my soul found that peace to which it was before a stranger; my mind became eased, and my spiritual wounds were healed by the application of that precious blood which was shed on Calvary for the remission of all sin. Here, then, was my help found; here I found myself on safe ground. And through the supply of his abundant grace I have been en-

abled unto this day to sustain every trial and temptation, to stand fast in His liberty, to rejoice in the hope of the Gospel, and to look forward with joyful anticipation to the time when I shall cease from my earthly toil and labour, and enter into that rest which remaineth for the people of God. My beloved father listened with great patience and earnest attention, whilst I related to him the narrative of Jehovah's gracious dealings with me. No angry expression was visible in his countenance, and, though his heart was filled with burning zeal in advocating the Jewish faith, yet not a word of disrespect, either against Christ or his followers, was uttered by him; but love was the weapon he employed, and tender affection his only plea. I was also enabled by Divine grace to plead with him in love and affection, and warmly to advocate the principles of the glorious Gospel. When my father saw how firm my grasp was of the hope of the Gospel, and with what zeal I advocated its claims, he said, "I feel persuaded that my coming here will be in vain; for you are already gone too far to be reclaimed, and, therefore, it would be useless for me to argue with you any longer, or to try to convince you that you are in error." But I told him that, if he considered me as being in error, it was his duty, as a parent, to point out these errors to me, as I had no wish to live in error. "I love the truth, and am anxious to spread the truth around me, for by the truth I shall at last be judged, and render my account unto God." The next day my father called again, and continued with me throughout the day. Our conversation was then directed to those prophecies that foretell the coming, the suffering, and the glory of a Divine Redeemer. My father, of course, denied the sufferings and the Divinity of the Messiah, which points I endeavoured to clear up to him by showing him, from the word of God, that the Messiah must needs have suffered, and then be received into eternal glory. To the reading of the New Testament my father at first objected very strongly, but I referred him to the words of Solomon, Proverbs xviii. 13, and also to the words of Paul, 1 Thess. v. 21, and from these I urged, and at last prevailed upon him, to read the New Testament in connexion with the Old, comparing Scripture with Scripture, and he would then see, to the satisfaction of his own mind, that what one prophesied another fulfilled. He did not deny that there was a beauty and sublimity in the New Testament Scriptures. I offered to him "The Old Paths," telling him that it was the work of a Gentile, who had for many years laboured for the spiritual welfare of Israel, and it would no doubt be very interesting to him. He accepted it, and began to peruse its pages attentively. He said that it was beautifully written, but that many things were falsely represented; and he should feel it his duty to expose these errors by writing against them. I also presented him with a Hebrew Bible, which he very thankfully

accepted. The next time my beloved father called, we entered into conversation respecting several of the prophecies relating to the Messiah, especially those that speak of his humiliation and sufferings. My father contended that they had reference to some of the prophets or to the Jewish nation at large; whilst I, on the other hand, endeavoured to prove to him that they could relate only to Jesus Christ and no other. We disputed on these important points for several hours, and, when he saw with what zeal and perseverance I advocated the Christian religion, he said, "I must confess, my beloved son, that I have never seen or heard an Israelite who has embraced Christianity, so warmly and earnestly pleading for that religion. Your whole heart seems to be engaged in it. I admire you for your principle, and shall from this time be again reconciled to you, and receive you as a beloved child, for I know that what you have done, you have done out of sincerity and integrity of soul, and am persuaded that nothing will be able to move you from your faith and principle." This was indeed a glorious confession from an enemy to the truth; and, oh, what wonders have been wrought! not only has my beloved father been reconciled to me, but also the rest of the family, so that they no longer look upon me with hatred and enmity, but with love and affection. My brother, who was here at the same time with my father, one day said to me, "I am actually astonished when I look at my father and you, to think that he should be so reconciled to you and deal with you so affectionately, when he left his home in such rage and displeasure, and filled with indignation against you!" "Ah!" said I, "the Lord can do wonders; his power is unlimited; he can turn the stony heart into flesh, and make the rage of man to proclaim his praise." Thus has the Lord by his grace enabled me to bear testimony to the truth, by a steady adherence to those principles which are laid down in the Gospel of our blessed Saviour; and, through my faithfulness in the advocacy of these principles, Jehovah has graciously repaid me ten thousandfold, in reconciling those to me who were so near my heart, and in turning their wrath into joy and praise. From this I feel encouraged, and shall earnestly pray that the veil may be entirely removed from their hearts, that we may soon see face to face, and glorify that blessed Saviour who has redeemed us with his precious blood.

My brethren in this city were filled with wonder, when they saw my beloved father so kind to me. They soon raised a rumour that he would ere long become a Christian himself. God grant that this may be the case!

From Mr. C.'s Journal.

I met the other day, in the street, a Jew, named ——. It was he of whom I received, at the time of my conviction, that pre-

cious book, called "The Old Paths." And here can I testify with my brother St. Paul, "It is not of him that willeth, nor of him that runneth, but God that showeth mercy." God was pleased to send upon me a heavy affliction, and, being on my bed, I asked this man to lend me some book that I might read, to pass away the time. "I will give you a book," said he, "which I had given me by a missionary, but you must not let any Jews see it." I read the book, and then I began to forget the pain of my body in the smart of my soul, and I began to cry the 38th Psalm, till now the Lord has granted me to sing the 107th Psalm. But that poor man can sing it not. "Oh! the depth of the riches, both of the wisdom and knowledge of God!"

Meeting him the other day, I went with him to his lodgings, and we talked about the Messiah. I said to him, "You say that you keep the law of Moses; but where are your sacrifices?" He answered, "The rabbis say that prayers are as good as sacrifices." I replied, "But look to the law of Moses, and where can you find that by prayer sin is forgiven? Is it not written, 'For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul?' Leviticus xvii. 11. It is not prayer; it is the blood of a sacrifice that makes atonement, and the Messiah is that sacrifice."

LETTER FROM DR. CAPADOSE.

The Hague, Aug. 30th, 1847.

. Our prayer-meetings are held regularly in several towns; the distributing of Bibles continues as well as that of tracts. The Jews are greatly excited by the rabbis, who have denounced in the synagogue, both ourselves and our work. We continue to pray boldly, looking upwards to Him who can alone open the heart. The field must be sown, before the fruits of harvest can be reaped. We have begun schools for Jewish children, and this very day my heart has been deeply affected in listening to Christian hymns, sung by Jewish children. The number is very small at present, but my experience has taught me that all that comes from God has a career somewhat like that of the Son of God himself, whose humiliation preceded his glory. "Through the cross to the crown! through the combat to the victory!" The grain of seed has in it a principle of life which developes and extends itself.

How rejoiced I have been in seeing the blessings which God grants to your Society! May He multiply them yet more! I pray that He may grant us to love each other as brethren, and to sustain each other by fervent prayers. Believe in the attachment of your brother in the faith,

CAPADOSE.

VALEDICTORY SERVICE AT UNION CHAPEL, ISLINGTON.

The Jews.—An interesting service, in connexion with the British Society for the Propagation of the Gospel among the Jews, took place at Union Chapel, Islington, on Friday, October 1st. Mr. Manning, who has been appointed to act as an agent of the Society in Jaffa, was publicly and solemnly commended to the blessing and protection of God previous to his departure. The service was opened by the Rev. Thomas Lewis reading the Scriptures and offering prayer. The Rev. H. Allon presented a sketch of the proceedings which Mr. Manning will conduct in Jaffa, urged upon the assembly the duty of feeling a livelier interest in efforts for the welfare of the Jews, and commended the British Society to the warmest support of the friends of the Redeemer, especially its newly-formed fund, to be expressly devoted to missionary purposes in Palestine. The Rev. Dr. Henderson, one of the Secretaries, offered the commendatory prayer; the Rev. Dr. Bennett addressed Mr. Manning in a very affectionate and inspiring tone; and the Rev. R. H. Herschell gave information respecting the scene of Mr. Manning's future labours, which he had himself inspected. He pointed out the importance, the necessity, and the difficulties of the work, and appealed to the sympathy of Christian friends, to support, by their prayers and their efforts, the new attempt to declare the truths of the Gospel in that country which had been once blessed with the living voice of the Son of God calling men to repentance, but from which the candlestick is now removed. The other devotional parts of the service were conducted by the Revs. J. A. Miller and H. Allon. Jaffa, the ancient Joppa, is the principal landing place of the Jewish pilgrims, as they go from Russia and other parts of Europe on pilgrimage to Jerusalem, to weep and pray on the spot where the temple once stood: and Mr. Manning goes out for the purpose of showing kindness to them as they disembark, and of protecting them from the oppression and insult to which they are incessantly exposed. Mr. Manning will superadd to his civil engagements, in which he is supported by many benevolent Christian friends, the duties of a spiritual agent in connexion with the British Society for the Propagation of the Gospel among the Jews. A supply of Hebrew Bibles and Testaments has also been confided to him for distribution by the British and Foreign Bible Society.

NOTICES OF MEETINGS.

BRIDPORT, *Sept. 23.*—A public meeting was held in the Town Hall, Thomas Beech, Esq., in the chair. The resolutions were proposed and seconded by the Rev. Messrs. Sherman, Wyld, Wallace, Thompson, M.A., and Messrs. Foster and Bennett. Collection, 5*l.* 0*s.* 6*d.*

COLYTON, Sept. 24.—A public meeting was held in Collander's Hotel, Dr. Gillett in the chair. Speakers, the Chairman, Messrs. Foster and Gill. Collection, 10s. 6d.

WAREHAM, Sept. 26.—Two lectures were delivered in this town by Mr. Foster. In the Rev. J. Whiting's Chapel, West Street; Collection, 4l. 2s. In the Lower Meeting; Collection, 3l. 9s.

PORTSEA, Sept. 30.—A meeting was held in King-street Chapel. The devotional parts of the meeting were conducted by the Rev. Messrs. Jones and Slatterie, and addresses were delivered by Messrs. Foster and Schwartz. Collection, 6l. 17s. 7d.

WALTHAMSTOW, Oct. 7.—A public meeting was held in Marsh-street Chapel, J. Foulger, Esq., in the chair. Speakers, the Chairman, Rev. R. Mackray, A.M., Messrs. Yonge and Schwartz. Collection, 2l. 15s.

WOKINGHAM, Oct. 8.—A public meeting was held in the British School Room, J. Heellas, Esq., in the chair. Speakers, the Chairman, Revs. C. H. Harcourt, J. Adams, and Mr. C. Foster. Collection, 1l. 7s. 4d.

HIGH WYCOMBE, Oct. 18.—A public meeting was held in the Town Hall, John Parker, Esq., in the chair. The resolutions were sustained by the Revs. J. Hobson, W. Roberts, J. Hayden, J. Anderson, and Messrs. Foster and Butler. Collection, 4l. 3s. 1d. A bazaar was held on this and the following day, a portion of the profits of which will be devoted to the funds of this Society.

MEETINGS TO BE HELD IN NOVEMBER.

Chelmsford.	Craven Chapel.
Colchester.	Queen Street Chapel, Ratcliffe.
Stoney Stratford.	Hastings.
Yarmouth.	Brighton.
Norwich.	Manchester.
Maidenhead.	Birmingham.
Trinity Chapel, Philipps St.,	Bocking.
Kingsland Road.	Witham.

GENERAL JEWISH INTELLIGENCE.

DEATH OF MISS GRACE AGUILAR.—We have to record with deep regret the death of Miss Aguilar at Frankfort, on the 16th of September, aged thirty-two years. She is well known as the author of several works, which are held in high appreciation by the Jewish community. Her "Women of Israel," "Spirit of Judaism," and "Jewish Faith," have obtained a wide circulation. The "Spirit of Judaism" has been already reviewed in the pages of this magazine.

Her last work was entitled, we believe, "Home Influence." For some time past, her health has been failing, and in the month of June she departed on a continental tour, for the purpose of its recovery. Just before she left this country, she received a mark of the unfeigned gratitude and respect of her countrywomen, in the shape of a handsome silver inkstand, bearing the inscription, "A Testimonial of respect to Miss Grace Aguilar, presented by a few of the 'Women of Israel' of Great Britain, in appreciation of her pious and able productions in the cause of religion and virtue."

The following few sentences from the address which accompanied this gift, will show more fully in what esteem this amiable and intelligent Jewess was held, and with what sorrow her loss will be deplored:—

"You have taught us to know and to appreciate our own dignity, to feel and to prove that no female character can be more worthy than the Hebrew mother—none more pure than that of the Jewish maiden—none more pious than that of the women in Israel. You have vindicated our social and spiritual equality with our brethren in the faith; you have by your own excellent example triumphantly refuted the aspersion that the Jewish religion leaves unmoved the heart of the Jewish woman. Your writings place within our reach those higher motives, those holier consolations which flow from the spirituality of our religion, which urge the soul to commune with its Maker, and direct it to his grace and his mercy as the best guide and protector here and hereafter. Many a gay votary of pleasure your writings have led to think, many a worldly-minded sister your writings reclaim, many a stricken heart your writings guide and conduct to the never-failing source of consolation—God's holy law and word."

BRITISH MUSEUM.—The library of Herr Michael of Hamburg, one of the most intelligent and the largest collectors of Hebrew works in Europe, has been purchased by the British Museum. Oxford being in possession of the library of Oppenheim, England bids fair to outrival Italy and France, in its collections of Hebrew works.—*Jewish Chronicle*.

NEW CHIEF RABBI AT ROME.—The Jews of the Ghetto, since the death of their high-priest Rabbi Beher, twelve years ago, had not been allowed a pontiff in succession. A few weeks back, their new chief rabbi was installed, Israel Kassaw, who was summoned to the dignity from the borders of lake Gennesareth, where he enjoyed a reputation for sanctity and Talmudic lore. A prayer for the pope has been composed by the new rabbi, and was chanted on the ceremony of the installation. It is a very beautiful one, but the want of space forbids its insertion in our present number.

Poetry.**THE SYNAGOGUE.**

"But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away."—2 Cor. iii. 15.

It is the holy Sabbath eve,—
 The solitary light
 Sheds, mingled with the hues of day,
 A lustre nothing bright;
 On swarthy brow and piercing glance
 It falls with saddening tinge,
 And dimly gilds the Pharisees'
 Phylacteries and fringe.
 The two-leaved doors slide slow apart
 Before the eastern screen,
 As rise the Hebrew harmonies
 With chanted prayers between;
 And 'mid the tissued veils disclosed
 Of many a gorgeous dye,
 Enveloped in these jewelled scarfs,
 The sacred records lie.
 Robed in his sacerdotal vest,
 A silvery-headed man,
 With voice of solemn cadence, o'er
 The backward letters ran.
 And often yet methinks I see
 The glow and power that sate
 Upon his face, as forth he spread
 The roll immaculate.
 And fervently that hour I prayed
 That from the mighty scroll,
 Its light, in burning characters,
 Might break on every soul,
 That on their hardened hearts, the veil
 Might be no longer dark,
 But be for ever rent in twain,
 Like that before the ark.
 For yet the tenfold film shall fall,
 O Judah! from thy sight,
 And every eye be purged to read
 Thy testimonies right;
 When thou, with all Messiah's signs,
 In Christ distinctly seen,
 Shalt, by Jehovah's nameless Name,
 Invoke the Nazarene.

Rev. WILLIAM CROSWELL, of *New York*.

The Jewish Herald.

No. XXIV.

DECEMBER, 1847.

Vol. II.

THE CLOSE OF THE YEAR.

THE last month of another year dawns upon us. It comes with a warning voice. The first of December opens on us as a herald that announces the approach of some other, greater than he. The last day of the month and of the year will speedily follow. Then for a thoughtful survey of the past. Then for the recapitulation of mercies received, and of grateful acknowledgments made. Then too, it may be—it ought to be, with too many of us—for the tears of regret, and shame, and repentance.

“What have I done for Him who died
To save my wretched soul?
How are my follies multiplied,
Fast as my minutes roll!”

Christian reader, the year has not yet closed, and opportunity still remains to testify some love and devotedness to Christ. Commence *now* the survey of the past. Better now than at the close of the month, when the omissions of the year will be irretrievable. Now look back and number up thy mercies. The bread of heaven has nourished thy soul. The pillar of cloud and of fire has guided thy steps. The blood of Christ has washed away the stains of thy sin. The intercession of Christ has availed for thee in the hour of need. “How much owest thou unto thy Lord?”

The past year has been one of remarkable pecuniary embarrassment. A storm has swept over us, which has laid in dust many a stately head, and left many a pleasant homestead desolate. But the storm may have left thee unscathed. Still, thy daily bread has been given thee, and something more. The past year has robbed thee of no part of thy substance. Do not these mercies call for some acknowledgment? Shall the rain come down, and the snow from heaven, and shall not the earth spring forth and bud? Shall heavenly care and love be showered upon us and upon our families, and our ungrateful, selfish hearts make no return?

We are approaching a season distinguished for social enjoyment and good cheer. May such enjoyment yield its full measure of delight, being sanctified by the word of God and prayer! But, amid the festivities of Christmas, let the claims of God's kingdom in the world be first regarded. Thousands perish for lack of knowledge. And beside our very door, crowded together in the narrow streets and alleys of our great cities, are those who are living and dying without Christ. Shall not some fresh effort be made for these, before the year closes? Do not recent events give emphasis to the words of our Saviour, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;" "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not;" "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations?"

Some may cast an eye upon this page, who, whatever else they may have done for the cause of Christ during the year, have proffered no help to the Jew. The people whom the Saviour commended to the special charge of his church, have received from them no sympathy. Without a priest, without a temple, without sacrifice, the unhappy condition of the dis-

persed of Israel has wrung no pity from their heart. Is it so with you, my reader? Then something remains for you to do ere the year closes. One command of your Saviour yet remains to be obeyed. One channel, hitherto unopened, yet remains, in which our benevolence is to flow, and through which, a blessing shall flow back to your own soul. Hasten to unite with us in this glad and holy work, lest the year of privilege and mercy which your God has given you, imprecate in its departure such a malediction on your head as was pronounced on some of old, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

THE NARRATIVE OF SHALOME.

THE following is slightly abridged from a narrative of the conversion of Shalome Ben Shalomoh, given by himself to the church of Christ, assembled at their meeting house, in Rosemary Lane, September 29th, 1699. For this most interesting relation of the admission of a converted Jew to a Congregational church nearly one hundred and fifty years ago, we are indebted to the "Voice of Israel." Mr. Humphrey, the minister of the church in Rosemary Lane, observes, respecting the subject of the narrative: "I have had a considerable acquaintance with Mr. Shalome, and I must needs say I think he hath given as uncontrollable a proof of God's dealings with his soul by way of conversion, as any one I have conversed with since I came into the ministry. I have observed a true strain of faith to run through his discourse, and he hath given me sufficient reason to conclude that he is a stronger believer than most of us Gentiles. The conversion of this individual is an encouraging presage of the happy re-ingrafture of the Jews into their own olive-tree; an event witnessed by the word of God, and confirmed to us by this unusual act. By the one he has declared what he will do, and by the other what he can do. And as the word of promise may encourage us to pray, so this instance of Divine power, to hope, that God will cause breath to enter into those dry bones that they may live."

I, SHALOME BEN SHALOMOH, was born of Jewish parents, my father's name Shalomoh, my mother's

Leah; was circumcised the eighth day, in Pusnouny, in Poland, where I lived till I was twelve years of age; at which time it pleased God that all our family, myself alone excepted, died from a great plague. Being left thus destitute, I had an inclination to travel, and in my travels, a boy, who was in the Duke of Brandenburg's army, came and said to me, "Why do you not turn a Christian?" "A Christian?" said I, "why, think you I will worship images?" for, such was my ignorance, that I thought all Christians were Papists, there being none but Papists who were called Christians in the country where I was born. "Do you," said I, "believe the Bible, the Old Testament, the five books of Moses, the Psalms of David, and the Song of Solomon?" "Yes," said he, "we have all these." "Do you," said I, "worship images?" "There are," said he, "two sorts of Christians, Protestants and Papists; we believe no other Saviour but Jesus Christ alone." "Well," said I, "carry me to a minister." He accordingly brought me to the Duke of Brandenburg's minister, who opened to me something concerning Jesus Christ, from the five books of Moses; as in Gen. iii. 15; Num. xxi. 9; and from Psalms ii. 7; Psalm cx. 1; Psalm xxii.; and Isaiah ix. 6. I saw that Jesus Christ was the true Messiah, in which I was satisfied; and, though as yet I had nothing more than the notion of things, yet, as the eunuch said to Philip, so said I, "What hinders me to be baptized?" "And baptized I was, in Berlign, in Brandenburg, and the Duke stood my godfather. After this, I was recommended to a minister in the city of Ryneburg, on the Rhine, by whom I was further notionally confirmed in the Christian faith: and, from that time, I had a mind to travel into England; where, under the denomination of a Christian, I lived a great while, revelling in all manner of wickedness, committing iniquity with greediness. As I grew older, I thought it was high time to reform, knowing I must give an account of the deeds done in the body. I then resolved

to lead a new life, and venture on the mercy of Christ, which, though I prayed night and day, yet I could not find. I made many resolutions to live better, and broke them as fast, knowing nothing of the person of Jesus Christ; at length, I was, by continued prayer, very solicitous for repentance; yet, thought I, should I repent, it will not avail me unless I could forsake my sins. I thought many times, as I passed over the fields, that I saw the Lord Jesus Christ coming in the clouds; upon which, when I began to consider my own condition, I passed judgment on myself as one that deserved hell and damnation. In these agonies of spirit I read once and again the book of one Baxter, which I thought would have been a great means of my salvation. But, alas! that drove me more into hell: I thought I should by it have sunk into utter desperation. What course to take I knew not. I desired the Lord Jesus to do a miracle upon me, in breathing the breath of life into my soul, which was dead in sin, as he formerly raised those who were naturally dead from their graves. I pleaded his power, as he in Matt. viii. 2, "Lord, if thou wilt, thou canst make me clean;" and cleansing I stood in need of, for I saw my sin so black, that I abhorred myself in dust: I thought I was not worthy to roll myself on Jesus Christ; yet I resolved to venture. I always concluded prayer after this manner, "Lord, though thou wilt not hear me, yet will I trust to thee."

In these conflicts of spirit, the devil set in upon me, and told me it was impossible for me to be saved; "for," said he, "your parents have wished a curse upon you;" and insinuated as if I was by that curse bound over to eternal damnation. "How," said he, "can you believe that the Son of God should be born of the Virgin Mary? or that he who was born of her should be the Saviour of your soul? Know you not what a fellow (which word went through my soul) God knows he was? It is impossible," said he,

“that he should ever save you.” To whom I answered, and said, “Satan, get thee behind me : God and the Lord Jesus Christ are both one : God at first created the world out of nothing, created man out of the dust, and of a rib taken out of Adam made he a woman ; yea, Christ himself was overshadowed by the Holy Ghost in the womb of the Virgin Mary ; and now, O devil, what is too hard for such an Almighty power which has done all this ? Thou hast no power over him, nor canst thou disannul what he hath done.” After this, my inclination stood bent to frequent the assembly of God’s people ; though whither to go I was at a loss. I heard there were many churches ; one cried, “Here is Christ !” another cried, “Here is Christ !” Finding nothing to my satisfaction, I continued for many years going nowhere, but lived without Christ, an alien from the commonwealth of Israel, a stranger to the covenants of promise, without God in the world. At last my heart began to burn within me : whither, thought I, shall I go ? I prayed that the Lord, if he had any love to me, would show himself to me in Jesus Christ, and point me out a way. At length I came to Whitechapel, where my apprehensions concerning my state were dreadful. I went one night to bed, and there thought I heard a voice, distinctly saying, “Arise, arise ; if you look not about you and repent not, you must certainly be damned.” This was a sad sermon preached to me, which, from a slavish fear and dread, drove me to worship God, not from a sense of his love, but as I said, from a fearful looking for of judgment and fiery indignation : my very heart trembled within me ! “Lord,” thought I, “it is high time to repent ; what shall I do ?” Meeting a young man, I told him my sad condition. He told me, unless I was born again of the Spirit, I could not enter the kingdom of God. This new birth was altogether a mystery to me. “What shall I do then ?” said I : and I fell to weeping. “Pray,” said I, “help me to a minister, a good gospel minister.”

He brought me to a gospel minister, to whom I declared my mind. He told me there was free grace for all that came to Jesus Christ. This proved a happy day to my soul : he told me the Lord accepts Jew and Gentile, as in Gal. iii. 28, "There is neither Jew nor Gentile, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." After some discourse with Mr. Humphrey, who made some discovery to me of God's way of salvation by free grace, I read in a book in which I found the citation of that Scripture, John xvii. 26, "Father, I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them." And, thought I, now there is an open door to come to God through Jesus Christ : it came on my soul with such power, that it appeared to me as if a door had been set open for any to enter in who will, how abominably vile and filthy soever they be. And now I would give my body to be burned ; yea, had I a thousand lives, I would lay them all down, rather than be an unbelieving Jew ; for saith Christ, "If ye believe not that I am he, (*i.e.* the Messiah) ye shall die in your sins." This is a miserable sentence to all unbelievers. I often wondered when I heard ministers pray for unbelieving Gentiles. Surely, thought I, the Gentiles all believe in Jesus Christ. But, alas ! believing is quite another thing than I took it to be, a thing of far greater difficulty than most are aware of. He that comes to God must believe that he is every way such as the Scripture declares him to be. He must believe that all his attributes are highly exalted and infinitely advanced in our salvation, that the law is much more highly magnified and made honourable by the obedience of Jesus Christ, God and man, than it could possibly have been by the perfect obedience of sinless Adam : he must believe, that what Christ has done and suffered for us as our surety, in our room and stead, is the only righteousness whereby we are justified before God, and

accepted with him; and that this very righteousness becomes ours, pleadable by us by virtue of God's Divine act of imputation, Jesus Christ being all and in all. But, alas! by how few are these gospel mysteries really and truly believed! I am one in whom the covenant of Abraham is fulfilled, as it is in all those who believe in Jesus Christ. I see that Jesus Christ, as he is God, is my Father, but as man he is my elder brother. When I take the Lord's supper in faith, I see that, as really as the bread is broken, and the wine poured forth, the body of Christ was broken, and his blood poured forth for the remission of my sins. When I recollect my former state, that, when I lay in my blood, and was led captive by sin—when I thought not on Jesus Christ; yea, before I was born,—Jesus Christ thought of me, and laid down his life for me, and made satisfaction for my sin; when, I say, I consider these things, I am made to pray for the spirit of praise, that I may glorify God for ever, who by the riches of his grace hath brought me in as the first-fruits of that great harvest of the Jews, when a nation shall be born in a day.

HELL AND PURGATORY.

(Continued from page 260.)

In a former number of this periodical, we have, under this head, shown two classes which are consigned to hell, viz., *all idolators*, and *all the uncircumcised*. There is, however, a *third* class doomed to the same judgment, in the opinion of the rabbis, viz.—*the mockers*, as fully explained in the book *Ir-jibborim*, (fol. 37, col. 3, No. 71,) where we are told, כל מתלוצץ q.d., “Every *mock*er goes to hell, namely, he that mocks at the words of the sages [rabbis,] because some of their sayings are found too difficult for our apprehension to get at the true meaning, on account of their conciseness, so that they appear contrary to reason and nature; therefore have

our rabbis, of blessed memory, said that whosoever mocketh at these shall be punished and cast into hell."

We should certainly not have dreamed of this important doctrine, had not we it from the authority of the rabbis. For, who could suppose for a moment, that a man can so easily expose himself to the danger of hell! Yet this doctrine is confirmed by the Talmud itself, (Tract Bara bathra, fol. 75, col. 1,) and is perfectly analogous to another well-known tenet of these sages, viz.—כל העובר על דברי חכמים חייב מיתה, *q. d.*, "Whosoever transgresses the sayings of the wise is guilty of death." What a method to terrify and ensnare the ignorant and thoughtless! What turning in a circle in order to establish authority! The Jew is to believe that all that the rabbis have written and taught is immutably true, because he has to believe, by the *same authority*, that whosoever mocks at any of their sayings, however silly and contrary to sound reason and nature, will be cast into hell, or is guilty of death!

From what has been adduced in this and in some of the preceding articles, it would appear as if some of the Jews who are condemned to hell, are irretrievably lost. This, however, is not the case, according to the rabbis; but their doctrine, כל ישראל יש להם חלק לעולם הבא, *q. d.*, "All Israel have a portion in the world to come," must always be borne in mind, and that the Jew, however ungodly, may expect deliverance from hell, which is his peculiar privilege, while the *idolatrours* nations have no such hope. This doctrine may be plainly deduced from the book *Ammadeha Shivah*, (fol. 56, col. 3,) where it is stated, ארץ ישראל רומים ללבנה ועצבם לחמה וכו', *q. d.*, "Our rabbis, of blessed memory, have said,—The Israelites are like the moon, and the idolatrours nations like the sun. As the moon rules in the night, and in the day, so the Israelites have a portion in this world and in the world to come; but, as the sun only rules in the day, so the idolaters have a portion only in one world, but not in the world to come."

extract from that carried on between the two Jews, Joseph and Hermann :—

Joseph.—Is there no possibility that we, as a people, may be mistaken in regard to some of the characteristics of our promised Saviour—of him whose advent we expect? For instance, are we not looking for an *exclusive* Saviour, one who is to redeem, exalt, and bless us, the descendants of Israel, *alone*? Whereas, the blessings of Messiah's kingdom are represented, not as objects of hope to the Jews *exclusively*, but as "things desired by all nations." Haggai ii. 6, 7.

Hermann.—Very true; and no doubt all nations will desire the blessings of Messiah's kingdom, when they shall see him reigning over us, and making us chief among the nations.

Joseph.—You are restricting the words of Haggai to objects of *future* desire on the part of the nations, but the prophet evidently speaks of things desired by all nations at the time when he wrote, as well as at subsequent periods.

Hermann.—But how can it be affirmed with truth, that the blessings of Messiah's kingdom are, or ever have been, objects of desire to *heathen* nations?

Joseph.—There is in the hearts of all men a natural yearning after deliverance from the evils of the fall, even where the facts of man's primeval innocence and happiness are utterly unknown; and though that feeling may not, in every instance, have assumed a definite form, or been fixed upon a definite object, yet its existence in all ages has been to such an extent as fully to vindicate, in my judgment, the expression of our inspired prophet.

* * * * *

Hermann.—Tell me, if you please, if there be some other mistaken idea—mistaken as you conceive it to be—which we, as a people, entertain, in reference to the promised Messiah.

Joseph.—What say you to the universal expectation among us, that he will appear at his advent as a glorious and triumphant conqueror? How does it harmonise with the prediction, Isa. ix. 6: "Unto us *a child* is born; unto us *a son* is given?" Then again, in Zech. ix. 9, the King of Zion is represented as coming in the spirit and attitude of meekness—"lowly, and riding upon an ass, and upon a colt, the foal of an ass." Now, ought we to frame our ideas according to these predictive notices, or to indulge in anticipations of grandeur and external triumph, for which there is, if I mistake not, no warrant in our sacred oracles?

Hermann.—How so? Why, is it not matter of scriptural belief, that Messiah is to triumph over all his and our enemies?

Joseph.—Unquestionably. But the point at issue is, will he overcome by the pomp and power of visible conquest, or by the

silent, yet prevalent, diffusion of such moral and spiritual principles as can subjugate the heart, and bring men into willing obedience to his authority?

Hermann.—There is something refined and plausible in the latter theory; but look at facts. What have been the practical fruits of a system, thus professing to subjugate the heart, and control the passions of mankind? How have the followers of Christ exemplified the influence of *their* moral and spiritual principles? How have they treated *us*? Have we not been for ages, the butt of their malice, and the victims of their cupidity? No, no; tell me not of a kingdom founded upon such principles, and producing results so subversive of our happiness; for that can have no affinity with the government of our great Deliverer, the King of Zion, and the Prince of Peace.

Joseph.—I am free to admit the conclusion at which you arrive, if your argument is just in its premises. But it appears to me, that you impugn certain principles—not on the ground of their natural and legitimate effects, but because of the gross inconsistencies of some men who profess to hold those principles, who claim to be the adherents of a pure doctrine, which, at the same time, they violate, both in its letter and its spirit. Now, this I apprehend to be unfair. It is as if one were to make the law of Moses responsible for the covetousness of Achan, the adultery of David, or the abominations of Ahab, just because these men were professedly under the authority of the holy commandments of Jehovah.

The conversation which follows, between Joseph and his two Christian friends, is chiefly occupied with the proof of our Saviour's resurrection—the great fact on which the truth of Christianity rests. If Christ is not risen, our hope is vain. If he *is* risen, then has he proved his power to save. If he *is* risen, then has he justified the claim to a Divine prerogative which he made, when he declared, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." If he *is* risen, then does he live and reign at God's right hand; and woe be to them who despise his authority, and reject his words.

Correspondence, Extracts, &c.

FROM A SABBATH SCHOOL TEACHER.

"A Sabbath-school teacher inquires how he may best awaken and direct the attention of his children in reference to the Jews, and their spiritual necessities."

The inquiry shall be more fully answered than the space of the present number of the Herald will allow.

Intelligence.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

From Mr. L.'s Journal.

Mr. B. gave me a hearty greeting, and we were soon engaged in earnest upon our old topics.

We conversed upon the characteristics of the Messiah, Mr. B objecting as usual to the doctrine of the Father and the Son, whom he would represent as quarrelling about the state of mankind. I challenged him to say nothing about Jesus just then, but to keep to the question, "Must not the Messiah be the Son of God?" "I am a son of God," said he, "and so are you." "But in a very different sense," I replied, "from the Lord's anointed, to whom He said, 'Thou art my Son, this day have I begotten thee.' You often say in your prayers that the Messiah will be the Son of God." "But not begotten like the son of man." "Certainly not; we cannot comprehend the nature of God; but if he calls him 'My Son,' we must not presume to call his words in question." He still thought he could be in no other respect "Son" than any good man, and put me to the proof of the contrary. This I produced in a few of the many passages in which the Messiah is made to bear the name and attributes of God himself, as well as to receive the homage due to God only; and to these he had nothing to reply. "Now," said I, "it must be admitted that Messiah is the Son of God, whether you will, or will not, believe that Jesus of Nazareth is he that should come." A great deal more was said on either side to the same effect. He declared his belief that, when Messiah shall come, every one will know him; and he thought it very likely that I should come to him and say, "Now, Mr. B., I know I was wrong in believing in Jesus, and you were right." But I replied, "When he shall come again, it will be with power and judgment, and there will be no room for trifling then. I know already that I am not deceived, and am, therefore, anxious to tell you the lad

tidings." "How can you know?" he asked. "If one of the great men who hold the reins of power in this country were to bestow on you some great and lasting favour, and honour you with his intimate friendship, I might know his name and title, but *you* might much more properly say, "I know the person." Mr. B. understood my parable, and replied—" 'Tis very true that Jesus has done very much for you; and I tell you, Mr. L., you ought to be very much obliged to him." "He has done great things for me," I replied; "and I love him because he has loved me: and now tell me, Mr. B., if Jesus were an impostor, what favour could I obtain through him? Did ever any one obtain any benefit from God through Bar-chocheba, or any other impostor? But if I receive all blessings through faith in Jesus, no one can question his power and will to save all that come to God by him." This argument of his own making had visible effect on his mind, and furnished matter for further conversation.

From Mr. G.'s Journal.

A Polish Jew, named —, passed by my house, and I called him in; and he promised me he would call; for when I saw him, I felt as Joseph did, when he saw his brother Benjamin; when his bowels yearned for his brother, and he sought where to weep. In the course of two hours, I saw that he did not come, and I went to find him out. I found him, and he went with me to my house, but he knew not that I was of the faith of Christ. When he entered my house, he saw some writings out of the Holy Scriptures in Hebrew, which I have on the wall; Deut. vi. 4; Isaiah xi. 10; Isaiah liii. 5, 6; Zech. xii. 16; Psal. xxii. 16—18; and when he read these, he began to marvel, and he looked stedfastly upon me. I said to him, "Friend, why do you marvel? I tell you I believe that the Messiah is already come, and that the words that you see here refer to him." At that, he took up his hat and said, "I don't like your conversation, and I must leave your house." But I began with him in soft words, and I took the Bible, and turned to several passages of Scripture. At last I brought forth a Hebrew Testament, and compared it with the ancient prophecies, till I said, "If you like to have it, I can make it a present to you." He took the Testament, and said, "I must leave you now, but we will see each other again, before I leave." This was on Saturday. In the evening I went to his lodgings, and he received me very kindly, and came back with me. As he entered the house, he said, "Please to tell me—do you believe in the God of Israel?" I answered, "I believe in the God who created heaven and earth, in the very same God to whom Abel brought the lamb, with which he was better pleased than with the fruits of the earth brought by Cain: I believe in that God who saved Noah and his family when the world was drowned: I believe in the God of Abraham, Isaac, and

Jacob, who promised to them and to their children the land of Canaan, and from whom we and our fathers have wandered, so that now we are for a reproach unto all nations : and I believe that Jesus of Nazareth is the Son of God, but we have rejected him." He said to me, " You are mad." I replied, " Once I thought as you do, but let us reason together." Then followed a conversation which was very long, and which I hope God will crown with His blessing.

From Mr. E.'s Journal.

Conversed with a Jew about the sinfulness of human nature, and reconciliation to God by Christ Jesus. I said, " We are all sinners even from our youth, as the psalmist said, ' Behold, I was shapen in iniquity, and in sin did my mother conceive me ;' and therefore we need a reconciler between us and God." He said, " You utter the word *we* rather too hastily ; for even David himself, whom you just now quoted, did not include others in his corrupt nature ; he spoke merely in the first person singular. And that David was a great sinner we know from Scripture testimony ; but there are many who have not committed David's crimes." In reply, I turned to several passages of Scripture, proving that we are all sinners ; and to others, indicating the necessity of a mediator ; for example, to one in Exodus, showing that the Jews in Moses' time felt that they must have a mediator ; when they said to Moses, " Speak thou with us, and we will hear, but let not God speak with us, lest we die." He said that he must at last acknowledge, after seeing so many passages, that human nature is sinful ; yet he affirmed that he did not want a mediator, but that he should plead his cause before the Great Judge himself. " And," said he, " it is often the case, that the judge sympathises more with the delinquent without a counsel, than with the one who has." Though I could not convince him of his need of a Saviour, I am thankful to the Lord that he enabled me to bring him to an acknowledgment of his sinfulness, for this is one step towards the cross.

From Mr. M.'s Journal.

I had a friendly interview with Mr. — on Saturday last, and read to him several portions of the word of God. From the conversation I had with him, I could gather evidence that God had not only begun the good work in his soul, but was leading him on to the full reception of the Gospel of Christ. When I saw him previously, he talked about consulting the Rabbi at —, about several portions of Scripture concerning the Messiah, but now he said he had discovered the fabrications of Rabbinism, and to the Rabbi he would not go for counsel. He took the " Old Paths " home to his sister, who is also an inquirer after truth.

We had a very interesting meeting here on Friday last. It was

well attended, and I trust has spread a spirit of prayer for God's blessing upon our labour. I have seen several ministers. Some of them seem very zealous to co-operate with the Society, and some believe that the time is not yet come. Oh! what a delusion! to tell, as it were, a Jew, that we will not preach Christ to him, for that the time is not yet come! I am always grieved to meet with such, and I don't wish to enter into discussion with them; but I pray God to teach them, that it is high time to wake out of their sleep. The young man and his sister, to whom I have referred above, ought especially to be remembered in our prayers.

Sept. 21. By the help of God, I have been enabled to sow the seed of life among my brethren during the last week, and I trust that my labour has not been in vain. A few days ago, I visited a Jewish family, where I found a number of young men visiting the house. They were a mixed multitude. Some believed the Bible to be the word of God, whilst some denied its inspiration. I was frequently interrupted by a Talmudist who was present, when he saw the others inclined to listen to me. He said, "If you believe in Christ, can't you remain at home, and enjoy this opinion by yourself, and not come to trouble other people with it?" I replied, "It is the command of Jesus Christ, that we should go into all the world, and preach His Gospel to every creature. Did not David feel it to be his duty to teach transgressors the ways of God, that sinners might be converted unto Him?" I went on to read to them several passages respecting the Messiahship of Jesus; at which the Talmudist cried, that I was picking them out unfairly for the sake of establishing my own opinion, and asked why I did not give away *whole* Bibles, instead of selections? The confusion became so great, that the master of the house was obliged to come in, and ask them to be quiet. The Talmudist tried to set him against me, by making him believe that I had received a sum of money for becoming a Christian; but he knew better, and would not believe him. I urged upon him not to search whether I had gotten money, but to seek for himself whether Jesus was the Saviour of his soul. After some of the more noisy ones had left, I remained with the rest reading the Scriptures.

I had another conversation with the young man referred to in my last. I was introduced to his sister last Sunday, and from the conversation I had with her, I have reason to believe that she is a child of God. She frequently visits a pious Christian family here.

Yesterday, as you are aware, was the day of Atonement. Another year of sin has rolled over the head of my brethren, and again they have spread forth their hands to their offended God, but He will not hear them, for their hands are full of blood—the blood of the prophets—the blood of the Messiah. On Sunday last, Mr. — delivered two very interesting sermons on the Day of

Atonement. I wish every minister in the kingdom would follow his example.

Oct. 2. Mr. —, the young man to whom I have referred frequently, has been driven from his home by his parents, on account of his attending on Christian worship, and inquiring after the knowledge of Jesus. Notwithstanding the trial, he is growing in the grace of God. He told me that since he was driven from his home, he had felt more inclined to meditate on the Messiah than ever. Now he is able to attend Divine service with more freedom. His sister told me that if her father orders her to leave also, she is ready for Christ's sake to give up all earthly enjoyments. I learned from her that she takes the Herald monthly, and other publications. I have had several Polish Jews calling on me for conversation. One of them has read the New Testament, and some tracts. He is anxious to have a small Hebrew New Testament for his pocket, and I have promised to get him one.

NORFOLK AND NORWICH ASSOCIATION.

It has given us much pleasure to peruse the Second Annual Report of the above association. Respecting the progress of the Jewish cause in Norwich and Norfolk, the report states :

"Your committee has continued to hold its quarterly meetings, at which one or other of our ministers has attended for reading the Scriptures and prayer. The collectors have steadily pursued their important efforts ; the result of which may be gathered from the subjoined statement of our receipts.

"In the county also, branch associations are on the increase. From North Walsham, Fakenham, Thetford, Diss, Guestwick, Dereham, Harleston, and Denton, subscriptions have been received ; and from a proposed united effort of the friends at Worstead and Ingham, we are encouraged to expect aid from those localities. Occasional visits have also been made to most of the Jewish families resident in Norwich. To those not already possessing the Scriptures, a copy of the Old and New Testaments has been presented, and was in each instance thankfully received. They were also invited to attend a course of lectures on the Pentateuch, delivered by the Rev. W. Brock, and which, in one or two instances, was responded to." Annual receipts £69. 16s. 2d.

LETTER FROM SWITZERLAND.

This letter is from Mr. Mayers, a clergyman of the English church, residing at present in Switzerland. The British Society has given £10 to assist him in visiting the Jews in those parts.

Zurich, 22nd September, 1847.

* * * * *

My first visit was to the canton of —, whither I went to see a converted Israelite, the Rev. Mr. F—, who is stationed in that canton, as one of the parochial ministers of the Reformed church, in the very heart of a Popish population, and is thus occupying a most important sphere of labour. I have rarely met with a Jewish convert who is brought so thoroughly under the influence of Divine grace, and striving to adorn the doctrine of Christ our Saviour. He has now been labouring as a faithful minister in this country for upwards of twenty years. He is distinguished for the simple, faithful, and, at the same time, powerful manner, in which he preaches salvation by the blood and righteousness of the blessed Redeemer; and, therefore, as may be expected, he meets with much opposition and reproach from the rationalistic and infidel party. But none of these things move him. It must truly be a matter of great rejoicing and thankfulness to all who love Israel, to behold here and there in the dark places of the earth, and where least expected, a member of that community brought to the knowledge of Him who is the glory of his people Israel, and proclaiming him as a light also to lighten the Gentiles. In Mr. F.'s conversion, the Lord seems to have employed no human agency. He was led, many years since, at Frankfort-on-the-Maine, to take up the New Testament and compare it with his own national Scriptures; and he found the evidence so overwhelming as to avow himself a disciple of the crucified Messiah, and to receive baptism at the hands of a minister of that city. His son, a youth of about seventeen years of age, is pious, and will, I hope, give himself to the Lord in the missionary work, for which he is peculiarly fitted.

I have also visited the canton of —, in which are found the only two Jewish communities tolerated by law, in this otherwise free and democratic country. The villages in which they reside are very isolated, off any line of road, in the deep recesses of a beautiful but wild mountain gorge. Their number is variously computed from one thousand two hundred to one thousand five hundred souls. Avowedly these people still follow the Talmudical rules and superstitions: they have their Rabbis and their ancient usages: still, it is easily perceivable that, among the young, the spirit of infidelity—that spirit which rejects every thing that is positive in religion, is rapidly gaining ground. The only individual I have at present discovered, of whom I can speak with satisfaction and something like promise, is Mr. —, who really appears to be an Israelite without guile, and free at least from the prejudices of his nation against Christianity. He is of an inquiring mind, and disposed to entertain the question seriously,

"What must I do to be saved?" I do not wish to be sanguine, or to describe things, for the sake of mere effect, in too glaring and promising colours, but certainly that individual shows so many good points, that one would be inclined to think he is not far from the kingdom of God.

I beg to mention that, as I am of opinion that little good is done by entering into lengthened arguments with my brethren after the flesh on Talmudical and rabbinical authority, and that our main point ought to be to insist on the necessity of repentance and one all-sufficient atonement, and to point to the promises of the Old Testament and their fulfilment in Christ, I simply communicate the Gospel; and, consequently, I am not able to furnish you with long statements, in my estimation, of little value, concerning the particulars of such argumentations. Through the Divine blessing, I hope hereafter to be enabled to communicate to you favourable results, rather than insignificant details and conversations. I am greatly in want of suitable tracts. In a circuit of twenty miles round those villages where the Jews are located, I met a great number of them going about the country as hawkers, and there is no backwardness on their part to receive and also to read tracts. The great stumbling block in the way of the poor Jews, is the avowed infidelity which is now so widely spreading among those to whom is committed the office of Christian teacher, who degrade the Divine Redeemer to a mere creature, and utterly set the Gospel at nought. A Jew said to me, referring to a notable, or rather notorious, rationalistic teacher of these parts, "Do you not think that, according to that person's interpretation of the New Testament, the Jewish council and sanhedrim were fully justified in condemning Jesus of Nazareth to death as a blasphemer?"

In October I intend, God willing, to visit a community of Jews settled in the Austrian dominions, not very far from this. In the mean time I hope to receive the tracts.

To J. D. Paul, Esq.

THE CLAIMS OF THE BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.

We must bespeak attention to the following letter. It has been received, together with the accompaniment of a £10 note, by a member of the Committee of the British Society, from a minister in the neighbourhood of London. It has but to be read to secure attention. It remains for the churches of Christ in this land to say whether the Society shall still be fettered by debt. Shall not the Committee be still encouraged to enter in at the open door which the God of Israel sets before them, or

must they draw back, and fold their hands in despair, and say, The land waiteth to be possessed, but the people that are with us, are not willing to go up to possess it? Shall Israel be left to perish for lack of knowledge, and to say, "No man careth for my soul?"

We would urge upon our friends who are employed in advocating the cause of the Society, to begin the year by a renewed effort. Are not some of them discouraged because of the coldness of those from whom they expected a warm co-operation, and because of the plausible, but unchristian and inconsistent, objections, by which they find their enterprise assailed? Let the exercise of prayer, and the study of the commands and promises of God's word, check discouragement. The finger of scorn may be pointed against this work, but it is a Divine work, and it shall be established. The seed may lie long buried in the Jewish heart, but it is the seed of the kingdom, and it is incorruptible. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain:" and shall *we*, who are watching for a harvest of souls, grow weary in our expectations?

Again we would solicit an attentive perusal of the letter which follows.

MY DEAR FRIEND—I was concerned to hear yesterday that the British Society is so deeply in debt to the treasurer. What is to be done? Has the Society made out its claim on the confidence and support of the churches; and will the churches now withhold themselves from such an enterprise?

As to what the Society has done, and what it is now doing. It has existed for *five* years. Its income has risen from 427*l.* to 2000*l.* It has trained, and is employing, fourteen Jewish missionaries, and one Christian missionary. It has printed many thousand tracts, and circulated a large number of copies of the word of God. It has a foreign missionary at Frankfort at 100*l.*, and secures the services of an agent at Jaffa at a moderate remuneration. Its object is purely religious, although those intimately connected with its operations, find themselves pressed by the temporal results arising from the success of their enterprise,—the change of connexion and pursuit with Jews who become Christians, producing, of course, considerable difficulty, at least for a time. This, however, has not been permitted to encumber the Society. The Jewish Herald has a wide circulation, and has been the means of diffusing a knowledge of the Society's object and operations. The College, founded during the past year, and ardently sanctioned at the last annual meeting, has been conducted with a harmony between the resident teacher and other tutors, and the six students in the house, and two boarded without, which has given the most

favourable assurance that those training shall, by the blessing of God, be workmen fitted for their work. The amity in which the students dwell, and their concerts for prayer, indicate that it is a school of prophets' sons, as well as of the sons of the prophets. It has been my privilege to have a sort of nursery, through which some passed to labour before the college was formed, and through which now some pass to college. Thirteen have been with me, three of whom are still under my instruction; one, indeed, supported by private funds, but a young man of strong recommendations. I have found my labours with them to be profitable to myself. I give them about two hours every morning; and having, previously to engaging in the ministry, taken Hebrew lessons at the London University, I have had no student yet, to whom I could not be of some service in grammatical Hebrew; and whom I could not also help in Greek and in English as required, together with the rudiments of Latin. The students with me are lodged and boarded in the town at 12s. per week. They have 2s. a week themselves for washing, &c., and this, with the occasional cost of a garment, is all their expense. Being somewhat at liberty, a test is afforded of their disposition for their destined work, as also their ability; and hitherto they have secured the Christian regard and confidence of those who have observed them. The question used to be: "How can we help the Jews, and do that which shall tend to their conversion: for there requires a specific agency on their behalf?" Now this question is surely answered, and the inquiry is returned: "How shall we conduct that, which your judgment as practical Christians approve, unless we have that which doeth all things, namely, money?" I feel ashamed that this should require to be so much dwelt upon; surely, it can only be because the exigency is unknown. The Committee must deal with the matter with a conviction that they must bear the burden till the constituency relieve them. As one of the Committee, you will intimate that I am ready to advance ten pounds to the help of the current expenses. May the Lord appear in this exigency; and, as it is a new reason for appeal, may it prove an occasion of larger resources!

Yours, affectionately,

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BAPTISM OF A JEW.

A young Jew, who has been for some time past under instruction, was baptized at Trinity Chapel, Edgeware-road, on Thursday evening, October 28th, by the Rev. J. Robinson. Further particulars will be supplied in the next Number.

JEWISH COLLEGE.

The Committee have been compelled, through want of funds, to refuse a very desirable offer of a young man who wished to enter the college as a student, preparatory to missionary work.

NOTICE TO THE TREASURERS OF AUXILIARY ASSOCIATIONS AND TO COLLECTORS.

THE Committee beg the particular attention of the Treasurers and Collectors to the notice previously given—that the accounts of the Society will be finally closed on the 30th of March, and that all sums, received after that day will be carried to the next year's account. And the Committee take this opportunity of stating to their friends, that, as the Treasurer is considerably in advance, and as many of the Society's expenses must be met by weekly payments, it will greatly relieve them, if they will now remit whatever sums may be in their hands, making all orders payable to the Resident Secretary, Mr. GEORGE YONGE.

LADIES' COMMITTEE.

The Ladies' Committee have, by a circular-note to the several associations, stated their conviction that the local operations will be conducted with more facility and less expensively under the sole superintendence of the Committee of the Parent Society, and have desired that, in future, all communications should be addressed, and money orders made payable, to Mr. George Yonge, Resident Secretary, No. 1, Crescent Place.

In thus ceasing to act as a general committee, the Ladies avow their unabated interest in the object, and their most sincere and cordial approval of the means the Society adopts for its promotion, and desire, in dependence on the Divine blessing, in their several localities to aid the cause by every means at their command.

LADIES' COMMITTEE FOR LONDON.

A Meeting of Ladies was held at the Society's House, on Wednesday, October 20th, at which the following propositions were submitted and unanimously adopted:—

1. That it is recommended that the members of the Committee endeavour in their several congregations to obtain collectors who will solicit and receive subscriptions, distribute papers, &c.
2. That the Meetings of the Committee be held on the first Wednesday in January, April, July, and October, at eleven o'clock,

when the collectors will pay the amount received by them, and such other business will be transacted as may require attention.

3. That at twelve o'clock on the same days a devotional service will be held, at which the Committee, Collectors, and other friends shall be invited to attend, and when information of the progress of the Society shall be communicated by one of the Secretaries.

4. That a Secretary be appointed who will see that the Committee and Collectors be summoned, preserve minutes of the proceedings, and receive all monies and pay the same to the Resident Secretary, at the Meeting, and that Mrs. Olding be the Secretary.

5. That at the Meetings it is particularly desirable that the members should mention any facts connected with the objects of the Society which may have come to their knowledge.

6. That it be considered especially the duty of the several members to induce ladies in the congregations not represented, to unite themselves with the Committee, to interest other friends in the object, to promote the circulation of the *Jewish Herald*, to introduce the cause to the notice of the young people in Christian families and schools, and, above all, to aim at awakening the spirit and exercise of fervent prayer on behalf of the Jews, and for the Divine blessing on every effort for their spiritual good.

7. That collectors to the amount of 40s. per annum be entitled to a copy of the *Jewish Herald* monthly.

The Committee was nominated with power of adding to their number. The first Quarterly Meeting will be held in January. Particulars will be given in our next Number.

A WORD OF CAUTION.

In reply to inquiries from various quarters as to individuals soliciting relief as converted Israelites, the Committee of the British Society state, that they have given no testimonials to such persons, nor do they ever furnish them with names of friends, on whom they may call. The Committee are painfully aware that many Christian Israelites are, on account of their faith, the subjects of severe privation; and being restricted, by the constitution of the Society, from administering temporal relief from its funds, *they would rather stimulate, than interrupt, the exercise of private benevolence.* But they are also aware of the fact, that many most undeserving persons are travelling through the country and using the names of the officers of this Society and of others, for the raising of money. The Committee would therefore advise immediate inquiry as to the validity and *dates* of the testimonials exhibited, lest the worthless should be receiving that which would be well bestowed on many who, for the Gospel's sake, are poor indeed.

MEETINGS HELD IN NOVEMBER.

Meetings and services in aid of the Society have been held during the past month at Rugeley, Tutbury, Warrington, Hanley, Macclesfield, Wigan, Chelmsford, Colchester, Stoney Stratford, Maidenhead, Cambridge, Yarmouth, Norwich, Colnbrook, Manchester, Hastings, Bocking, Birmingham, Liverpool, Queen-street Ratcliffe, and Craven Chapels.

Want of space compels us to defer a more particular account of these very interesting meetings.

Meetings and services in aid of the Society are arranged for during the present month at

Brighton.

Rotherhithe Chapel—Rev. J. Rose.

Bethnal Green Chapel—Rev. J. Viney.

Holywell Mount Chapel—Rev. E. Mannering.

Middleton-road Chapel, Dalston—Rev. C. Dukes, M.A.

Wandsworth—Rev. J. E. Richards.

Oxendon Chapel—Rev. T. Archer, D.D.

Worthing—Sermons by Rev. R. Alliott, LL.D.

Stroud Association.

Henrietta-street Chapel—Rev. Dr. Hoby.

Bishops Stortford—Rev. W. A. Hurndall.

GENERAL JEWISH INTELLIGENCE.

CONVERSION OF A JEW TO THE ROMAN CATHOLIC FAITH.

A FEW days ago, at the Roman Catholic College, at Oscott, in Birmingham, a Jew was received, by baptism, into the Romish church. The Jew was Mr. Benjamin Marcus, a native of Prussian Poland, author of many works, and well versed in Hebrew, Chaldee, and Rabbinical erudition. At one time he was accustomed to lecture against Christianity. It was but a few days before the baptism that he was introduced to the Rev. J. B. Morris, late under-professor of Hebrew at Oxford, and convert to the Roman Catholic church; a gentleman intimately acquainted with Jewish modes of thought and reasoning. Discussion took place, which ended in the expression, on the part of Mr. Marcus, of a desire to be admitted to the same church.

Roman Catholicism on the one hand, and Rationalism on the other, are ready to come in and occupy the Jewish mind as soon as a belief in Rabbinical tradition forsakes it. Shall not Protestant Christians be awake, and press into the darkness with the torch of Divine truth?



